

COMMENTARY
ON
THE ACTS

EPISTLE TO THE ROMANS



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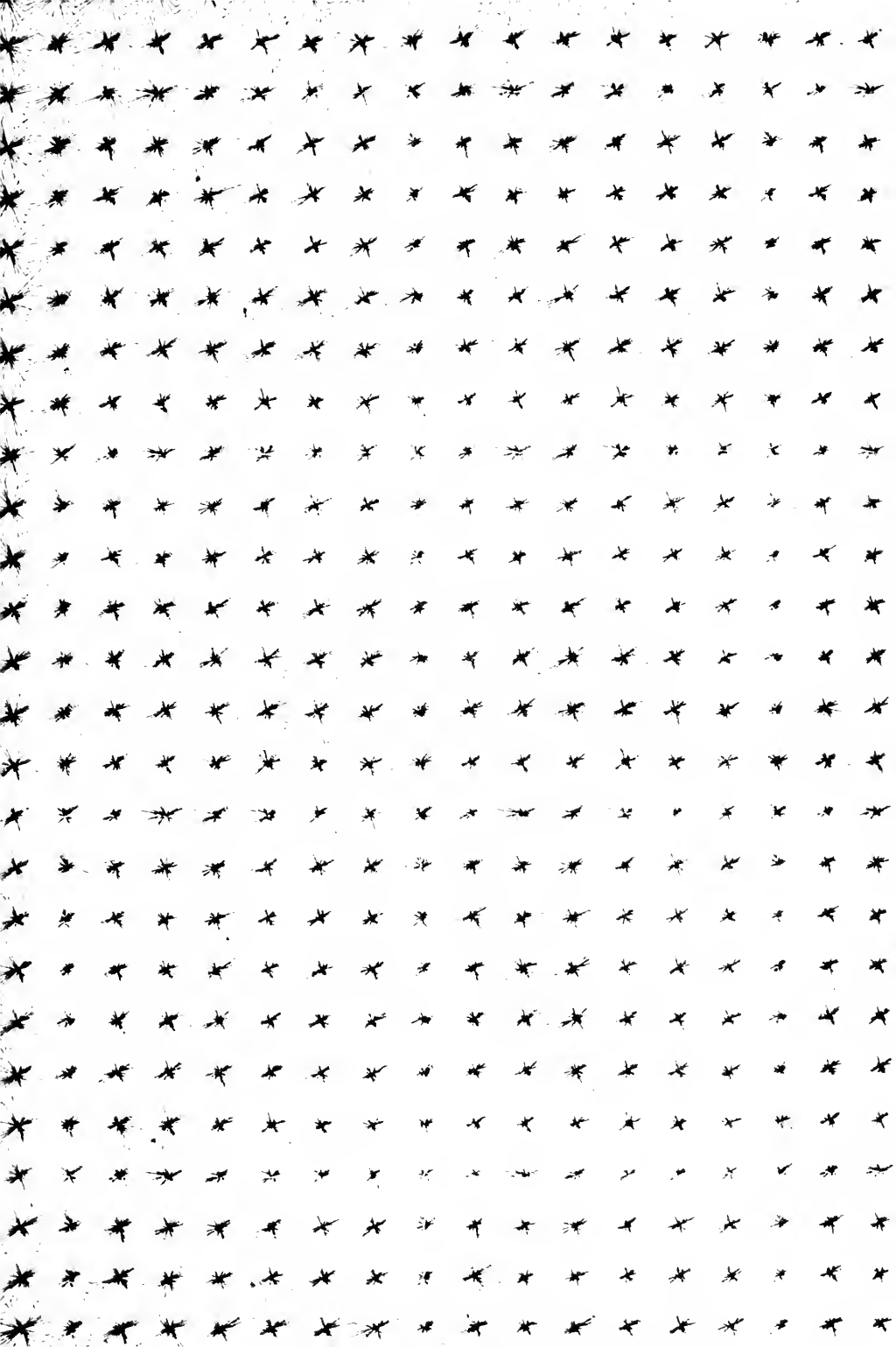
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ON THE

EPISTLE TO THE ROMANS.

BY

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AND

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PREFACE.

WHEN Dr. Arnold's manuscript exposition of Romans—which by reason of ill health he could not amplify to the extent desired—was placed in my hands by the general editor, with the request that I would duplicate its pages, I undertook the task with very great hesitancy, yet with this encouraging thought that, however unimportant might be my contributions, I could not, with the excellent work of my now lamented friend included, make a really poor commentary. In endeavoring to fill out and complete a work so well elaborated, I have not been specially ambitious to display original authorship, but have frequently quoted from some of the ablest commentators and other writers, and I trust that not a few of my readers will unite with me in thanking the Giver of every good gift that other men, in their studies and writings, have labored on this the profoundest treatise of inspiration, and that we have entered into their labor. The additions, whether original or selected, which I have made to Dr. Arnold's commentary, are either enclosed in square brackets in the body of the text, or else are inserted as foot notes, with the initials of my name attached. And now, having furnished my moiety of the work, I can only commend our united labor to the God of all power and grace, that he may make it the means of promoting his truth and glory, of establishing believers in the faith of the gospel, and even of winning some to embrace "the righteousness of God which is through faith of Jesus Christ."

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INTRODUCTION TO THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS.

I. ORIGIN OF THE CHURCH AT ROME.

WE have no certain means of knowing at what precise time Christianity first gained a footing at Rome. It would seem, however, to have been many years before the date of the apostle's letter to the disciples there. They were then a numerous body (1 : 7), too numerous, apparently, to assemble conveniently or safely in one place, and therefore distributed into several companies. (16 : 5, 14, 15.) Some of them had long been disciples of Christ (16 : 3, 4 compared with Acts 18 : 2 ; 16 : 5, 6, 7, 12), their faith was already spoken of throughout the whole world (1 : 8 ; 16 : 19), and Paul had for many years been intending to visit them. (1 : 13 ; 15 : 23.) All these indications point to a numerous church, of no recent origin. [Thus a Christian church *may* have been planted there before it was at Philippi.]

We read of visitors or sojourners from Rome, both Jews and proselytes, at Jerusalem on the day of Pentecost. (Acts 2 : 10.) It is very probable that some among these were converted at that time, and soon after returned to Rome, and thus became the nucleus around which was afterward gathered the church to which Paul wrote. [As Fritzsche says : "They left Rome as Jews and returned as Christians."]

Had any one of the apostles been the founder of the church in Rome, we should probably have had, in the Book of Acts or in the Epistle itself, some intimation of this fact. The later tradition, which attributes to Peter the planting of the Christian faith in this metropolis of the world, is not only unsupported by any historical evidence, but is burdened with very serious difficulties. Jerome says ("De viris illustribus," Ch. I.) that Peter went to Rome in the second year of Claudius, A. D. 42, to confute Simon Magus, and that he was bishop there for twenty-five years. But we know that he was imprisoned in Jerusalem by Herod Agrippa in the fourth year of Claudius ; that he was there at the Council (Acts 15 : 7, seq.), in the tenth year of Claudius—at which time, probably, the agreement mentioned in Gal. 2 : 9 was made among the apostles, that Peter, James, and John should devote their labors chiefly to the Jews, and Paul and Barnabas to the Gentiles ;—that he was at Antioch with Paul and Barnabas, between the years A. D. 50 and A. D. 55 (Gal. 2 : 11–13) ; that he wrote his First Epistle from Babylon (1 Peter 5 : 13) ; probably A. D. 63 or 64, possibly seven or eight years earlier. It is not likely that there would have been no mention of Peter in the salutations in Rom. 16, if he had been at that time in Rome ; nor that he would have been passed over in silence if he had been there with Paul when the latter wrote his five epistles from that city (Ephesians, Philippians, Colossians, Philemon, 2 Timothy). Thus it appears that Peter is mentioned in the New Testament on four different occasions between the years A. D. 42 and A. D. 67, each time as being far from Rome ; and that no mention is made of him on six different occasions within the same period when he would naturally have been mentioned by Paul if he had been in Rome. In fact, there is scarcely any period of half a dozen years, during all these twenty-five, when he could have resided continuously at Rome,

consistently with the historical notices of him in the New Testament. [Paul's invariable rule "not to build upon another man's foundation" nor to "glory in another's province in regard to things made ready to his hand," is alone sufficient to prove that Peter was not the *founder* of the church in Rome—a fact which many Roman Catholic writers freely acknowledge. Meyer remarks that "our Epistle—since Peter cannot have been there before it was written—is a *fact destructive of the historical basis of the Papacy* in so far as this is made to rest on the founding of the Roman Church and the exercise of its episcopate by that apostle." This, of course, does not disprove the possibility that Peter may in after years have come to Rome and labored there in the gospel (without, however, founding any particular church), and that he there finally suffered martyrdom. Bishop Lightfoot even conjectures that both apostles may at some time have been together in Rome, that they exchanged once more the hands of fellowship, that they gathered, or preached to, two separate, though not necessarily antagonistic communities (traces of whose origin he finds in Phil. 1 : 15-18 ; Col. 4 : 11), and that this basis of fact "possibly underlies the tradition that St. Peter and St. Paul were joint founders of the Roman Church, and may explain the discrepancies in the lists of the early bishops." (See his "St. Paul and the Three," p. 337, in his "Commentary on Galatians.") But it is marvelous that this separation, if it ever existed, was so soon composed, for Bishop Lightfoot concedes that "at the close of the first century we see no more traces of a twofold church," all the Christian communities being united under the presiding eldership of Clement, and that we never hear of it afterward. On the contrary, Ignatius of Antioch and Dionysius of Corinth, both of whom wrote letters to Rome, and Hegesippus, who visited Rome, all of whom lived in the second century, assert or imply in their writings the unity and orthodoxy of the Roman Christians. To the frequent boast of Papists that they belong to that church which was the *first* and which will be last, we may simply reply that the *Jerusalem* Church was the *first* church of Christ on earth. If priority of age is anything, we should prefer to be a Jerusalem Catholic rather than a Roman Catholic. We are aware that some adherents of this church now disclaim the term "Roman." But if Rome with its hierarchy were sunk by some earthquake's shock, as it yet may be, the high and special claim of this church would at once be rendered null and void.]

Neither is it probable that the church at Rome owed its origin to any other apostle. There is no intimation of this kind in the New Testament ; and we know that Paul made it his rule not to build on another man's foundation. (Rom. 15 : 20 ; compare 2 Cor. 10 : 14-16.) He speaks of the Romans as belonging to his field of labor (1 : 13-15), and from the salutations in chap. 16, it appears that, although he had not yet visited them, many of them had been intimately connected with him. (16 : 3-9, 11, 13.) While, therefore, there is every probability that the church at Rome was not founded by the direct labors of any apostle, it seems to have been more closely connected in its early history with the labors of Paul than with those of any of the rest. [We may therefore say of Paul, that he was, directly or indirectly, the founder of all the historic churches of Asia Minor and of Europe.]

II. COMPOSITION OF THE CHURCH IN ROME.

The view generally held is, that the Gentile element predominated in the early Roman Church. It is plain that there was a very considerable Jewish element. (2 : 17-29 ; 3 : 1-4, 9-21 ; 4 : 1 ; 7 : 1-4 ; and chapters 9-11). There was a large population of Jews in Rome. Pompey brought many captives thither from Judea ; and these had greatly multiplied in

the course of a century. Josephus speaks of eight thousand as attaching themselves to an embassy which appealed to Augustus. ("Antiq.," xvii. 11, 1.) This emperor assigned to them for their residence a district beyond the Tiber. About the time when Paul wrote his epistle, Seneca complains that many Romans had embraced the Jewish religion (he uses the expression "victi victoribus leges dederunt—the conquered have given laws to the conquerors."—Augustine, "De Civitate Dei," Lib. vi., ch. 11), and Juvenal scoffs at Judaizing Romans (Sat. xiv., v. 96-104). Still, the Jews formed but a comparatively insignificant portion of the population of the great capital of the world;¹ and it seems most probable that a church which had existed so long, and become so widely known, must have been mostly made up of Gentile converts. The tenor of the Epistle confirms this. It is as the apostle of the Gentiles that Paul writes them. (1 : 5, 6, 13 ; 9 : 3, 4 ; 10 : 1 ; 11 : 13, 14, 22, 23, 25, 30, 31 ; 15 : 15, 16.) [From the description of most of the persons named in chap. 16, from the express approval given to the doctrine in which the Romans had been instructed, (6 : 17 ; 16 : 17), and even from the fact of the composition of the letter itself, inasmuch as not one of the now extant letters of the apostle is directed to a *non-Pauline* church, we may with certainty infer that *Pauline* Christianity was preponderant in Rome; and from this it is a further necessary inference that a very important part of the Roman Church consisted of *Gentile Christians*." (Meyer.) These Gentile believers, however, may have been Jewish proselytes before they became Christians, and so the church of Rome may have been "primarily, at least, one of the churches of the circumcision." (Plumptre.) Similar is the view of Jowett, who describes the Roman Church as of "Gentile origin and Jewish character." And this view is not inconsistent with the *generally* Pauline character of their doctrine, since a majority of them may have come from Greece and Asia Minor, and may have been some of Paul's earliest converts in those countries.]

It seems most likely, on the whole, that the Gentile element formed the majority; but these Gentile believers were probably in large part of Greek, rather than of Roman origin. The names mentioned in the salutations are largely Greek. The earliest Latin versions of the New Testament were made for use in the provinces rather than at Rome; the names of the early bishops are more generally Greek than Latin; and the earliest literature of the Roman Church was in Greek. (Justin Martyr, Clement, Caius, Hippolytus, etc.).

III. AUTHENTICITY OF THE EPISTLE.

The proof that the Apostle Paul wrote this Epistle is such as to satisfy every unprejudiced inquirer. It bears his name. It has been received as his without question from the earliest times. Its language and style agree with those of his other undoubted epistles. It presents many striking coincidences, as to matters of fact, with other parts of the New Testament. Compare 15 : 25-31 with Acts 20 : 2, 3 ; 24 : 17 ; 1 Cor. 16 : 1, 4 ; 2 Cor. 8 : 1-4 ; 9 : 2. Also, 16 : 21-23 with Acts 20 : 4 ; and 16 : 3, seq. with Acts 18 : 2, 18-26 ; 1 Cor. 16 : 19, seq.

In fine, it is no exaggeration to say, that there is no ancient writing of which the authorship is more certain than that of this Epistle. Even Baur questions the last two

¹Gibbon, in chapter xxxi., says: "We may fairly estimate the inhabitants of Rome at twelve hundred thousand." Conybeare and Howson and Canon Farrar put theirs at "more than two millions." According to Dr. Schaff, the Jews in Rome itself "numbered from twenty to thirty thousand souls, had seven synagogues and three cemeteries."—(F.)

chapters only. [For resemblances between this Epistle and other epistles of Paul, especially that to the Galatians, see Lightfoot's "Commentary on the Galatians," pp. 44-48; and for "Undesigned Coincidences," see Paley's "Horæ Paulinæ," chapter II.]

IV. THE PLACE FROM WHICH THE EPISTLE WAS SENT.

Three names in the salutations very distinctly point to Corinth as the place where this Epistle was written.

1. We learn from 16 : 23 that the apostle was the guest of Gaius when he wrote it ; and this Gaius was one of the converts baptized by Paul at Corinth. (1 Cor. I : 14.) Identity of persons is not, indeed, certainly inferred from identity of names, especially when the name is a very common one. But in connection with other known circumstances, the identity of the persons is in this case a very safe inference. What more natural, than that the apostle should be entertained by one of the very few Corinthians whom he had baptized with his own hands.

2. Phebe, who is commended to the Roman disciples (16 : 1), and who seems to have been the bearer of the Epistle, was a member, very probably a deaconess, of the church at Cenchrea, the Eastern port of Corinth.

3. Erastus, designated as the chamberlain, or treasurer, of the city (16 : 23), is mentioned in 2 Tim. 4 : 20, in connection with Corinth. See also Acts 19 : 21, 22.

We may consider it settled, therefore, that the Epistle to the Romans was written from Corinth. (The confirmation furnished by the subscription is of little account, as the subscriptions were added at a later date, and some of them are unquestionably false.)

V. DATE OF THE EPISTLE.

Paul's first missionary tour was confined to Asia Minor. (Acts 13 : 4, 14.) On his second tour (Acts 15 : 36 ; 18 : 21), he visited Corinth, and remained there at least a year and a half. (Acts 18 : 11-15.) At this time he became acquainted with Aquila and Priscilla, and labored with them in their common handiwork, as well as in the work of the gospel. (Acts 18 : 2, 3.) But the Epistle to the Romans could not have been written at this time ; for, when it was written, Aquila and Priscilla were in Rome. (16 : 3-5.) No subsequent visit of Paul to Corinth is expressly mentioned in Acts ; but he intimates, in 2 Cor. 13 : 1, that he had already visited them *twice* ; and we know that on his third missionary tour (Acts 18 : 23 ; 21 : 8), he spent three months in Greece. (20 : 2, 3.) He would not be likely to omit visiting that city of Greece, which was, in a Christian point of view, the most important of all. At this time, Sopater, Gaius, Timothy, and probably Erastus, were with him, (Acts 20 : 4, seq. ; 19 : 21, 22.) Now all these were with him when he wrote to the Romans. (16 : 21, 23.) Paul's plans at this time, as described in the Acts and in the Epistles to the Corinthians, agree exactly with those indicated in this Epistle. He was about to go to Jerusalem (Acts 20 : 22), to carry thither the contributions which had been gathered by the Christians of Macedonia and Achaia for the relief of their brethren in Judea (Acts 24 : 17 ; 1 Cor. 16 : 2-4 ; 2 Cor. 8 : 6-11), intending, after he had done this, to visit Rome. (Acts 19 : 21.) All these circumstances agree with what he writes to the Romans in 15 : 23-28.¹ It is quite certain, therefore, that this

¹The fact that no mention is made of this charitable collection in the Epistle to the Galatians, while it is mentioned in other letters of this group (1, 2, Corinthians, Romans) is urged by Bishop Wordsworth in proof that the Epistles to the Corinthians were written subsequently to that to the Galatians, especially as its mention, had it been then undertaken, would have been exceedingly appropriate to the design of this Epistle, and could hardly have failed to find place in it.—(F.)

Epistle was written during the time which Paul spent in Corinth, while engaged in his third missionary journey.

It remains to fix, as nearly as we can, the *date* of that visit. We will take, as the surest and most convenient starting point, A. D. 52, the date of the decree of Claudius, banishing the Jews from Rome. See Hackett on Acts, notes on 18 : 2. Aquila and Priscilla had already reached Corinth after that decree, and Paul dwelt there with them at least a year and a half. He could hardly have left Corinth before the spring of A. D. 54. Embarking from Cenchrea, he sailed for Syria (Acts 18 : 18), by way of Ephesus, Cesarea, and Jerusalem. At Ephesus he made but a short stay, spending probably one Sabbath with his countrymen there (Acts 18 : 9), and leaving Aquila and Priscilla there. Proceeding thence to Cesarea, and landing there, he went up to Jerusalem, and saluted the church, and probably spent the Passover with them (Acts 18 : 21, 22) : after which he went down to Antioch, and "spent some time there" (Acts 18 : 23) before he set out on his third missionary tour.

It must have been as late as the autumn of A. D. 54, perhaps the spring of A. D. 55, when he started on this journey. He went through Galatia and Phrygia to Ephesus (Acts 18 : 23 ; 19 : 1-4), where he spent about two and a half years. (Acts 19 : 8, three months ; ver. 10, two years ; ver. 21, 22, a season. All these periods seem to be distinct and successive.) He could not have left Ephesus earlier than the spring of A. D. 57. He spent the ensuing summer in Macedonia and Achaia (Acts 20 : 1-6), and probably at this time proceeded as far west as Illyricum (15 : 19)—for it is hardly possible to find any earlier place for that journey—before he came into Greece. (Acts 20 : 3.) His abode there of three months (Acts 20 : 3) could hardly have begun much before the close of A. D. 57, and would consequently end in the early part of A. D. 58. When he left Corinth, the winter was past, for he purposed at first to go by sea (Acts 20 : 3) ; yet the spring could not have been far advanced, for he hoped to be at Jerusalem at the Feast of Pentecost in May. (Acts 20 : 16.)

The Epistle to the Romans was therefore probably written in the early part of A. D. 58.

According to the chronology of Conybeare and Howson, Paul was taken from Cesarea to be carried as a prisoner to Rome, in August, A. D. 60. (Vol. II., p. 543 Scribner's ed.)¹ He had been a prisoner at Cesarea for two years. (Acts 24 : 27.) Allowing five or six months for the previous journey from Corinth to Jerusalem, and the occurrences at the latter place before he was removed to Cesarea (Acts 20 : 3 ; 23 : 35), we have a very satisfactory corroboration of our previous calculation. Two years and five months, reckoned backward from August, A. D. 60, would bring us to March A. D. 58.

VI. OCCASION OF WRITING THE EPISTLE.

[The Epistle to the Romans was not written, like those to the Corinthians and the Galatians, to correct local abuses and errors ; but for the most part it is encyclical, or catholic, in its nature, and would be well adapted to the needs of any church existing in the apostle's time. For in the churches of that age there were, to a greater or less degree, Judaizing tendencies on the one hand, and Hellenizing or paganizing tendencies on the

¹ Paul would then arrive at Rome in the spring of A. D. 61, the seventh year of Nero's reign, and the twenty-fourth of his life. The great fire at Rome, and the consequent persecution of Christians occurred A. D. 64, and hence were probably subsequent to Paul's release from imprisonment. It is now commonly supposed that after a brief second imprisonment he was beheaded on the Ostian Way, in the year 66 or 67. Nero committed suicide A. D. 68.—(F.)

other; and we cannot suppose the Roman Church formed an exception in this respect. (14 : 12; 16 : 17.) During the third missionary tour of the apostle, he wrote the first four epistles of the New Testament, that to the Romans being the last written. A short time before indicting this letter, he had, with much anguish of heart, written to the paganizing Corinthians, and to the Judaizing Galatians. As some of them doubted or denied that he was an apostle, he felt obliged in these letters to assert and prove his divine call to the apostleship; but his principal endeavor was to win back his erring brethren from their disorders and immoralities, and from their vain trusting in the ritual ceremonies of Judaism, those "weak and beggarly rudiments," to seek salvation in which was, to him, like seeking the living among the dead. And now, in a calmer frame of mind, he sits down to write out for the benefit of his brethren in the world's capital whom he intended speedily to visit, and from whom he would fain secure a favorable reception for himself, and for the gospel which he preached, the substance of that which had so recently and so intensely occupied his mind, to wit: "The position of the Christian in reference to the Law, and of the relations of Judaism to Heathenism, and of both to Christianity." (Farrar.) He had preached the gospel of grace in the principal cities of the East, and he would naturally wish to do the same in the imperial city, of whose church he may have heard much from the lips of Aquila and Priscilla,¹ among whose members he had many personal friends, and in whose welfare he felt the deepest interest. But he knew the dangers which would attend his journey to Jerusalem, as well as the common uncertainties of life, and thus he who had oftentimes been hindered hitherto (1 : 13; 15 : 22) might again be prevented from orally communicating the gospel to his Roman brethren. "Besides," as Godet remarks, "should he arrive at Rome safe and sound, he had too much tact to think of putting the members of such a church, as it were, on the catechumen's bench. In these circumstances how natural the idea of filling up, by means of writing, the blank which Providence had permitted, and of giving, in an *epistolary treatise* addressed to the church, the Christian instruction which it had missed, and which was indispensable to the solidity of its faith." At this time also, as Paul was about to depart for the East to carry the offerings of Gentiles to the poor saints in Jerusalem, Phebe, a deaconess in the neighboring church of Cenchrea, was, as is commonly supposed, about to sail in an opposite direction for the Empire's capital city, which Paul said he "must see." (Acts 19 : 21.) And this her journey Romeward furnished, of course, a convenient opportunity of sending the letter. In this way, apparently, originated "The Epistle of Paul to the Romans," which is characterized by Dr. Schaff as "the epistle of the epistles," by Dr. Meyer, as "the grandest and richest in contents of all the apostle's letters,"² and by Coleridge, as "the most profound work in existence."

VII. LANGUAGE IN WHICH THE EPISTLE WAS WRITTEN.

[It might be supposed that Paul, when writing to the Romans, would, if he were able, use the Latin tongue, since the letter was not only addressed to Roman residents,

¹ De Wette and Meyer *versus* Hensen, Hug, Olshausen, Neander, Wieseler, Farrar, and Plumptre, hold that these were Paul's converts at Corinth, and were not members of the Roman Church. It will be recollected that Paul abode with these two disciples at Corinth for the space of at least one year and six months.—(F.)

² The last literary work of Dr. Meyer (died June 21st. 1873) was the preface (written Mareh, 1873) to the English edition of his "Commentary on Romans." And it is an interesting circumstance that the words inscribed on his tombstone are taken from this Epistle: 14 : 8 : "Whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's."—(F.)

but was written by an amanuensis who bore a Latin name.¹ But it must be remembered that the Greek language had at this time become well-nigh universal. "It was," says Gibbon, "almost impossible, in any province, to find a Roman subject of a liberal education who was at once a stranger to the Greek and to the Latin language." As vouchers for this general acquaintance with Greek on the part of the Romans, Tholuck, in Chapter 3, of his "Introduction," cites Tacitus, Ovid, Martial, Juvenal, and Suetonius. It is, moreover, a singular circumstance, yet "nothing is more certain than that the Church of Rome was at this time a Greek, and not a Latin Church." See Smith's "Bible Dictionary," p. 2746, also II. of this Introduction. "The literary language at Rome," says Godet, "was Greek. This is established by the numerous Greek inscriptions in the Catacombs, by the use of the Greek language in the letter of Ignatius to the Church of Rome, in the writings of Justin Martyr composed at Rome, and in those of Irenæus composed in Gaul," as also in those of Hippolytus, Bishop of Ostia, the seaport of Rome. "The early bishops and divines of Rome were Greeks by descent or education, or both. Pope Cornelius addressed the churches in the Hellenic language in the middle of the third century. The Apostle's Creed, even in the Roman form, was originally composed in Greek. The Roman Liturgy (ascribed to Clement of Rome) was Greek. The inscriptions in the oldest catacombs, and the epitaphs of the popes down to the middle of the third century, are Greek." (Schaff.) We may add that most of the manuscripts discovered in the ruins of Herculaneum appear to have been written in Greek. Milman, in his "Latin Christianity," says: "The Church of Rome, and most, if not all, the churches of the West were, if we may so speak, Greek religious colonies." Tarsus also, where Paul was born, was of Greek origin, and was celebrated for its Greek schools and learning. The geographer Strabo (born about 60 B. C.) says that in its zeal for learning and philosophy it excelled even Athens and Alexandria. Paul "doubtless spoke Greek from childhood" (Tholuck), and we do not suppose that he utterly discarded Greek study in Jerusalem. His liberal-minded teacher, "Rabban Gamliel," favored Greek study, and, according to the Talmud, knew Greek literature better than any other doctor of the law. "A thousand students were in the academy of my grandsire," said a descendant of Gamliel, "five hundred of whom studied the Greek"; and the Talmud maintains that Paul "had always a Grecian poem on his lips." Indeed, Dr. Isaac M. Wise, President of the Hebrew Union College, Cincinnati (from whose writings we have made these last extracts) says, in his "History of the Hebrews' Second Commonwealth," p. 307, that "in the academy at Jerusalem he (Paul) was noted as paying more attention to Greek poetry and infidel books than to his studies"! From Acts 21:37 we are assured that

¹ That Paul must have had considerable acquaintance with the Latin language, if not at the time this Epistle was written, at least some years afterward, is most certain. The Latin dialect would, of course, naturally extend itself wherever the Roman Government was established, and this had at that time become almost universal. This language was stamped on the national coins; it was used in trade, in public edicts, in legal proceedings. Paul always was a subject of the Roman Government, was born in a Roman "free city," and passed his life in Roman colonies and provinces. In every country of his residence he could have seen Roman soldiers, centurions, chiliarchs, or military tribunes (Acts 21:31), pretors and lictors (Acts 16:20, 35), proconsuls and procurators, or "governors." (Acts 13:7; 23:24.) Latin was used to some extent in Palestine and in Jerusalem. It was one of the three languages which were inscribed, not only on the inner separating wall of the Court of the Gentiles, forbidding any foreigner to go within the sanctuary on pain of death (Josephus' "Antiquities," xv., xi., 5; "Wars," vi., ii., 4), but also on the Saviour's cross. The word Christian, though first expressed in Greek letters, was yet put in a Latinized form. And when we further consider that Paul, as is commonly believed, was chained to a Roman soldier during his two years' imprisonment in Cesarea and his two years' imprisonment at Rome, to say nothing of his long-protracted sea voyage, we must conclude that the apostle in his last years was familiarly acquainted with Latin.—(F.)

Paul could speak Greek. He certainly quoted several times from the Greek poets (Acts 17 : 28 : 1 Cor. 15 : 33 ; Titus 1 : 12), and with some of them—as when he refers his Athenian audience to certain (*τῶν*) of their own poets (to wit, Aratus and Cleanthes)—he seems to have had more than a hearsay acquaintance. We have spoken of Greek as a current language among the ancients.¹ The Old Testament Apocrypha was written mainly in Greek (only Ecclesiasticus and 1 Maccabees were originally written in modern Hebrew), and the Old Testament was translated, not into Aramaic, or modern Hebrew, but into Greek, and it was this version of the Seventy which the New Testament writers mainly used. Noticeable also is the fact that the Epistle to the Hebrews and James' Epistle to the Jews of the "Dispersion" were written, not in Aramaic, but in Greek. The Greek dialect, too, seems to have been almost as common in Palestine as the vernacular Aramaic. Indeed, Dr. Roberts, author of the "Companion to the Revised Version," endeavors to show in his "Discussions on the Gospels" that Christ and the apostles spoke mostly in Greek, and only occasionally in Aramaic. Of course, he would decide that *all* the Gospels and other New Testament Scriptures were originally spoken or written in Greek. Similarly, S. G. Green, in his "Grammar of the Greek Testament" : "It was the Greek of the Septuagint, in all probability, our Lord and his apostles *generally* spoke. The dialect of Galilee was not a corrupt Hebrew, but a provincial Greek." Josephus, a Jewish priest, who lived in the time of the apostles, wrote his "Wars" and "Antiquities" in Greek, though he states that he composed the first-named work originally in Hebrew for the benefit of the "Upper Barbarians." That the Greek people or language had penetrated even into barbarian regions is evident from Seneca's query : "What is the meaning of Greek cities in barbarous countries, and the Macedonian language among Indians and Persians?" For the general prevalence of the Greek language, especially in Palestine in the time of Christ, see Hug's "Introduction to the New Testament," pp. 326-340 ; Dr. Schaff's "Companion to the Greek Testament," p. 7 ; Prof. Hadley's article on the "Language of the New Testament," and B. F. Westcott's article on the New Testament, in Smith's "Bible Dictionary," pp. 1590, 2139 ; also articles on the "Language of Palestine in the Age of Christ and the Apostles," in the April and July numbers of the "Biblical Repository" for 1831.]

VIII. THE OBJECT OF THE EPISTLE.

The main object which the apostle had in view in writing this Epistle is nowhere formally stated ; but it may be inferred from the Introduction, and from the contents of the Epistle. In the Introduction he expresses his earnest desire to visit the disciples at Rome, in order to contribute something to their confirmation and spiritual comfort. (1 : 11, 12.) Doubtless he had the same end in view in writing to them ; and he seeks to attain this end by unfolding the way of justification and salvation through faith in Christ. The object of his letter, then, is to present such an exhibition of the way of justification and salvation through faith in Christ, as would be adapted to comfort and confirm the disciples at Rome. The Epistle might well take its title from the sixteenth verse of the first chapter : "The Gospel the Power of God unto Salvation to every one that believeth" ; and the manner in which the apostle treats this subject is adapted to

¹ Paul evidently needed not to be specially endowed with the gift of tongues, as Wordsworth supposes, in order to obey his Lord's last command, since a knowledge of Greek and Hebrew alone would enable him to preach intelligently in almost all parts of the civilized world.—(F.)

promote the spiritual confirmation and comfort of all who devoutly study this Epistle. May the readers of the following notes find them helpful toward that happy result.

Pawtucket, R. I.

ALBERT N. ARNOLD.

[On the 11th day of October, 1883, the writer of the above lines ceased from his earthly toils, and entered into rest. Yet his labors for Christ were not felt by him to be irksome, and those especially which were spent in the study of this noble Epistle were manifestly to him an exceeding pleasure and delight. In a letter, dated January 7, 1882, he thus writes: "I heartily wish that you may have as much enjoyment in the performance of your work as I had in the performance of mine. And may the blessing of our common Master rest upon our joint work to the glory of his name and the benefit of his people." We are glad to be assured, but are not surprised to learn, that in his last days the comfort of the Scriptures, and especially of the great doctrines of grace, did not fail him. The old theology, which was his soul's food in life, was his abundant support in his last days. On hearing, shortly before his death, of the apparently approaching end of a greatly endeared classmate and friend, Thomas D. Anderson, D. D., he said: "Mine is an abundant entrance. Tell him (speaking his friend's name) that we shall soon¹ meet above, sinners saved by sovereign grace—sovereign, redeeming grace." "And this," says the narrator, Dr. J. C. Stockbridge, "he kept repeating over and over, as if he would gather up all he wished to say, of what was profoundest and dearest in his religious faith, and concentrate it upon that which was the very heart and substance of his creed, 'sovereign, redeeming grace.'" If, since the days of the apostles, there have lived any Christian men whose kindliness and guilelessness of spirit, whose blamelessness of life, and whose diligence in Christian labor, could furnish a ground of acceptance with God, one of those men, in my opinion, was Albert Nicholas Arnold. And yet, had it been suggested to him from without, or from within, that he could properly place this reliance upon the righteousness of his character and the goodness of his varied and abundant works, laboring as he had done, so assiduously as a preacher and pastor, a missionary, a theological instructor and writer, the thought, we believe, would have been repelled by him with as emphatic a "God forbid" as was ever uttered by the Apostle Paul. Yet no one was more careful than he to maintain good works, both as a fruit and evidence of his love for Christ and of his faith in him. May the readers of these lines, by a deep consciousness of their lost condition by nature, and by a rich experience of the "sovereign, redeeming grace" of the gospel, be made to feel that we need no other or better theology than that which is so plainly set forth in the writings of this blessed apostle, and which our beloved and now lamented friend sought to embody in these pages.]

ANALYSIS OF THE EPISTLE.

PART I.—*Introduction.* (1: 1-15.) (a) Salutory. (Ver. 1-7.) (b) Conciliatory. (Ver. 8-15.)

PART II.—*Doctrinal.* (1: 16-11: 36.)

§1. ALL MANKIND IN A SINFUL AND CONDEMNED STATE, AND THEREFORE IN NEED OF THE SALVATION WHICH THE GOSPEL REVEALS. (1: 16-3: 20.) The subject opened. (1: 16, 17.)

¹It was "soon," the 19th of the ensuing December, that the beloved Anderson, a man of kindred spirit with Arnold, followed him to the land of rest. What a world of darkness they have left for what a world of light! Gladly would we exchange, for just their first moment's experience in bliss, all the theology of all the schools of earth.—(F.)

- I. The general sinfulness of men proved. (1 : 18-2 : 29.)
- A. In the case of the Gentiles. (1 : 18-22.) God has made known his displeasure against all ungodliness and unrighteousness. (Ver. 18.) The Gentiles are both ungodly (ver. 19-23) and unrighteous. (Ver. 24-32.)
- B. In the case of the Jews. (2 : 1-29.) Those who practice the same sins which they condemn in others are equally inexcusable (2 : 1), for God's judgment will be impartial (ver. 2-5), and justly most severe against those who have the most light. (Ver. 6-16.) Neither the possession of the law (ver. 17-24), nor the covenant of circumcision (ver. 25-29), will exempt them from condemnation.
- II. Objections stated and answered. (3 : 1-8.) Objection 1. The Jew has no advantage over the Gentile. (Ver. 1.) Answer : The possession of God's word is a great advantage. (Ver. 2.) Objection 2. God's faithfulness obliges him to show favor to the Jews, notwithstanding their unfaithfulness. (Ver. 3.) Answer : God's faithfulness must not be questioned, however unfaithful men may be. (Ver. 4.) Objection 3. It would be unjust in God to punish those whose sins are the occasion of displaying his righteousness. (Ver. 5, 7.) Answer : The principle which this objection assumes leads to conclusions manifestly false and impious ; as,
- (a) That God cannot righteously judge and punish any. (Ver. 6)
- (b) That it is lawful to do evil that good may come. (Ver. 8.)
- III. The charge of universal sinfulness renewed, and confirmed by proofs from Scripture. (Ver. 9-20.)
- §2. THE WAY OF JUSTIFICATION AND SALVATION THROUGH FAITH IN CHRIST. (3 : 21-5 : 21.)
- I. The gospel method of justification described, as being—
- A. In its *nature*,
- (1) Conditioned not on works, but on faith. (3 : 21, 22.)
- (2) Available for all mankind. (Ver. 22.)
- (3) Needed by all. (Ver. 22, 23.)
- (4) Entirely gratuitous. (Ver. 24.)
- B. As having, for its *ground*, the propitiatory sacrifice of Christ. (Ver. 24, 25.)
- C. For its direct *object*, the reconciliation of God's righteousness with man's salvation. (Ver. 25, 26.)
- D. For its indirect *results*,
- (1) The exclusion of all boasting. (Ver. 27, 28.)
- (2) The display of God's impartial mercy to both Jews and Gentiles. (Ver. 29, 30.)
- (3) The confirmation, not the subversion, of the law. (Ver. 31.)
- II. That the above method of justification is in harmony with the teachings of Scripture is shown by the examples of Abraham and David. (4 : 1-25.)
- (1) Abraham was justified, not by works, but by faith. (Ver. 1-5.)
- (2) David teaches that justification is not of merit, but of grace. (Ver. 6-8.)
- (3) Circumcision is not indispensable to justification ; for Abraham was justified before he was circumcised. (Ver. 9-12.)
- (4) The law is not the ground of justification ; for Abraham, who was justified, not by the law, but by faith, is in this respect the pattern of all who are justified, both Jews and Gentiles. (Ver. 13-17.) This illustrious pattern is more fully described and commended. (Ver. 18-25.)

III. The happy results of the gospel way of justification, both to the individual believer, and to the race at large. (5 : 1-21.)

A. As it respects the individual believer, the results are :

- (1) Peace with God, including free access to him. (Ver. 1, 2.)
- (2) Joyful hope of future glory. (Ver. 2.)
- (3) Afflictions made subservient to the confirmation of our hope. (Ver. 3, 4.)
- (4) The certainty of this hope.
 - (a) For God has already given us his Spirit. (Ver. 5.)
 - (b) He has already shown the fullness of his love to us, by giving his Son to die for us while we were yet sinners. (Ver. 6-8.)
 - (c) By thus beginning the work of our salvation while we were enemies, he has given the surest pledge that he will complete it now that we are reconciled to him (ver. 9, 10), so that we have a present and abounding joy. (Ver. 11.)

B. As it respects the race at large, the benefits of the gospel way of justification are illustrated by a comparison between Adam and Christ. (Ver. 12-21.)

- (a) The resemblance between the two cases. (Ver. 12-14.)
- (b) The differences stated under several aspects. (Ver. 15-17.)
- (c) Recapitulation of the whole, showing how men are regarded and treated in consequence of their connection with Adam and Christ respectively. (Ver. 18, 19.) As the law discloses and even aggravates, the triumphs of sin, reigning in death, so the gospel displays the superior triumphs of grace, reigning unto life, through Jesus Christ. (Ver. 20, 21.)

§ 3. THIS WAY OF JUSTIFICATION FAVORABLE TO HOLINESS. (6 : 1-8 : 39.)

PROPOSITION I. Gratuitous justification does not lead to sinful living. (6 : 1-23.)

- (a) The objection stated. (Ver. 1.)
- (b) Its validity denied. (Ver. 2.)
- (c) The grounds of that denial. (Ver. 3-23.)

I. The justified believer, agreeably to the very import of his baptism, is brought into such a connection and conformity with Christ as dying and rising to a new life, that he cannot continue in the old life of sin. (Ver. 3-6.) As Christ's death on account of sin is never to be repeated (ver. 7-10), so the believer must regard his own separation from sin as final. (Ver. 11-14.)

II. The very fact that he is not under the law, but under grace, forbids that sin should have dominion over him. (Ver. 14, 15.) For his relation to the law and to grace is like the relation of a servant to his master : Before justification, he is a servant of sin, under an influence which secures his obedience to evil ; after justification, he is a servant of righteousness, under an influence which secures his obedience to good. (Ver. 16-20.) The former service results in death, the latter in eternal life ; and the knowledge of these opposite consequences is a still farther security for his continued fidelity to his new Master. (Ver. 21-23.)

PROPOSITION II. So long as men remain under the law, they continue under the power of sin. (7 : 1-25.)

- (a) The believer's relation to the law may be illustrated by the case of marriage. (Ver. 1-6.) As the wife is freed from her conjugal obligations by the death of her husband, so that she is afterward at liberty to be married to another man (ver. 1-3) ; so we are freed from our connection

with the law, that we may enter into a new connection with Christ. (Ver. 4.) The fruit of that first connection was sin. (Ver. 5.) The fruit of this second connection is holiness. (Ver. 6.)

(b) The law has no power to convert a sinner, or to make a bad man good; this illustrated by Paul's own experience before his conversion (ver. 7-13), (the effect of the law is to make sin known (ver. 7), and also to excite it to greater activity (ver. 8-11), so that, while the law is good (ver. 12), it becomes the occasion of manifesting more fully the exceeding sinfulness of sin.) (Ver. 13.)

(c) The law has no power to sanctify a saint, or to make a good man better: this illustrated by Paul's own experience after his conversion. (Ver. 14-24.) (Even the renewed man, who assents to the excellence of the law, and desires and purposes to fulfill its requirements, finds that the remains of indwelling sin often prove too strong for his good resolutions (ver. 14-23); so that, as long as he looks to the law, he gets no effectual help or comfort in his strivings after holiness. (Ver. 24.) Hence the conclusion, that if we are ever to be freed from the dominion of sin, it must be by becoming connected with Christ. (Ver. 25.)

PROPOSITION III. Grace accomplishes what the law could not accomplish. (8: 1-17.)

(a) Grace furnishes not only a justifying righteousness (ver. 1), but also a regenerating and sanctifying power. (Ver. 2.) The way in which this is done briefly explained. (Ver. 3, 4.)

(b) Sanctification is the indispensable evidence of justification. (Ver. 5-17.)

The justified will certainly walk in newness of life, because:

- (1) Their inward moral disposition is thoroughly changed. (Ver. 5-8.)
- (2) The Spirit of God dwells in and actuates them. (Ver. 9-13.)
- (3) They are children of God, not only by a formal adoption on his part, but also by a filial spirit on theirs. (Ver. 14-17.)

PROPOSITION IV. The sufferings which believers undergo in this life are not inconsistent with their being fully justified and accepted of God. (Ver. 17-30.)

(a) For they suffer with Christ, that they may be glorified with him. (Ver. 17.)

(b) There is an immeasurable disproportion between the present sufferings and the future glory. (Ver. 18.) The greatness of that future glory is seen:

- (1) In the unconscious longing for its coming which pervades all nature. (Ver. 19-22.)
- (2) In the conscious longing of believers, notwithstanding the happiness which they enjoy in the present foretaste of it. (Ver. 23-25.)

(c) Suitable spiritual supports are afforded them while these sufferings continue. (Ver. 26, 27.)

(d) They are assured that all these sufferings are working for their good. (Ver. 28-30.)

PROPOSITION V. The certainty of the salvation of believers is established. (Ver. 31-39.) They for whose salvation (ver. 31) God has given his Son, and for whom the Son (ver. 32, 33) of God has died and risen from the dead (ver. 34), can never be separated from the

love of either by any vicissitudes of the present life (ver. 35-37), or by any other events or agencies whatsoever. (Ver. 38, 39.)

§4. THE REJECTION OF THE JEWS. (9: 1-11: 36.)

(a) The *fact* of their rejection, though very lamentable (ver. 1-5), is not inconsistent with God's truth and justice: not with his *truth*, because the blessings which they fail to secure were never promised indiscriminately to all the natural seed of Abraham (ver. 6-13); not with his *justice*, because—

- (1) These blessings are God's free gifts, bestowed according to his sovereign pleasure. (Ver. 14-18.)
- (2) The unbelieving Jews only receive the righteous recompense of their willful sin. (Ver. 19-24.)
- (3) Indeed, their rejection is plainly foretold by their own prophets. (Ver. 25-29.) In fine, the Gentiles obtain righteousness through faith in Christ, and the Jews fail to obtain it because of unbelief. (Ver. 30-33.) Thus it appears that:

(b) The *cause* of the failure of the Jews to attain justification (for which failure the apostle again expresses his sorrow) (10: 12) is, that they persist in seeking justification in their own false way, instead of seeking it in God's true way. (Ver. 3-11.) Justification is attainable on precisely the same terms by Jews and Gentiles. (Ver. 12-13.) Therefore the gospel ought to be preached to all nations. (Ver. 14, 15.) All this is confirmed by the testimony of the Scriptures. (Ver. 16-21.)

(c) There is a *limit* to this rejection, both as to persons, and as to time. (Chap. 11.)

I. As to *persons*, it is not *total*, for Paul himself (ver. 1), and many others among the Jews (ver. 2-5), have obtained justification through free grace (ver. 6), though the greater part of the nation has been rejected (ver. 7), as their own Scriptures had foretold. (Ver. 8-10.)

II. As to *time*, it is not *final*; but God designs, by this temporary rejection of the Jews, to facilitate the conversion of the Gentiles. (Ver. 11-16.) The Gentiles are admonished not to glory over the Jews, as if their advantage over them was due to any merit of their own. (Ver. 17-22.) So soon as the Jews turn from their unbelief, God is able and willing to save them. (Ver. 23, 24.) Nay, more; he has positively determined that they shall at last turn and be saved. (Ver. 25-32.) In all this, his unsearchable wisdom is gloriously displayed. (Ver. 33-36.)

PART III.—*Practical*. (12: 1-15: 13.) (a) General Preecepts, applicable to all. (12: 1-13: 14.) (b) Special Directions in regard to the treatment of those who are weak and over-serupulous. (14: 1-15: 13.)

(a) General Preecepts.

- (1) Exhortation to entire consecration to God. (12: 1.) This results in a practical conformity to his will (ver. 2), and in humility. (Ver. 3.)
- (2) Duties to the church (ver. 4-8), and to the brethren. (Ver. 9-13.)
- (3) Duties to the world, and especially to enemies. (Ver. 14-21.)
- (4) Duties to rulers. (13: 1-7.)
- (5) The duty of love to all men. (Ver. 8-10.)

(6) All these duties enforced by the consideration that salvation is near. (Ver. 11-14.)

(b) Special Directions in regard to the treatment of brethren whose consciences are weak and are over-scrupulous. (14 : 1-15 : 13.)

I. The Christian who regards the Jewish restrictions as to days and meats as still binding is to be received without disputations. (14 : 1, 2.)

(a) Because this weakness does not hinder his acceptance with God. (Ver. 3, 4.)

(b) Because he is conscientious in it. (Ver. 5-9.)

(c) Because all such differences should be referred to the final judgment. (Ver. 10-12.)

II. Those who, through better knowledge, are free from such scruples, must not so use their freedom as to lead their weaker brethren into sin. (Ver. 13.)

(a) Because, though the use of this liberty is not wrong in itself, yet it is a breach of charity to use it to the injury of a brother. (Ver. 14, 15.)

(b) Because such a course brings religion into reproach. (Ver. 16.)

(c) Because the *use* of this liberty is no essential part of Christian duty. (Ver. 17, 18.)

(d) Because it is inconsistent with the obligation to promote the peace of the church, and the edification of the brethren. (Ver. 19.) They therefore who know that the eating of certain meats is not sinful, must not use their liberty in such a way as to entice others who have not this knowledge to do the same thing in violation of their consciences. (Ver. 20-23.) They must rather bear the infirmities, and seek the edification of the weak. (15 : 1, 2.) Thus they must imitate the self-denying example of Christ. (Ver. 3-7.) For Christ, agreeably to the predictions of the prophets, has received both Jews and Gentiles, and united them into one body. (Ver. 8-13.)

PART IV.—*Personal*. (15 : 14-16 : 23.)

(1) As to his own relations and feelings toward them. (15 : 14-33.) The apostle declares his confidence in them. (Ver. 14.) He justifies the freedom with which he has addressed them. (Ver. 15.) This he does on the ground of his office as the apostle of the Gentiles. (Ver. 16-21.) He expresses his hope of visiting them soon. (Ver. 22-29.) He asks their prayers in his behalf. (Ver. 30-33.)

(2) After bespeaking their Christian hospitality and kind offices for Phebe, a servant of the church, at Cenehrea (and probably the bearer of the Epistle) (16 : 1, 2), he sends his salutations to various members of the church. (Ver. 3-16.)

(3) He warns them against those who cause divisions. (Ver. 17-20.)

(4) He adds salutations from Christian friends who were with him. (Ver. 21-23.)

PART V.—*Conclusion*. (16 : 24-27.)

(1) *Benediction*. (Ver. 24.) (2) *Doxology*—embodying a brief summary of gospel doctrine. (Ver. 25-27.)

PAUL'S EPISTLE TO THE ROMANS.

CHAPTER I.

PAUL, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God.

1 Paul, a ¹servant of Jesus Christ, called to be an

1 Gr. *bondservant*.

PART I. (Ch. 1: 1-15.) INTRODUCTION.
(a) Salutory. (Ver. 1-7.)

I. Paul. It was the custom of the ancients to place the name of the writer of a letter at the beginning of the letter instead of at the end. We have many examples of this in the Greek and Latin classics. [With this name, a verb "writes" (*γράφει*), or "greeting" (*χαίρειν*) or, in full, *gives greeting*, as in 2 John 10, 11) Rev. Ver. (*ἀγέει χαίρειν*), is properly understood; but in all the epistles of the New Testament, save that of James, the name of the writer, when expressed in the salutation, stands independently. "Here the substance of the verb (*χαίρειν*) appears in the following *grace to you*, etc., as an independent sentence, and invocation of blessing of richer fullness." (Philippi.) On the New Testament use of this verb, see ver. 7.] The writer of this Epistle is called by his Hebrew name, Saul, until after his conversion. The name Paul is found about one hundred and sixty times in the New Testament—about one hundred and thirty times in the Acts, nearly thirty times in his own epistles, including the salutation in all the thirteen, and once it is mentioned by Peter. (2 Peter 3: 15.) It is first introduced at Acts 13: 9, and the name Saul, which has been used more than twenty times before, is never used afterward, except in four or five places, where the apostle recounts the words addressed to him by Jesus, and by Ananias, at the time of his conversion. (Acts 22: 7, 13; 26: 14.) Some have supposed that the name Paul was assumed by the apostle out of respect to Sergius Paulus. But though the change from Saul to Paul is first mentioned in connection with the account of the conversion of this Roman proconsul, it is more probable that both names were borne by him from the beginning. It was no uncommon thing in that age for Jews, especially such as associated much with foreigners, to be known among

their own countrymen by their Hebrew name, and among foreigners by a different name; and the fact that the apostle was born in a foreign city, and inherited the rights of a Roman citizen (Acts 22: 28), makes it probable that both names belonged to him from early life. And on this supposition, the change from the Hebrew to the Roman name is appropriately made by Luke just at the point where he begins directly to speak of Paul's labors in his chosen and recognized sphere as the "apostle of the Gentiles." Compare Dr. Hackett's note on Acts 13: 19.

[In the Talmud, Paul, as certain Jewish writers affirm, is called "Acher"—that is, "Another"; and one modern rabbi supposes he was so called because he went under an assumed name, or was virtually anonymous. Perhaps the name was given to him as one belonging to another and different faith, and was thus nearly equivalent to *heterodox* or heretic. Or possibly it was applied to Paul even more contemptuously, just as the ancient rabbis, unwilling to speak the name pig, called it "the other thing." If any one wishes to see how far modern rationalistic Judaism can caricature the noblest of lives and of characters, let him look at the account given of Paul, and other apostles of Jesus Christ, in the "Origin of Christianity," and in the "History of the Hebrews' Second Commonwealth," by Dr. Isaac M. Wise. We may add that this "Acher," according to the Talmud, was a married man, and that he left daughters.]

A servant of Jesus Christ. The word here translated 'servant' is the same that is properly translated slave in classic Greek. Its use here is indicative of humility, but not of servility. The more absolutely submissive a man is to Jesus Christ, the more surely is he free from bondage to man. "To serve God is true liberty," says Augustine. So also for

substance says the Scripture. See Ps. 116: 16; 119: 45; John 8: 36.¹ Paul gives himself this title only here, and, in connection with Timothy, in Phil. 1: 1. Elsewhere in the beginning of his epistles he styles himself simply an apostle of Jesus Christ.

The use of the two names 'Jesus Christ' is connected with some important peculiarities in the original manuscripts of the New Testament. In the first place, one of the names is often omitted in the best manuscripts, where our English version has them both. In the second place, the order of the two names is often inverted. This inversion is often represented in the English; always, indeed, where the Greek manuscripts are uniform; but they often differ among themselves. The omissions and inversions constitute a large number of the so-called "various readings" in the New Testament manuscripts. These are obviously of very little importance. Other peculiarities in the use of the two are more important. Among these are the various proportions in which the two are used in different parts of the New Testament. In the gospels the name Jesus is used between five hundred and six hundred times. The word Christ is used in the gospels about fifty times in connection with the name Jesus, and about as many times by itself. It is usually accompanied by the article in Greek, and is manifestly used as a descriptive designation, and not as a simple proper name. Jesus, the Christ, the Anointed, the Messiah—the two latter words having the same meaning, in English and Hebrew, that the former has in Greek. In the Acts our Saviour is commonly called simply Jesus (about fifty

times), the word Christ being added about fifteen times, and this last word being found by itself scarcely more than a half a dozen times. In the epistles, the two words are found together nearly two hundred times; the name Jesus alone less than twenty times; but the word Christ, now in the lapse of time come to be used, according to a general law of language, no longer as a descriptive appellation, but simply as a proper name, is found by itself about two hundred and thirty times. Such a progress in the use of the word from a descriptive to a proper name, can only be accounted for by the fact that the epistles were written at a later date than the gospels, or, at least, as representing a later date in the use of language; for the gospels represent a use of language from thirty to fifty years earlier than their composition. On this basis—namely, that the appellation Christ, from being always a descriptive designation in the gospels, has come to be commonly a proper name in the epistles—an ingenious refutation of Dr. David F. Strauss' "Life of Christ" has been published by Dr. O. T. Dobbin. Dr. Strauss assumed that the epistles were written before the gospels assumed their present form [so Dr. Weiss in his "Biblical Theology"], and this assumption is a fundamental principle of his whole mythical theory of the origin of the gospels. Dr. Dobbin's work is entitled "Tentamen Anti-Straussianum: the Antiquity of the Gospels asserted on Philological Grounds in Refutation of the Mythic Scheme of Dr. David Frederick Strauss: an Argument." London, 1845, 8vo, pp. 113. Of this work Allibone, in his "Dictionary of Authors,"

¹ Many writers designate Paul as "the *slave* of the Lord Jesus Christ," but as this term carries with it the idea of enforced and degrading bondage (similarly to the Greek, *ἀνδράποδον*), it is better to employ the word found in the margin of the Revised Version—namely, *bondservant*. As in the Old Testament, the title, "servant of Jehovah," is generally applied to officially distinguished personages, so it is thought by some that in the New Testament the "servant of Christ" is one who is officially appointed to some special service. It is evident, however, that in Paul's estimation all true Christians are servants of the Lord Jesus. (Rom. 14: 18; 1 Cor. 7: 22; Eph. 6: 6; Col. 3: 24.) The Christian service of Paul, faith in Christ and love for him as a Saviour, was ever accompanied with obedience to him as Lord. (See, for example, his beginning and ending of this Epistle with the words: *obedience of faith*.) And how great was the change from his

being a raving and murderous persecutor of Christians to his becoming a willing bondservant of Jesus Christ. For some twenty years the apostle had now been engaged in Christ's service—a service which had brought him much of trial and suffering. Even at the commencement of it his divine Master had to announce to him how many things he must suffer for his name's sake. (Acts 9: 16.) He had at this time undergone all those trials and afflictions which are enumerated in 2 Cor. 11: 24-33, that "Iliad of Woes." At the time of writing this Epistle he was bearing in his body the deep brand-marks of his service to Christ (Gal. 6: 17), and soon after this, and for many years, he was to be "a prisoner of Christ Jesus," bound with chains, not to a granite wall, where he might have some privacy and be alone with God, but to some, perhaps, rough and unfeeling Roman soldier—an intolerable bondage.—(F.)

vol. I, p. 507, quotes the following opinions: "A work in no common degree acute, learned, eloquent, and—what is rarer still in a region so often traversed—original." "Complete, conclusive, and unanswerable." "It leaves Dr. Strauss without a loophole whereby to escape, and establishes most unanswerably the antiquity of the gospels."

[The titles which Paul gives himself in his several salutations are quite varied. In 1 and 2 Thessalonians we have simply "Paul"; in Philemon, "a prisoner of Jesus Christ"; in Philippians, he calls himself and Timotheus "servants of Jesus Christ"; in Titus, "a servant of God and an apostle of Jesus Christ"; in 1 Corinthians, "called an apostle of Jesus Christ, through the will of God"; in 2 Corinthians, Ephesians, Colossians, 2 Timothy, "an apostle of Jesus Christ, by the will of God"; in 1 Timothy, "an apostle of Christ Jesus by the commandment of God our Saviour and Lord Jesus Christ, which is our hope"; and in Galatians, "an apostle, not of men, neither by man, but by Jesus Christ, and God the Father." An interesting paper, Bishop Ellicott says, might be written on these peculiarities of designation. In 2 Corinthians, Philippians, Colossians and Philemon, Timothy is associated with Paul in the greetings; in 1 and 2 Thessalonians, Silvanus and Timothy; in 1 Corinthians, Sosthenes; and in Galatians, "all the brethren who are with me." Though Timothy was present when Paul wrote to the Romans, yet he only sends his salutation at the end of the Epistle.] **Called to be an apostle.** The former title is more general; this more specific and official. The words 'to be,' supplied by the translators, might well be omitted, as they are in many recent versions. [There is some force, however, in what the "Five Clergymen" say, in their revised translation of the Romans, that, "'called an apostle' is too like 'named an apostle'; a *called apostle* seems to indicate that there are some apostles not called." We think the Common Version here cannot be bettered.] Apostles are special officers in the Christian Church, whose principal functions are to be eye-witnesses of the resurrection of Christ (Luke 24: 48; Acts 1: 21, 22; 1 Cor. 9: 1), authoritative teachers of his doctrines and commands (John 16: 13; 1 Cor. 14: 37; 2 Peter 3: 2), founders of his churches under him the Supreme Founder

(Matt. 16: 18; 1 Cor. 3: 10; Eph. 2: 20; Rev. 21: 14), and possessors and dispensers of miraculous gifts. (Matt. 10: 8; Acts 8: 14-17; 19: 6.) And in order to exercise these functions legitimately, one must have a special and direct call from Christ. He must be a called apostle. "The sudden call of the persecuting Saul to the apostleship of the Gentiles corresponds to the sudden call of the Gentiles to Christianity, just as the gradual instruction of the Jewish apostles accords with the long training of the Jewish nation for the gospel." (Schaff.) [The term apostle (occurring seventy-nine times in the New Testament, chiefly in the writings of Luke and Paul) literally signifies one that is sent, and is used in its simple unofficial sense in 2 Cor. 8: 23, Phil. 2: 25 of the "messengers" of the churches. It seems to be applied in an official sense to others than the twelve (1 Cor. 15: 7), certainly to Barnabas, though as a companion of Paul (Acts 14: 4, 14); to James, the Lord's brother (Gal. 1: 19), who was probably not one of the twelve (see Bishop Lightfoot's discussion of "The Name and Office of an Apostle," in his "Commentary on Galatians," pp. 92-100); perhaps to Sylvanus and Timothy, as associated with Paul (1 Thess. 2: 6), and to Andronicus and Junias, as some think. (Rom. 16: 7.) In 2 Cor. 11: 5; 12: 11, Paul speaks ironically of certain literally "super-eminent apostles," and in 2 Cor. 11: 13 of "false apostles." In the case of Paul the term is used, as Alford says, "in its higher and peculiar meaning in which the Twelve bore the title." Like them, he had seen the risen Jesus (1 Cor. 9: 1), and had been called more directly than Matthias was by the Lord himself. The call to the apostleship, however, is generally in Paul's writings represented as proceeding from God the Father (Rom. 15: 15: 1 Cor. 15: 10; Eph. 3: 2), through the Lord Jesus. (Rom. 1: 5.) In Gal. 1: 1 he received it "through Jesus Christ and God the Father." Our Saviour, in Matt. 22: 14, makes a wide distinction between called (invited) and chosen (κλητοί and εκλεκτοί); but in Paul's case the calling was effectual, its idea being akin, as De Wette suggests, to that of election. The calling, considered as distinct from the choice, took place in time, while the choice was from eternity. Compare Gal. 1: 15; 2 Thess. 2: 13, 14. The apostle was not called to fill the place of Judas, to which Matthias had been

2 (Which he had promised afore by his prophets in the holy Scriptures.)

2 apostle, separated unto the gospel of God, which he promised afore ¹ through his prophets in the holy

1 Or, *by*.

mistakenly elected, nor to fill the place of James, John's brother, who had been killed with the sword. His call was a special one, and wholly independent of that of the twelve. Their apostolate had Palestine and the twelve tribes of the Dispersion mainly in view. Paul was chosen to be the apostle to the Gentiles. Our Saviour, in Acts 9: 15, calls him "a vessel of election," (Revised Version, margin), and so he speaks of himself as *called* of God to the apostleship. In thus ascribing his apostolate, not to his own choice or merits, but to the power and will of God, he, at the very outset, strikes, as it were, the keynote of the whole Epistle. Converted and called in the manner he was, he could not but ascribe all his salvation to the good pleasure and sovereign grace of God. With his experience "he knew not how," as Olshausen says, "to preach anything save the grace of God in Christ." To be an "Arminian" or to talk like an "Arminian" was for him an utter impossibility.]

Separated unto the gospel of God. Compare Acts 9: 15; Gal. 1: 15. The purpose for which Paul was thus set apart was the formal and official announcement to men of God's glad tidings. ["Set apart to preach the gospel." (Noyes.) Verbs derived from *horos* (ἄρος), a boundary or line of separation, are of frequent use in the New Testament. 'Of God' is not the genitive objective, gospel concerning God, but subjective—the gospel of which God is the author or giver. (De Wette.) Both nouns are destitute of the article. The first, or governing noun, generally accompanied with the article, is made sufficiently definite by the genitive or noun which follows—*God's* (one and only) Gospel; and grammarians tell us where one noun is without the article the other frequently is so, "on the principle of correlation." Similar examples of nouns without the article are found in ver. 16, 17, 18, and elsewhere. The above cited passages in Acts and Galatians show us that Paul was separated unto the gospel both before and after his conversion. Perhaps the setting apart of which he here speaks occurred at the time of his conversion, when the Lord virtually appointed him to be an apostle to the Gentiles in the words, "Unto whom I

send thee." (Acts 26: 17; also 22: 21.) As the term *Pharisee* denotes one who is separated or set apart, it may be, from the mass of men to the special keeping of the law and the traditions, so some have thought that Paul would here represent himself, by way of contrast, as separated unto the *gospel*; but there is no evidence that he here alludes to this matter. This 'gospel of God' (see 15: 16; 1 Thess. 2: 2, 8, 9; 1 Peter, 4: 17) is elsewhere called "the gospel of Christ" (15: 19; Gal. 1: 7; Phil. 1: 27); "the gospel of the kingdom" (Matt. 4: 23); "the gospel of the grace of God." (Acts, 20: 24); "the gospel of peace" (Eph. 6: 15); and "the gospel of your salvation." (Eph. 1: 13.) Twice in this Epistle and once elsewhere, the apostle speaks of it as "my gospel."]

2. Which he had promised afore by his prophets. ["Not only the four great and twelve minor prophets are meant, nor the order of prophets in general, commencing with Samuel (Acts 3: 24), but all men by whom prophecies concerning Christ are found recorded in the Old Testament Scriptures. Even Moses and David belong to these prophets." (Philippi.) See Acts 28: 23; Luke 24: 27, 44. Alford thinks the expression is "used in the strictest sense. Moses gave the *law*; the prophets proclaimed the *gospel*." The verb employed here signifies to promise beforehand rather than to pre-announce, though some, as Stuart and Philippi, decide for this latter.] This is one of the many passages which show the intimate connection between the Old Testament and the New. The gospel is in the Old Testament; according to the pithy saying of Augustine, "the New Testament is veiled in the Old; the Old Testament is unveiled in the New." "*Novum Testamentum in Vetere latet; Vetus Testamentum in Novo patet.*" For specimens of passages of similar import, compare Acts 10: 43; 26: 22, 23; 1 Peter 1: 10, 11. It was especially important to keep this connection before the minds of the Jewish converts, "lest," as Chrysostom remarks, "any one should think he was introducing some novel doctrine." **In the holy Scriptures.** The epithet 'holy' is ascribed to the Scriptures only here and 2 Tim. 3: 15. [The literal

3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh ;

3 scriptures, concerning his Son, who was born of 4 the seed of David according to the flesh, who was

translation of the latter passage is *sacred writings*] In 16: 26 and Matt. 26: 56, we have "the Scriptures of the prophets," or "*the prophetic Scriptures*," as the Greek reads, and in Matt. 26: 56, "the Scriptures of the prophets." Elsewhere the word translated Scripture is used without any qualifying adjective. It is used about fifty times in the New Testament, about thirty times in the singular, and twenty in the plural, always accompanied in the Greek text by the definite article, except in three or four places, where it is made definite by some qualifying adjective or descriptive phrase, as in John 19: 37; Rom. 16: 26; 2 Tim. 3: 16; 2 Peter 1: 20. [Here the noun has no article, but is sufficiently defined by the adjective 'holy'; hence, "the holy Scriptures." (De Wette.) By Meyer's rendering: "In holy writings"—that is, in such writings as are holy (as especially the prophetic), the *kind* of Scriptures is specially characterized. Regarded in the light of a proper name, it may either retain or dispense with the article, just as we speak of Scripture or the Scripture.] Whether in the singular or in the plural, whether with the article or without, it is never used in the New Testament of any writings but those which were recognized by the Jews as inspired. It is *directly* applied, of course, only to the Old Testament writings; but *indirectly* and *constructively* it may be applied to the New.

3. Concerning his Son. [Some commentators quite naturally join this phrase to gospel in ver. 1, making ver. 2 parenthetical. The greater number, we think, connect it with the verb 'promised.' The idea is essentially the same in either case. "The personal object of the ancient promises is the Son of God." (Hodge.) The name **Jesus Christ our Lord** which follows the word 'Son' in our Common Version, properly belongs at the end of ver. 4. We may notice here how early and how often in the apostle's letters the words 'Christ' and 'gospel' are mentioned. He could not write long, we might almost say, on any subject, without referring to that "name which is above every name." An illustration of this is found in 2 Cor. 8: 9-15, where, in inculcating the duty or "grace" of giving, he must refer to the example of him who "though

he was rich, yet for your sakes became poor," and in closing the discussion of that topic (9: 15), he is led by the thought of the preciousness of our poor earthly gifts, to lift his heart in gratitude to God for "his unspeakable gift," the gift of "his own Son." (Rom. 8: 32.) See Ellicott's "Notes on Ephesians," especially chapter 2, verse 7, in regard to Paul's frequent repetition of this "only name." In this respect Paul differs widely from James, the Lord's brother, who, though calling himself "a servant of the Lord Jesus Christ," yet mentions this name expressly but twice in his epistle, and "the gospel" not once. Both writers were inspired of God, but the men were different, or the bent of their minds was different. Paul being himself no advocate of a "dead faith," would not, we suppose, object to a single *sentiment* in James, but would heartily endorse each one. Yet Paul, if we may express our feelings in the language of hyperbole, could no more write the Epistle of James, than he could create a world.]

Which was made. The distinction between 'was' and 'was made' (*γίνωμαί*, to become) is finely illustrated by comparing John 1: 1, 2, with John 1: 14. The expression 'was made' here implies that his human nature began to be, when he was "made of a woman." (Gal. 4: 4.) The phrase **according to the flesh** does not mean that his human nature was limited to his flesh—that is, to his body; but the expression is used here, as in John 1: 14, and often elsewhere, to signify the whole human nature, "body, soul, and spirit," of which the outward, visible tabernacle of the flesh is the concrete representation to our senses. (Alford.) [On the limiting phrase, 'according to the flesh,' Dr. Hodge thus remarks: "It obviously implies the superhuman character of Jesus. Were he a mere man, it had been enough to say that he was of the seed of David; but as he is more than man, it was necessary to limit his descent from David to his human nature." The same phrase is used in 4: 1, in reference to Abraham, where (connected with the verb *hath found*) it denotes, according to Godet, "human activity in its state of isolation from the influence of God," and is probably equivalent to "his own labor," or "from works," of

ver. 2. It is used of the relation which Paul sustained to the Jews (9: 3) when he calls them his kinsmen *by race* or nationality. Again, in 8: 4 we read of those who walk according to the flesh and according to the spirit, where 'according to the flesh' (*κατὰ σάρκα*) seems nearly equivalent to the "law of sin in the members." But none of these senses is applicable to the phrase 'according to the flesh' when used in the case of Christ, which is to be interpreted rather in the light of such expressions as: "The word became flesh"; "was manifested in the flesh"; "has come in the flesh"; "made in the likeness of men"; "made of a woman," etc. See John 1: 14; 1 Tim. 3: 16; 1 John 4: 2; Phil. 2: 7; Gal. 4: 4.]

The seed of David, rather than of Abraham, as an intimation of his *kingly* character, and in allusion to such passages in the Old Testament as Ps. 89. Compare Matt. 1: 1; 2 Tim. 2: 8. [Meyer supposes that Jesus' descent from the seed of David must be traced through the paternal or male line, and hence, though holding that Jesus was the Son of God and that Paul's Son of God "is conceived in a *metaphysical sense*, as he who had proceeded out of the *essence* of the father, like him in substance," he at the same time denies to the Saviour a virgin birth, giving no credence to the later embellished accounts (as he would regard them) in Matthew and Luke which assert it, and affirms that Paul nowhere, not even in Rom. 8: 3; Gal. 4: 4, indicates the

view of a supernatural generation of the bodily nature of Jesus. But *if* Mary sprang from the "seed of David," it is senseless to deny that Jesus was born of David's seed.¹ Besides, as Philippi says: "To concede to the apostle the conception of the metaphysical divine Sonship and to deny to him faith in the birth of God's Son of the virgin, is to impute to him a conception dogmatically inconceivable." Godet thus remarks on this subject: "But would this supposition (of an unmiraculous birth) be consistent, on the one hand, with the idea which the apostle forms of Jesus' *absolute* holiness; on the other, with his doctrine of the transmission of sin to the whole human race? He speaks of Jesus as 'sent in the *likeness* of sinful flesh,' as one 'who knew no sin,' and ascribes to him the part of an *expiatory victim*, which excludes the barest idea of a *minimum* of sin. And yet according to him all Adam's descendants participate in the heritage of sin. How reconcile these propositions, if his view is that Jesus descends from David and from Adam, absolutely in the same sense as the other descendants of Adam or David? Paul thus necessarily held the miraculous birth, and that so much the more, as the fact is conspicuously related in the Gospel of Luke, his companion in work. A contradiction between these two fellow-laborers on this is inadmissible.² It is therefore through the intervention of Mary alone, that Jesus, according to Paul's view, descended from David. And such also is the meaning

¹ Rabbi Wise (in his "History of the Hebrews' Second Commonwealth," pp. 245, 258) with great unwisdom makes Jesus deny his own Davidian descent (Luke 20: 41; compare Matt. 22: 42, 43), in the very gospels which most explicitly assert it! That Jesus was of the line of David is a fact abundantly affirmed by himself and his apostles, and this claim, if false, should have been disproved by Paul's own teacher, Gamaliel, himself, as the rabbis affirm, a descendant of David, and by other Jews of that age, all of whom, in accordance with their sacred Scriptures (Ps. 89: 36; 132: 11, 12; Jer. 23: 5), expected their promised Messiah to be of the seed of David. (Matt. 22: 42; John 7: 42.) "That Jesus," says De Wette, on Matt. 1: 17, "was actually of the race of David is plain from the account of Hegesippus in Eusebius' 'Ecclesiastical History,' III, 20, that the grandsons of Judas, his brother, were, as the posterity of David, summoned before the Emperor Domitian." (See further in Notes to Geikie's "Life of Christ," chapter VIII; also Farrar's "Early Days of Christianity," chapter XI, and Broadus on "Matthew," pp. 2, 6.) The

Jews have ceased looking for a Messiah, yet to come from the lineage of David and from the tribe of Judah. *Their tribal descent is now lost forever*, and thus no future (pretended) Messiah from among the Jews can prove his descent from the "house and family of David." The Jews, indeed, make one exception as to the loss of their tribal descent, and maintain that tribal distinction is still preserved by the descendants of Levi. If this be so, yet God has taken from them their special duty, and they have now no religious rites of divine appointment to perform.—(F.)

² Luke was Paul's almost constant companion for some ten or twelve years (see Prof. Bliss' "Commentary on Luke," p. 10), and his sole faithful attendant during the apostle's last days; "only Luke is with me," 2 Tim. 4: 11. Must not the evangelist, who "traced the course of all things accurately from the very first," and the writer of our Epistle have often conversed on all the more important matters relating to our Lord's earthly history?—(F.)

4 And declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead :

¹ declared to be the Son of God ² with power, according to the spirit of holiness, by the resurrection of the ⁵ dead; *even* Jesus Christ our Lord, through whom we

1 Gr. *determined*. . . . 2 Or. *in*.

of the genealogy of Jesus in Luke's Gospel." See also Neander's "Life of Christ," p. 19, on our Lord's Davidian descent, and p. 16, on the silence of John and of Paul in regard to the miraculous conception.]

4. **Declared**—literally, *defined*, nearly equivalent to *demonstrated*, and contrasted with 'was made,' to show how different he really was from what he *seemed* to be to the superficial view of men. [This word, "declared," occurring in seven other places in the New Testament (Luke 22: 22; Acts 2: 23; 10: 42; 11: 29; 17: 26, 31; Heb. 4: 7) is here, in the view of most commentators, equivalent to designated, or instated; Chalmers says: "determinately marked out." It must not be taken in the sense, *destined to become something* (Meyer against Hofmann); for Christ *was* the Son of God before the foundation of the world. The two predicates—"was made," and 'was declared'—both refer to *his Son*, here regarded as the *entire person* of Jesus. (DeWette.)] **With** (literally, *in*) **power**. This qualifying clause may be connected directly with the immediately preceding words, and the sense will then be, defined by his resurrection to be the Son of God with power, in contrast with his seeming weakness as a mere man. So Stuart, [Schaff, Philippi, and Dorner also, who says that "previously, therefore, he was not Son of God in power, although he was Son."] Or the words may be connected with the word 'declared,' and so they would indicate the strength of the proof of his divine Sonship—"declared mightily," as the Geneva Version has it. This interpretation seems, from Acts 4: 33, to be admissible, in spite of the assertion of Stuart, that this word is used only of *actual power*, and not of *logical force*. In the passages referred to above, it seems to be used in a similar sense with our

word power, in such expressions as a powerful argument, powerful conviction, etc. So Alford, Meyer, [Olshausen, DeWette, Godet, Hodge. For the adverbial use of this word, see Col. 1: 29; 2 Thess. 1: 11.] **According to the Spirit of holiness**. The reference here is not to the Holy Spirit, as a divine person, distinct from the Son [Wordsworth and Forbes], but to Christ himself, in his spiritual, holy, divine nature, as distinguished from his lower nature, as the seed of David. "The divine side of Christ's nature, with the essential characteristic of holiness." (Lange.) See a similar use of the word 'spirit' [as contrasted with the 'flesh' of Christ] in 1 Tim. 3: 16; 1 Peter 3: 18. Compare John 4: 24. [This word 'holiness' (*ἁγιότης*, not *ἁγιασμός*, sanctification) occurs also in 2 Cor. 7: 1; 1 Thess. 3: 13, and is here the "genitive of characterizing quality"—*i. e.*, it characterizes the spirit of Christ. De Wette defines this spirit of holiness as the "*spiritual side of the life of Christ, yet with the attribute of holiness*," etc., for which definition Dr. Schaff (in Lange, as above quoted) would substitute the *divine side of Christ's person with the essential characteristic of holiness*. Prof. Shedd, in his "Commentary on Romans," says: "The spirit that constituted Christ's rational soul in distinction from his animal soul was from the seed of David; but the *pneuma* (spirit) here attributed to Christ was something in respect to which he was *not* of the seed of David." Perhaps we can do no better than to adopt the interpretation of Philippi, to wit: "*The spirit of holiness is the higher, heavenly, divine nature of Christ, according to which, or in which, he is the Son of God.*"¹ In reference to Paul's use of these correlative terms, 'according to the flesh,' 'according to the spirit,' Prof. Jowett thus remarks: "An-

¹ Godet, however, thinks that by the phrase, '*spirit of holiness*,' Paul would denote the "action displayed on Christ by the Holy Spirit during his earthly existence." And Prof. Stuart regards the expression, 'according to the Spirit,' etc., not as antithetic to the phrase, 'according to the flesh,' but as referring to his dispensing the Holy Spirit *after* his resurrection. But we must regard these parallel phrases as evidently antithetic;

and, as Dr. Gifford observes, necessarily representing constituent parts of Christ's own being. Scripture thus appears to give two principal reasons why Jesus is called the Son of God; 1, because of his miraculous conception; 2, in a higher sense, because of his holy spiritual nature in his pre-existing state.—Prof. W. S. Tyler, in "Bib. Sac.," October, 1865.—(F.)

tithesis is a favorite figure in the writings of St. Paul, almost (may we not say?) the form in which he conceives the gospel itself. There are times before, and times after, a first Adam and a second Adam, the law and faith, the flesh and the spirit, the old man and the new man, death, life, burial, resurrection; the identity and difference of the believer and his Lord. 'All things are double, one against the other.'"]

By the resurrection from the dead. Christ's resurrection from the dead was a powerful demonstration of his divine Sonship. In reply to the objection that Lazarus and several others were raised from the dead, the peculiar circumstances of Christ's resurrection are to be noted. 1. His death and resurrection were predicted in the Old Testament (Ps. 16: 9-11; 110: 1, 4; Isa. 53: 7-12), and repeatedly foretold by himself. (Matt. 16: 21; 17: 22, 23; John 10: 17, 18, and in more than a dozen other places.) 2. Jesus raised himself from the dead. (John 2: 19-22.)¹ 3. Jesus rose, not like Lazarus, to a second term of mortal life, but to die no more. (Rom. 6: 9.) 4. Jesus' human nature was glorified after his resurrection. (John 12: 23, 24; Acts 17: 31.) These peculiarities separate the resurrection of Jesus widely from all former instances of restoration to life. [A very literal translation of this phrase, which does not elsewhere occur, would be: *out of resurrection of (the) dead*. In phrases similar to this the Greek article is almost invariably in the New Testament omitted from the word *dead*. The preposition (*ἐκ*) denotes the "source out of which convincing evidence flows." (Winer, 367.) We should have expected here, "by *his* (or the) resurrection, *from* the dead." Some supply this preposition (*ἐκ* or *ἀπό*) as in the example quoted by Bengel from Herodotus (*ἀναστάντες βαθρῶν*); literally, *rising of seats*, meaning, of course, rising from the seats. The article and preposition seem to be omitted here to make the idea of resurrection as general as possible, embracing that of Christ and "of others as involved in his" (R. D. C. Robbins), or "that resurrection of which Christ is the first

fruits.'" (Principal Sanday.) Winer regards the expression, *the resurrection of the dead*, as taken "absolutely and generically, although consummated only in a single individual." Paul, in Eph. 1: 19, 20, speaks of the resurrection of Christ as effected by the "working of the strength of the might of God"—that is, by the divine omnipotence. The meaning, then, of the clause before us is, in substance, that God, by his omnipotence, instated in the sight of angels and men Jesus Christ, as (in accordance with his higher nature) the Son of God, by effecting his resurrection from the dead. What accrued to Christ by his resurrection was, as Meyer says, "not the full *reality* (see 8: 3; Gal. 4: 4), but the full *efficiency* of the Son of God," since he was now raised above the limitations of his *kenosis*, or self-emptying, and was shown to be Lord of all. Through the force of this potent demonstration of his divine Sonship, even a 'doubting Thomas' was led to say to Christ and of him: 'My Lord and my God.' Of the resurrection of our Lord from the dead, Paul had an assured conviction, and he makes the fact of this resurrection not only a proof of Christ's divine Sonship, but the ground of his own salvation. Hence, the importance which in his view the resurrection of Christ has in our Christian faith and hope can hardly be described in words. See 1 Cor. 15: 17. In Paul's discourse to the Athenians (Acts 17: 31), he affirms that God hath *instated* or designated the man Christ Jesus to be the Judge of the world, whereof a sufficient assurance unto all men is the fact that "God hath raised him from the dead." The full name, **Jesus Christ our Lord**, on which the apostle loves to dwell, is here in apposition with the preceding 'Son of God,' and serves to introduce the statement which follows. The name Jesus is personal, while Christ is official. "The Son of David and Son of God is thus finally described by three well-known titles: 'Jesus,' which identifies him as the crucified *Saviour*; 'Christ,' the promised *Messiah*, and 'our Lord,' the exalted King, to whom 'all power is given in heaven and in

¹ Paul, in 1 Thess. 4: 14, speaks of Christ's dying and rising as if both acts were of his own choice and power. See John 2: 19; also John 10: 18, where, however, Christ says: "This commandment I received from my Father." The usual representation of the Scriptures is

that God raised Jesus from the dead. Acts 2: 32; 3: 15, 26; 4: 10; 5: 30; 10: 40; 13: 30, 33; 17: 31; Rom. 8: 11; 1 Cor. 15: 15; 2 Cor. 4: 14; Col. 2: 12; 1 Thess. 1: 10; 1 Peter 1: 21; Fritzsche on Rom. 1: 4; see, however, Elliott on Col. 2: 13.—(F.)

5 By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:

received grace and apostleship, unto obedience ¹of faith among all the nations, for his name's sake:

1 Or, to the faith.

earth." (Dr. Gifford, in "Bible Commentary.") Here 'our Lord' (or Master) may also refer to the relation which Paul and other Christian believers sustained to him as servants. Prof. Stuart states in his "Commentary" that "Paul gives to Christ, exclusively, the title of Lord in more than two hundred and fifteen instances." See notes on 10: 12.]

5. By whom we have received. [The preposition (*διὰ*) with the genitive (*through*) denotes the instrumental or immediate agency, while a different preposition (*ὑπὲρ*) would denote the primary and remote agency. In this overflowing salutation, as Meyer terms it, Paul must again recur to the grace of his high calling of God in and through Jesus Christ. Compare 15: 16, also Eph. 3: 8. "Unto me who am less than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." The indefinite past 'received' is better here than the perfect 'have received.' To whom does the plural 'we' refer? Not to those to whom he writes; for they had not received the apostleship. Not to Paul's companions, regarded as joining with him in addressing the Roman disciples; for neither had they received the apostleship, nor is there any mention of such in the beginning of this Epistle, as there is some of Paul's letters. (1 Cor. 1: 1; 2 Cor. 1: 1; Phil. 1: 1; Col. 1: 1; 1 Thess. 1: 1; 2 Thess. 1: 1.) The 'we' may refer to the apostles as a class; or it may refer to Paul alone, and the clause, **among all nations**, favors this latter view. That the apostle did not regard it as improper thus to use the plural, when referring only to himself, appears from 3: 9, "*we* have before proved, etc." (2 Cor. 1: 8-12; 7: 5-8; Gal. 1: 8, 9.) **Grace and apostleship**, [not grace of apostleship, but] the common grace of God, by which he was called, converted, sanctified, and sustained; and, in addition to this, the special grace by which he was called to be the apostle of the Gentiles. The former is referred to in 1 Cor. 15: 10, and the latter in Eph. 3: 8. **For obedience to the faith among all nations.** This may be the genitive of apposition, for the Greek reads "obe-

dience of faith" [meaning, according to Philippi, Godet, Hodge, the obedience which consists of faith]. Faith *is* obedience, because it is commanded; or it may be the genitive of subject; for faith *produces* obedience [Stuart]. Or the genitive may be taken in a broader sense [as by Meyer, DeWette], in which it is nearly equivalent to the dative, denoting that to which obedience is rendered, as in the expression, "obedience of Christ." (2 Cor. 10: 5.) Our translators have not hesitated to treat the genitive in such cases as a dative. See Acts 22: 3, Revised Version. "Zealous for God." [See also 1 Peter 1: 22, Revised Version, obedience to the truth, compared with Rom. 10: 16, "They obeyed not (rendered not obedience to) the gospel," and especially (Acts 6: 7) "were obedient to the faith." The preposition before obedience (*εἰς*) has in such connections the general meaning: *with reference to*; here it means *for the promoting of*. The word "obedience" is destitute of the article, but is made definite by the noun in the genitive which follows; and this latter noun, as belonging to the class of general abstract terms which commonly do not take the article, is also without it. 'Faith,' the important word of this Epistle, denotes, according to DeWette, not a doctrinal system, but "the new salvation which consists in faith as opposed to works." Meyer also remarks that "faith," in the New Testament, "is always *subjective*, though often, as in the present instance, conceived of *objectively* as a power." Yet see Hodge's comments on Rom. 12: 6, 'Among all the nations,' or Gentiles, the word being used in both senses. Here the latter is preferable, as the apostolate of Paul had special reference to the Gentiles. (11: 13; 15: 16.) The word occurs fifty-five times in Paul's epistles, and is generally rendered Gentiles.] **For his name.** [DeWette and Godet refer this phrase to the whole preceding part of this verse. Others more properly connect it with the words, 'obedience of faith.' During many long years of trial and persecution Paul sought to promote this sacred obedience among the Gentile nations, not for his own glory, but for the name and sake of Christ.

6 Among whom are ye also the called of Jesus Christ:

7 To all that be in Rome, beloved of God, called to be

6 among whom are ye also, called to be Jesus Christ's:

7 to all that are in Rome, beloved of God, called to be

Nothing will so help us to live and suffer for the gospel, or to perform any unpleasant duty, as the thought that we are doing it for that blessed name. Compare 2 Cor. 12: 10.] All was for glory of his name: grace comes by him; apostles testify of him; saving faith has him for its object. In the *name* of Christ is summed up all that he was, did, and suffered. Compare Acts 5: 41; 9: 16; 15: 26; 21: 13; 1 Thess. 1: 12.

6. Among whom. The relative 'whom' refers to 'all nations' in the preceding verse, and so appropriately introduces the direct address to the Roman disciples in the following verse: they were a part of the 'all nations'—that is, they were mainly Gentiles ('nations' and 'Gentiles' being but different translations of the same Greek word), and so belonged properly to Paul's jurisdiction as the Apostle of the Gentiles. (Gal. 2: 9.) [DeWette and Meyer (versus Rückert, Fritzsche, Philippi, Lange, Godet, and the Revised Version) reject the comma after the 'ye' and render: *Among whom ye also are called, or, the called ones.* So also Alford, who says: "The assertion, 'among whom are ye,' is flat and unmeaning."] **The called of Jesus Christ.** Not merely called by Jesus Christ, but "Jesus Christ's called ones." The calling here is not the general external call, as in Matt. 20: 1; 22: 14; but the personal, internal, effectual call, the call that is responded to in obedience, as always in the epistles, and Revelation. Compare 8: 28, 30; 1 Cor. 1: 24; Jude 1; Rev. 17: 14. [The rendering, *called by Jesus Christ*, (adopted by Alford, Godet, Shedd,) is grammatically admissible. See "beloved of (by) God" in the next verse. But in Paul's type of doctrine, the calling generally proceeds from God the Father. (8: 30; 9: 24; Gal. 1: 15; 1 Cor. 1: 9; 7: 15, 17; 1 Thess. 2: 12; 2 Thess. 2: 14; 2 Tim. 1: 9.) Hence, with DeWette, Meyer, Philippi, we would regard the genitive as possessive, and the called ones as *belonging to Christ*, or, as above: "Jesus Christ's called ones." Such are called, as below, "to be saints," called in hope, in peace, in sanctification, for freedom, into the fellowship of Christ, and unto life eternal. (Eph. 4: 4; 1 Cor. 7: 15; 1 Thess. 4: 7; Gal. 5: 13; 1 Cor. 1: 9; 1 Tim. 6: 12.) See Ellicott on Eph. 4: 4.]

7. To all that be in Rome. Connect this verse immediately with ver. 1. [As no verb of greeting is expressed, we may make 'all that be in Rome' denote simply the receivers of the letter, just as the name Paul indicates the writer. One MS. (G.) of the ninth century, omits here, and in ver. 15, the words 'in Rome,' but "this quite isolated omission," says Meyer, "is of no critical weight." He supposes that some church sought, by omitting those words, to adapt the letter to their own particular church use in public reading. The most ancient *superscription* of the Epistle is in A B C simply: *to the Romans*. No more appropriate soteriological letter could now be sent "to the Romans" than this.] *To all the beloved of God that are in Rome* would be a less ambiguous order of the words. The Epistle is not addressed to *all* that are in Rome, but to all the *saints* there. Paul's earlier epistles are addressed expressly to the *churches* (1 Thess. 1: 1; 2 Thess. 1: 1; 1 Cor. 1: 1; 2 Cor. 1: 1; Gal. 1: 2); the later, to the *saints*. (Rom. 1: 7; Eph. 1: 1; 1 Pil. 1: 1; Col. 1: 1.) "They were not called," says Augustine, "in consequence of their being holy; but they were made holy in consequence of their being called." [**Called to be saints.** The words *called* (*κληροί*) and *church* (*ἐκκλησία*) are etymologically related, and both signify, those who are, by God's grace, *called out* from the world or mass of mankind to become saints, sanctified in Christ Jesus, or specially consecrated to his service. Those who are professedly devoted to God are in the New Testament called saints, whether inwardly sanctified by the Holy Spirit or not. For different meanings of the word *saint*, see Ellicott's "Commentary on Ephesians," 1: 1. Bishop Lightfoot (on "Philippians," p. 13) gives rather a gloomy picture of the *un-*organized condition of the Roman saints. He speaks of them as "a heterogeneous mass, with diverse feelings and sympathies (?), with no well-defined organization." Meyer affirms that "the 'beloved of God in Rome, etc.,' are the church, and it is to the *churches* that Paul has written, where he does not write to specified *persons*." The Epistle to the Philippians is addressed likewise to "saints," yet these had their "overseers and deacons." And we read of

saints: Grace to you, and peace, from God our Father and the Lord Jesus Christ.

saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

churches in individual houses, not only in the letters to the Colossians and Philemon, but in that to the Corinthians.]

Grace to you and peace, the divine favor, and the happiness resulting from that favor. [So Ellicott: "*Charis* expresses God's (undeserved) love toward man; *eirēne*, the state of peace and blessedness which results from it." *Charis*, or grace, according to Prof. Cremer, has respect to *sin*, and "gives prominence to the freeness and unconditionalness of God's love," thus differing from *eleos*, or mercy, which is a fellow-feeling with wretchedness and misery. "The *charis* of God . . . is extended to men as they are guilty, his *eleos* as they are miserable." (Trench; "New Testament Synonyms.") The prayer that grace and peace from heaven may rest on the Roman saints, coming as it does from the affectionate, sympathizing heart of Paul, certainly represents *more* than the "general epistolary *chairin*," the wish of joy or prosperity. Conybeare and Howson happily allude to "the combination of the Oriental peace (*shalom*) with the Greek *grace* or *joy* (the Latin *gaudere*) in the opening salutations of all St. Paul's epistles," as "proclaiming . . . the perpetual union of the Jew, the Greek, and the Roman." With the nouns *grace*, *peace*, the verb *may be*, or, as in the Epistles of Peter and Jude, *be multiplied*, is to be understood.] This form of salutation is peculiar to the New Testament. It is found in all Paul's epistles, with the addition of "mercy" in 1 and 2 Timothy, and, according to many manuscripts, in Titus. The common classical form (*χαίρω*) translated "greeting," is used only three times in the New Testament, Acts 15: 23; 23; 26; James 1: 1, and in one of these three instances, it is found in the letter of a Roman magistrate. In the other two instances, it may be regarded as a peculiarity of the style of James, as he seems to have presided at the conference in Jerusalem from which the apostolical circular, in Acts 15: 23-29, emanated.

[**From God our Father and (from) the Lord Jesus Christ.** Meyer says: "God is never called *our and* Christ's Father" together (compare 2 Tim. 1: 2; Titus 1: 4); yet this was Erasmus's rendering. God is our

Father by virtue of the "adoption" we have received through and in Christ. (8: 15.) This whole formula: "*Grace . . . Christ*," is exactly reproduced in the Epistles to the Corinthians, Ephesians, Philippians, and Philemon. In Galatians it is "God the Father and our Lord Jesus Christ," and the same in 2 Thessalonians, save that the 'our' is omitted. In the letters to Timothy we have "grace, *mercy*, peace, from God the Father and Christ Jesus our Lord." And similarly in Titus (Revised Version), save that *mercy* is omitted, and Jesus is called *our Saviour*. In Colossians it simply reads, "from God our Father," while in 1 Thessalonians, we have merely: "Grace to you and peace." Thus, according to the revision text, in eleven out of thirteen of Paul's epistles, the names of God the Father, and of Christ, are associated equally together as the source of "grace, mercy, and peace" to penitent and believing sinners, and "this association," to use the words of Dr. Hodge, "of the Father and Christ as equally the object of prayer and the source of spiritual blessings, is a conclusive proof that Paul regarded Christ as truly God." Meyer, on the other hand, says that "the formal equalization of God and Christ cannot be so certainly used as a proof of the divine nature of Christ—which, however, is otherwise firmly enough maintained by Paul—since the different *predicates* (Father and Lord) imply the different conceptions of the *principal* and *mediate* cause." But *no creature*, certainly, can be equally associated with God in any real communication of grace and peace to sinners. Among the teachers, sages, and saints of earth who lived prior to the time of Christ, and whom some writers are inclined to place nearly or quite on a level with the Saviour, stand pre-eminently the names of the "divine" and "god-like" Socrates, Plato, and Seneca. But (and may the almost blasphemous supposition be pardoned), could either of their poor names, or the names of any of our modern philosophic or poetic sages, or of our literary demigods, be well substituted *here* for that of the Lord Jesus Christ?

The *salutatory* portion of the Introduction to the Epistle ends here. It is remarkable for having so many doctrinal clauses, paren-

8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

8 First, I thank my God through Jesus Christ for you all,¹ that your faith is proclaimed throughout the whole world. For God is my witness, whom I

1 Or, because.

thetically introduced. There is, however, something of a kindred character in the introductions to Galatians, Titus, and, still more noticeably, in the introduction to Hebrews.

How full of Christ this introduction is! He is mentioned four times by name, besides two or three other distinct references, in these seven verses. ["We ask, as we read the sentence, whether any one has ever compressed more thoughts into fewer words, and whether any letter was ever written which swept so vast an horizon in its few opening lines?"—FARRAR.]

(b) Conciliatory. (Ver. 8-15.)

8. **First.** This word naturally creates the expectation of a corresponding *second*, if not of a further numerical designation of particulars. But such further enumeration is not necessarily implied in it, and does not always follow. See similar instances in 3: 2, where the same Greek word is translated, "chiefly"; Acts 1: 1, where it is translated, "former"; 1 Cor. 11: 18; 1 Tim. 2: 1, translated "first of all." It is not necessary to assume, as Meyer does, that "something further was meant to be subjoined, but amidst the ideas that now crowd upon him, he abandons this design." Sometimes the word may denote merely that the particular mentioned is the *most important* of all, as in Matt. 6: 33.¹ **I thank my God through Jesus Christ.** Paul generally begins his epistles with some expressions of thankfulness. 1 Cor. 1: 4; Phil. 1: 3; Col. 1: 3; 1 Thess. 1: 2; 2 Thess. 1: 3; Philemon 4; compare Eph. 1: 16. The letter to the Galatians forms a significant exception. Those to Timothy and Titus are exceptions also, for a different reason, probably because intimacy of friendship, and fullness of confidence made such a formal expression superfluous.² 'My God.' This appropriation of God, by faith, hope, and love, is one of the most sure characteristics, and one of the most blessed experiences, of the child of God. (Ps. 63: 1.) The expression

occurs often in the Psalms, and in the epistles, but is found only once (except as used by the Saviour) in the gospels. (John 20: 23.) Luther used to say that he thanked God for the little words in the Bible, such as *my*, *thy*, and *our*. [The apostle, it will be noticed, does not praise or thank his Roman brethren for their faith, but God is thanked for it, as being a divine gift; and, as Dr. Gifford (Bible, or "Speaker's Commentary") remarks, he seemingly "regards their faith as a gift to himself."] As all God's favors come to us through Christ, so all our responsive acknowledgments of gratitude should return to God through him. (Col. 3: 17; Eph. 5: 20; Heb. 13: 15.) No man cometh to the Father, even in thanksgiving, but by him. ["All our services need to be cleansed and hallowed by passing through the hands of our most holy and undefiled High Priest." (Barrow.) Meyer, (and, similarly, DeWette, Alford, and Philippi) regards Christ not only as the mediating presenter of the thanksgiving, but also as the mediating causal agent of the faith for which Paul gives thanks.] **For you all.** [The common text has, *in behalf of* (*ὕπερ*), while the revisers read, *concerning* (*περὶ*) you all.] This is a high encomium; but some reproofs and admonitions in later portions of the Epistle show that the word "all" must not be pressed with too strict an emphasis. **That your faith.** [Prof. Cremer says: "The New Testament conception of faith includes three main elements, mutually connected and requisite, though, according to circumstances, sometimes one, and sometimes another may be more prominent—namely, (1) a fully convinced *acknowledgment* of the revelation of grace; (2) a self-surrendering *fellowship* (adhesion); (3) a fully-assured and unwavering *trust* (and with this, at the same time, *hope*) in the God of salvation, or in Christ." See Ellicott on Gal. 1: 23; Lightfoot on Gal., page 154, also notes on ver. 5. Faith, subjectively considered, "as the inward experi-

¹ Alford (and so Stuart) finds the contrasting thought in the thirteenth verse, whose *ὁ* corresponds with our (*πρωτων* *μεν*): "Ye indeed are prospering in the faith, but (*δε*) I still am anxious *further* to advance that

fruitfulness." Godet finds a virtual *secondly* in ver. 10, but this reference does not seem so natural.—(F.)

² Still, in 1 Tim. 1: 12; 2 Tim. 1: 3, he has thanks to give (*χαρις* *εχω*).—(F.)

9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;

serve in my spirit in the gospel of his Son, how un-

ence of belief, and trust in Christ" (Boise), must ever have a doctrinal basis on which to rest.] **Spoken of throughout the whole world.** This was the ground of his thanksgiving. The verb here used is in several places translated "preached." (Acts 4: 2; 13: 5, 38; 17: 3, 13; Col. 1: :8.) It implies that their faith was *spoken of* frequently and emphatically as a remarkable thing, worthy to be *announced* everywhere. [In the Revised Version the verb is generally rendered *proclaim*. The faith in Christ was, of course, proclaimed by believers unto believers in the way of commendation. Unbelievers might say that this sect of which the Roman Christians formed a part, was "everywhere spoken against." For the "Judgments of early Pagan writers on Christianity," see notes on ver. 16.] 'Throughout the whole world.' While it cannot be denied that there is an element of hyperbole here (as in 10: 18; Col. 1: 6; 1 Thess. 1: 8), yet the expression shows how very widely the gospel had already been preached, less than thirty years after our Lord's ascension. The Roman Empire was commonly spoken of as the whole world—"orbis terrarum"—compare Luke 2: 1; and we know that the gospel had already been preached in most of its chief cities, as Jerusalem, Antioch, Smyrna, Ephesus, Thessalonica, Corinth, Athens, and Rome. Compare 15: 19. It is important to observe the all-wise providence of God, in this rapid and wide diffusion of the gospel during the apostolic age. Starting from Jerusalem, the centre of revealed religion, it had already reached Rome, the centre of the political world; from Jerusalem, the city of *dispersion*, to Rome, the city of *aggregation*.

9. For God is my witness. [This example of Paul shows that the name of God may be appealed to on solemn and proper occasions, but will not justify light and thoughtless swearing—the swearing of common conversation.] This solemn appeal to God is not uncommon in Paul's epistles. (2 Cor. 1: 23; 11: 31; Gal. 1: 20; Phil. 1: 8; 1 Thess. 2: 4.) Like the formal oath, it partakes of the nature of worship. As he (by the use of 'for,' etc.) appeals to his prayers in proof of his thankfulness, so he appeals to God in proof of his prayers. No

one but God could know how unceasingly he prayed for them. The occasion fully justified this solemnity. It is important that those whom we wish to benefit should be fully persuaded of our interest in them, and our prayers for them. Paul here teaches us, by example, our duty to be thankful to God for the faith of distant heathen converts, and to pray for them. **Whom I serve.** [Compare Acts 27: 23, "Whose I am and whom I serve."] The word here translated 'serve' (*λατρεύω*, *latreuō*) imports a sacred religious service, in distinction from ordinary, regular serving, for which the Greek language has a more generic word. The generic word (*δουλεύειν*) is used in Matt. 6: 24; Luke 15: 29; Rom. 6: 6, and about twenty other places, while this word appropriated to religious service is used, besides this passage, in Matt. 4: 10; Luke 2: 37; Acts 26: 7, and about a score of other places. The clause, **with (in) my spirit** (compare 2 Tim. 1: 3) marks the living, inner sphere, and the following clause, **in the gospel of his Son**, the outward sphere of his sacred service. [Alford says: "The *serving God in his spirit* was a guarantee that the oath just taken was no mere form, but a solemn and earnest appeal of his spirit." And Umbreit, as quoted by Alford, remarks that the apostle, by the use of this verb (*λατρεύω*) "means that he is an intelligent, true priest of his God, not in the temple, but in his spirit, not at the altar, but at the gospel of his Son." There is another word (*θρησκεία*), found in Acts 26: 5; Col. 2: 18; James 1: 26, 27, which denotes an external, ceremonial religious service. Another term, (*leitourgía*), whence comes our word *liturgy*, is used of *public* religious service, both of Jews and Christians (Heb. 10: 11; Acts 13: 2), and of other kinds of (public) service. (Rom. 15: 27, etc.) *Sebazomai* (*σεβάζομαι*), to worship, in ver. 25, denotes a devotional reverence. *Proskuneō* (*προσκύνειν*), to do homage, does not occur in this letter, but often in the gospels, Acts, and Revelation. *Latreuō*, literally, to *serve for hire*, and hence voluntarily, is thus an appropriate word to denote religious service. 'His Son' is commonly regarded either as genitive objective, gospel concerning his Son, or sub-

10 Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.

11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;

10 ceasingly I make mention of you, always in my prayers making request, if by any means now at length I may be prospered ¹ by the will of God to 11 come unto you. For I long to see you, that I may

1 Gr. in.

jective, gospel made known by his Son. Perhaps we may name it the genitive of the contents or subject matter, denoting thus the gospel of which Christ is the subject and the substance.] The two words translated **that without ceasing** [so De Wette] might more exactly be rendered, 'how unceasingly.' They refer not merely to the fact, but to the degree, of his constancy in prayer for them. [For a like construction, see 2 Tim. 1: 3.] **I make mention of you always in my prayers.**—Paul affirms with equal emphasis in other epistles his constant prayers for the disciples to whom he wrote. (Eph. 1: 16; Phil. 1: 3, 4; Col. 1: 3, 9; 1 The-s. 1: 2.) [See also notes on 15: 30. The word 'mention,' without the verb, signifies 'remembrance' (compare Phil. 1: 3; 1 Thess. 3: 6), and can, we think, be used in that signification here: for example, make remembrance of you, or call you to mind. The verb, though in the middle voice, is here simply active; yet see Winer, 256. The Greek preposition (ἐν) may here signify 'on occasion of,' hence 'at' or 'in' my prayers.]

10. Making request, etc. In accordance with the order of the words in the original, and to avoid the tautology of 'unceasingly' and 'always' qualifying the same word, it would be well to join this latter adverb with 'making request.' The tenth verse then begins: 'Always in my prayers making request,' etc.¹

If by any means now at length. The whole form of expression in this verse is very significant and characteristic, intimating his earnest desire to visit the Roman disciples, with the emphatic recognition of probable hindrances, suggested, or at least confirmed, by actual experience (compare ver. 13, also 15: 22), and ending by submitting the whole matter to the will of God. [Paul at this time was in fearful straits—so dark and uncertain was the prospect before him (Acts, 20: 22; Rom. 15, 30, 31);

and in God alone to whom he could make appeal and prayer was his help and hope.] This single verb translated **I might have a prosperous journey** has commonly the secondary and more general sense, "to be prospered," without any specific reference to the original idea of a journey. [Perhaps, forwarded, or *furthered*, may be the intermediate link between the literal and the tropical signification. The parting wish for the living and the dead among the Greeks is expressed by this word, meaning farewell.] So our words welfare and farewell, of similar etymology to the Greek word here used, have dropped the original idea of a journey, expressed by the syllable *fare*. Meyer translates the word here by an expression equivalent to "I shall have the good fortune." The reasons for preferring the more general secondary sense to the stricter etymological one are, that the apostle had not yet set out on his journey; and, which has the greater force, the fact that in the three other places in which the same word is used in the New Testament, the meaning seems to be simply "to be prospered," without any reference to a journey. (1 Cor. 16: 2; 3 John 2, twice.) [**By (in) the will of God to come unto you.** He bases his hoped-for prospering in his homeward journey *in* the will of God to whom, as Philippi remarks, "All the pious subordinate their wills" in all their proposed undertakings and in all their prayers. See 15: 32; also Acts 18: 21; 1 Cor. 4: 19; 16: 7; James 4: 15. 'To come' depends on the verb prospered.]

11. He now gives the *reason* why he prayed for them so constantly.

For I long to see you. He did not merely desire or wish to see them: he *longed* for that privilege; the word is emphatic. Compare 2 Cor. 9: 14; Phil. 1: 8; 2: 26; 1 Thess. 3: 6; 2 Tim. 1: 4. In the last two passages the Greek word is the same, though translated

¹The word for prayers (προσευχή) is a sacred word, rare in profane authors, and according to Fritzsche, differs from (δέησις) *entreaty* arising from a sense of need, as *precatio* from *rogatio*. In other words, 'prayer' is

always addressed to God, 'entreaty' may be addressed to God or man. See Truch's "New Testament Synonyms," p. 139.—(F.)

12 That is, that I may be comforted together with you by the mutual faith both of you and me.

impart unto you some spiritual gift, to the end ye 12 may be established; that is, that I with you may be comforted in you, each of us by the other's faith,

differently. The word 'see' is used here in a comprehensive sense, as often in our common speech, meaning to visit and converse with: indeed the word visit means primarily "to see." [Nearly a year before writing this letter, while laboring in Ephesus, Paul, after expressing his purpose to pass through Macedonia and Achaia to Jerusalem, then says: "After I have been there, I must also see Rome." (Act. 19: 21.) The motive for his wishing to see the city of the Caesars, the metropolis and mistress of the world, is indicated below. It was not to see its marble temples and palaces, its theatres, aqueducts, baths, and fountains, its columns and statues and triumphal arches, but to "preach the gospel," to advance the spiritual interests of his brethren, to strengthen them in the faith, and also—that he might have fruit among the Roman people as among other Gentiles—to win, if possible, the worshippers of Mars and Jupiter, of Bacchus and Venus, to the service of Christ.] **That I may impart unto you some spiritual gift.** Probably the reference is not to *miraculous* gifts in particular, but to spiritual benefit of whatever kind. His desire to see them was not for the gratification of curiosity, nor to receive attention, kindness, and honor from them, nor from any other selfish or secular motive; it was a benevolent desire; he wished to do them good spiritually. The three words 'some spiritual gift' are separated from each other in the original, in such a way as to make each more prominent, and to give a peculiar deli-

ciacy and grace to the expression, which cannot be fully exhibited in English. His language does not imply that they were destitute of spiritual gifts, or particularly lacking in respect to them, but only that they had not all which it was possible and desirable for them to have; and there was, moreover, an indirect compliment to them in the implied assumption that nothing would be more grateful to them than an increase of spiritual gifts.¹ **To the end ye may be established.** Neither does this imply any special weakness or wavering on their part. All Christians need to be established—that is, to have their faith, hope and love, and all their graces confirmed and increased. Observe he does not say "that I may establish you," but 'that ye may be established.' There is no arrogant assumption, no appearance of desiring to make his own agency prominent.²

12. That is. [Compare 7: 18.] As if he wished to guard against any possible suspicion of assuming that the benefit was to be all on one side, he occupying the superior position of a giver, and they the humbler position of receivers, he adds 'that is,' or, *by this I mean to say, that I may be comforted.*³ This verb is of very frequent occurrence in the New Testament; and is rendered most commonly, beseech, comfort, exhort. Neither of these English words fully expresses its meaning; but the word comfort, in its original, etymological sense (from the Latin "con" and "fortis") comes perhaps nearest to being

¹ From the supposed force of (*μετά*) in composition, Dr. Schaff renders the verb *share with you*. But this idea of mutual benefit is, we think, first introduced in the next verse. Had the verb been followed by the genitive of the thing, as is usual in the classics, the above rendering, perhaps, would be more plausible. But Winer, p. 198, says, in reference to this passage, and to 1 Thess. 2: 8, that Paul could not have used the genitive after this verb, for "he did not purpose to communicate a portion of (from) a spiritual gift, or a portion of (from) the gospel." The verb is found elsewhere only in 12: 8; Luke 3: 11; Eph. 4: 28; 1 Thess. 2: 8. On *πνευματικόν* (spiritual), as generally referring to the Holy Spirit, see Ellicott on Eph. 1: 3. The *χάρισμα* is distinguished from *δῶρον* as being a *gracious* gift. Any thing imparted by the Spirit through God's free grace, is a spiritual *χάρισμα*.—(F.)

² The construction here, *εἰς*, with the infinitive, ex-

pressive of purpose (similarly to *τοῦ* with the infinitive), is rather a favorite with Paul, occurring some seventeen times in this Epistle. See at ver. 20. His profligation for this is, according to Batmann ("Grammar of the New Testament," pp. 236, 264, 266), similar to that of the Apostle John for *ἵνα*, in order that, the same occurring in his gospel nearly one hundred and fifty times, and in his epistles twenty-five times. The student will notice that the infinitive here, as generally throughout the New Testament, is followed by its subject.—(F.)

³ The accusative-subject of the infinitive, *με* or *ἐμέ* (me), is here, according to a general rule, omitted, since the subject of the infinitive is the same as that of the leading verb. Notice also, as in ver. 22, and in many other places, how, in case of the suppressed accusative, the qualifying words are subjoined in the nominative. The verb is used only here as a compound.—(F.)

13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was

13 both yours and mine. And I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (and was hindered hitherto), that I

equivalent. The corresponding abstract noun is translated by the words "exhortation," "consolation," "comfort"; and the corresponding personal noun (*παράκλητος*) when applied to the Holy Spirit, is translated "the Comforter" (John 14: 16, 26; 15: 26; 16: 7), and once, when applied to Christ, "Advocate." (1 John 2: 1.) The radical idea seems to be to comfort, or strengthen, by encouraging, as one is comforted and strengthened to meet difficulties and trials by having another *called to his side*, to cheer and help him. There is a peculiar delicate courtesy and condescension in the last two verses characteristic of Paul. He seems to wish to put himself on a level with those to whom he writes. [The infinitive here employed is by De Wette made to depend on the verb 'established.' Others regard it as parallel with to see (*θεῖν*). This last is the view of Meyer, who says: "The delicate turn which he gives to the matter is this: 'to see you in order that I,' etc., means nothing more than 'to be quickened along with you and among you.'" The Bible Union renders this whole clause as follows: "That is, to be comforted together among you, by each other's faith, both yours and mine." The *mutual faith* is not faith in each other, but that faith which was common to both—faith of *you as well as of me*. "The arrangement of these words (the emphatic position of *you*—setting them before himself) bespeaks the delicacy and fine feeling of the apostle." (Philippi.) "There is a truth underlying the apostle's courtesy, which is not mere compliment. The most advanced Christian will receive something from the humblest." (Principal Sanday.)]

13. Now I would not have you ignorant. [The 'now' (*δέ*) is continuative and "slightly oppositive," not strongly so as in *but*. It naturally follows the thought that Paul had for many years so strongly desired to see the Roman Christians, and yet had stayed away all that time.] This expression [which generally introduces something new and important] is an illustration of that figure of speech (*meiōsis*), which is the opposite of

hyperbole, or exaggeration. Here *less* is said than is meant, and the phrase is equivalent to "I wish you to know." Often this is more forcible than the opposite figure. In that, reflection teaches us to *abate* something from the full meaning of the words; in this, reflection leads us to *add* something to the strict sense of the words. The effect of the expression here, as in 11: 25; 1 Cor. 10: 1; 12: 1; 2 Cor. 1: 8; 1 Thess. 4: 13, is to lay an additional stress on the accompanying communication. **Brethren.** This is the first time that this word is found in the epistles. The most common designations of Christians in the New Testament are "disciples," "saints," "brethren"; but these different terms are found in very different *proportions* in different parts of the New Testament. The following table shows this very plainly:

	Gospels.	Acts.	Epistles.
Disciples.....	230 times.	30 times.	0 times.
Saints	0 (1) "	4 (2) "	55 "
Brethren	15 "	30 "	190 " about.

This difference suggests several instructive reflections: one of these certainly is the importance attached in the Scriptures to the organization of the *church*. Of these three terms, "brethren" is the one that points most distinctly to the union of Christians in one family of God, one body of Christ, which is the church. (Eph. 2: 19; 1 Tim. 3: 15; Eph. 5: 23; 5: 30; Col. 1: 24.) **Oftentimes I purposed to come unto you.** In 15: 23 he tells them that he had cherished this purpose "for many years," [and in the same chapter he further makes known that he intended Spain, and not Rome, to be the Western terminus, and principal scene of his missionary labors]. The apostles were *sometimes* guided in their purposes and movements by immediate divine direction, as we learn from Acts 10: 20; 16: 6, 7; but not commonly: in ordinary cases, they formed their purposes, and laid their plans according to human sagacity, like other pious men, praying, of course, for divine guidance; and they were liable to be disappointed and hindered, just like other men. [Prof. Stuart thinks we may infer from this that "the apos-

¹ Matt. 27: 52 is thought by some to refer to Old Testament saints.

² 9: 13, 32, 41; 26: 10.

let, hitherto,) that I might have some fruit among you also, even as among other Gentiles.

14 I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

tles were (not) *uniformly* inspired in *all* which they purposed, said, or did."'] **But was let hitherto.** What the nature of the letting, or hindrance, was we are not told. Very likely it was the more urgent call for his labors in nearer places, where Christ was less known, to which he alludes in 15: 20-23; or it may have been some express divine prohibition, as in 16: 7; or even some hindrance from an altogether *opposite* source, as in 1 Thess. 2: 18. **Hitherto.** The original word here used everywhere else in the New Testament refers to *place*; here, only to *time*. **That I might have some fruit.** [On the occasional use of the subjunctive (here, properly, *may* have) after a verb in the past tense, "to denote an action still *continuing*, either in itself, or in its results," see Winer, 287. This usage is quite frequent in this Epistle, the subjunctive taking the place of the classic optative, which mood has entirely disappeared from modern Greek. In ver. 11 we have the subjunctive after the present tense, the more usual, or, at least, the more natural, construction. The word 'some' (*τινα*) is here emphatic.¹ Most uncials locate it before the noun, which is not its usual order in the New Testament.] This 'fruit' may mean either the conversion of sinners, or the advancement of saints in holiness and Christian activity. The word is used in both applications. For the first, see John 4: 35, 36; 15: 16; for the second, Matt. 13: 23; Rom. 6: 22; Col. 1: 6. The latter sense is here preferred as being the more frequent, and agreeing better with ver. 11, 12. The last clause intimates that his hope of having some fruit at Rome was founded upon his experience elsewhere. [This clause is connected, in thought, with the one preceding the last. As previously, so here, the idea is implied that the benefit of Paul's labors among the

might have some fruit in you also, even as in the rest of the Gentiles. I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish.

Romans was not to be wholly theirs. He desires 'fruit' as his "joy and rejoicing," and he modestly uses the word 'some.' In the New Testament, the word 'fruit' is generally used in a good sense. **Even as** (I also have fruit) **among other Gentiles.** Meyer says: "There was present to the apostle's mind the twofold conception, 'Among you also, as among,' and, 'Among you, as also among.'" The Roman Christians generally are here regarded as being formerly Gentiles, or heathen. This fact is clearly indicated in other passages of the Epistle, especially in the eleventh chapter.]

14. Paul considers himself a debtor to all classes of men² not on account of any favors which he had received from them; for he received little else than abuse and persecution; but in view of that law of Christian stewardship and responsibility by virtue of which every man—and pre-eminently every Christian—is bound to communicate to others every good thing which he possesses, in proportion to their need, and his own ability; and the greater his advantage over others, in respect to natural ability, and acquired knowledge, and providential favors, and gifts of grace, the greater his debt to them. Very few men, if any, owe their fellowmen as much as Paul did; and very few indeed, if any, feel the debt so profoundly, or discharge it so fully. If all who are more highly favored than their fellows had the spirit of Paul in this respect, we should not hear so much of the prejudice of the ignorant against the educated, nor would there be any manifestation of the *far more inexcusable* prejudice of the educated against the ignorant. Of the epithets which Paul applies to his creditors, the first two relate to national distinctions, the last two to personal distinctions.³ He regarded himself as owing a debt to men of all

¹ See the different accent of *τινα* in the "what fruit" of 6: 21.—(F.)

² *τε και, not only to the Greeks, but also to the barbarians, the last member being probably the more emphatic.* See Prof. Thayer's "Lexicon."—(F.)

³ At Corinth and Athens Paul would especially meet with the professedly "wise," but the "unwise" he would encounter everywhere. This last word (*ἀνοήτους*) is

used in five other passages, Luke 24: 25; Gal. 3: 1, 3; 1 Tim. 6: 9; Titus 3: 3, and is in the Revised Version everywhere rendered *foolish*. This refers not so much to natural dullness of intellect as to an "insufficient application" of it. (Ellicott on Galatians 3: 1.) Of other kindred words, *ἄφρων*, "a strong term," seems to refer to senselessness, and *ἀσύνετος* to slowness of understanding. Compare Luke 12: 20; Mark 7: 18. Trench

15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

races, and of all degrees of culture. He who so regards himself has the highest qualification for doing good unto all men, as he has opportunity. (Gal. 6: 10.) [It was the apostle's wish, and it had been made his duty, to preach the gospel in Pagan Rome. Christ, the apostle's Lord and Master, had died for all; and to preach this gospel to Greeks and barbarians was the stewardship which was entrusted to him. It was for this he had been "set apart." From the Grecian standpoint, even the Romans would be styled "barbarians"—a term which properly embraced all non-Greek-speaking nations. But the Romans, in their pride, and with their general Grecian culture, regarded all nations as barbarous except the Greeks and themselves. Paul certainly would not class the Romans, to whom he was writing, with barbarians, much less, with the unwise. "He reckons as Greek those to whom he is writing in Greek." (Bengel.) The two words denote all Gentiles, all mankind indeed, with the exception of the Jews. In Jesus Christ there is neither Jew nor Greek, barbarian nor Scythian. (Gal. 3: 11.)]

15. So, as much as in me is. [There are several different renderings of this clause but they do not materially affect the sense. "The on-my-part inclination" is preferred by Meyer; "So far as it concerns me there is an inclination," etc., is favored by De Wette. The *as-for-me* is "chosen out of a feeling of dependence on a higher will." (Meyer.) I

15 So, as much as in me is, I am ready to preach the 16 gospel to you also that are in Rome. For I am not

am ready to preach the gospel to you that are at Rome also. 'So,'—that is, in accordance with this view of our indebtedness, 'As much as in me is, I am ready.' The expression indicates his modesty, perhaps with a thought of probable hindrance. The word 'ready' not merely denies any reluctance, but affirms a positive *forwardness*. The same word is translated "willing" in Matt. 26: 41, and "ready" in the corresponding passage of Mark (14: 38). The corresponding noun is translated "forwardness of mind," "readiness of mind," etc., in 2 Cor. 9: 2; Acts 17: 11; 2 Cor. 8: 11, 12, 19. 'To preach the gospel to you that are at Rome also.' The original is much briefer—"to preach the gospel" being expressed by a single word—literally, "evangelize." [This term² does not imply that Paul's preaching was to have reference solely to the unconverted, whether of Jews or Gentiles. The Roman *Christians* would need the gospel as it would be preached by the apostle. *To you* (the called saints) *that are in Rome also*. "Although you belong to the wise, this causes me no scruples as one who is *debtor to the wise*." (Philippi.) As a debtor to the Gentiles, Paul would feel himself to be under special obligation to preach the gospel in Rome, the capital city of the Gentile world. Let us be thankful that some three years after this he was permitted to preach the gospel in Rome, though under different circumstances from those he expected. He went

remarks that "while the *ασύματος* need not be more than intellectually deficient; in the *ανόητος* there is always a moral fault lying behind the intellectual." With Christ (and the same is true of Paul), "distinctions of race, intervals of ages, types of civilization, degrees of mental culture, are as nothing."—Liddon's "Bampton Lectures on our Lord's Divinity," p. 8.—(F.)

¹Prof. Max Müller, in Lecture IV., p. 128, of his "Lectures on the Science of Language," thus remarks: "Not till that word 'barbarian' was struck out of the dictionary of mankind, and replaced by 'brother,' can we look even for the first beginnings of our science (of language). This change was effected by Christianity. It was Christianity which first broke down the barriers between Jew and Gentile, between Greek and barbarian, between the white and the black. *Humanity* is a word which you look for in vain in Plato or Aristotle; the idea of mankind as one family, as the children of one God, is an idea of Christian growth; and the science of mankind, and of the languages of mankind is

a science which, without Christianity, would never have sprung into life. When people had been taught to look upon all men as brethren, then, and then only, did the variety of human speech present itself as a problem that called for a solution in the eyes of thoughtful observers; and I therefore date the real beginning of the science of language from the first day of Pentecost."—(F.)

²Ellicott says the verb evangelize "is used in the New Testament, both in the active (Rev. 10: 7), passive (Gal. 1: 11; Heb. 4: 6, and elsewhere), and middle. In the last form its constructions are singularly varied: it is used (a) absolutely, Rom. 15: 20; 1 Cor. 1: 17; (b) with a dative of person, Rom. 1: 15; (c) with an accusative of person, Acts 16: 10; 1 Peter 1: 12; (d) with an accusative of thing, Rom. 10: 15; Gal. 1: 23; (e) with an accusative of person and thing, Acts 13: 32; and lastly (f)—the most common construction—with a dative of person and accusative of thing, Luke 1: 19, and elsewhere."—(F.)

16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the

there and preached there as Christ's ambassador, but "an ambassador in bonds." (Eph. 6: 20.) This, however, did not greatly hinder his evangelistic work in that place. "His bonds became manifest in Christ in the whole Preteritium," yea, even in the "household of Cæsar." (Pha. 1: 13: 4: 22.) To the Jews he testified the kingdom of God, and persuaded them concerning Jesus, both from the law of Moses and from the prophets, and for two whole years he, not now a servant only, but a chained prisoner of Christ Jesus, "received all that went in unto him, preaching the kingdom of God, etc., with all confidence." So the apostle closes this second portion of his Introduction to the Epistle. It is eminently adapted to conciliate the good will of the Roman disciples, being replete with modesty, kindness, and proof of his unfeigned regard for them. The first clause of the succeeding verse may be regarded as the *hinge*, on which the discourse turns from what is introductory to the main subject of the Epistle, comprehensively expressed in the second clause.

PART II. DOCTRINAL. (Ch. 1: 16-11: 36.)

[Of this section Dr. Shedd gives the following brief analysis: '*Necessity of gratuitous justification, 1-3: 20; Nature of gratuitous justification, 3: 21-4: 25; Effects of gratuitous justification, 5: 1-8: 39; Application of gratuitous justification, 9: 1-11: 36.*' Dr. Gifford, in the "Bible Commentary," states it thus: "(a) The theme, 1: 16, 17; (b) The universal need of righteousness, 1: 18-3: 20; (c) The universality of righteousness by faith, 3: 21-5: 21; (d) The sanctification of the believer, 6: 1-8: 39; (e) The doctrine reconciled with Jewish unbelief, 9: 1-11: 36." Mr. Beet's synopsis is: "(1) All are guilty; (2) Justification and its results, 3: 21-5: 21; (3) The new life in Christ, 6: 1-8: 39; (4) Harmony of the Old and the New, 9: 1-11: 36."

De Wette furnishes this analysis: "Righteousness through faith, 1: 18-5: 21; Moral effects of justification, 6: 1-8: 39; Appendix: Lamentation, Explanation, and Consolation concerning the exclusion of a great part of the Jews from the Christian salvation, 9: 1-11: 36." Olshausen's analysis is as follows: "Sinfulness of the human race, 1: 18-3: 20; The new way of salvation by Christ, 3: 21-5: 11; The vicarious office of Christ, 5: 12-7: 6; Stages of the development of individuals and of the universe, 7: 7-8: 39; Relation of the Jews and Gentiles to the new way of salvation, 9: 1-11: 36.]

16. For I am not ashamed of the gospel of Christ: for, etc. The first 'for' introduces the reason why he had long desired to preach the gospel at Rome; the second 'for' introduces the reason why he was not ashamed of it. "I am not ashamed of the gospel of Christ." This affirmation was perhaps suggested by his mention of "*the wise*" in ver. 14, and by the peculiar position of the Romans, as citizens of the great capital which proudly styled itself "The Mistress of the World," very likely with a tacit remembrance, also, of the ill usage which he had received in other populous and highly civilized cities, as Corinth, Athens, Thessalonica, and Ephesus. The words 'of Christ' are wanting in the oldest MSS. [8 A B C D* G],¹ and are rejected by most critical editors. They are not necessary to the sense, as there is, properly speaking, no other gospel. (Gal. 1: 6, 7.) ["Not ashamed of the gospel." Mark the boldness of the apostle. "In truth," says Chalmers, "it is often a higher effort and evidence of intrepidity to front disgrace than it is to front danger. There is many a man who would march up to the cannon's mouth for the honor of his country, yet would not face the laugh of his companions for the honor of his Saviour."]

¹ The first four MSS. referred to (commonly called the Sinaitic, the Alexandrine, the Vatican, and the Codex of Ephraem), contain the Gospels and the Epistles—D, or Codex Bezae containing only the Gospels and the Acts. It should be remembered that D E F G and other MSS. of the Epistles are not the Gospel uncials, and are, most of them, considerably later. For a brief description of the oldest and most important MSS., see General Introduction, p. 35, seq. of the "Com-

mentary on Matthew." See, also, Dr. Mitchell's "Critical Handbook," p. 73; Dr. Schaff's "Companion of the Greek Testament," p. 103; G. E. Merrill's "Story of the Manuscripts"; Smith's "Bible Dictionary," Art. New Testament, by B. F. Westcott; Scrivener's "Introduction to the Criticism of the New Testament"; Warfield's "Textual Criticism of the New Testament," etc.—(F.)

We have in Paul's assertion, 'I am not ashamed,' a figure of speech by which less is said than is meant. Instead of not being ashamed of the gospel, he gloried in it, and in the suffering endured for its sake. (Col. 1: 24.) Most gladly, as he tells the Corinthians, would he spend and be spent for their souls (2 Cor. 12: 15), and to the Philippians he says: "If I am poured out (as a drink offering) upon the sacrifice and service of your faith, I joy and rejoice with you all." (Rev. Ver., 2: 17.) It *did* require great courage in Paul to preach the gospel of the cross to the then heathen world, even as it requires some courage in Christian ministers, and especially Christian missionaries, now. Paul knew from sad experience that the heathen priests and idol worshippers everywhere would oppose and ridicule the gospel of the crucified Galilean, would scout the idea of giving up their gods and their time-honored religion, their sacrifices, their festivals, and their pageantry, to become the followers of a Jew who had suffered an ignominious death, and the adherents of a new religion which had neither temples, nor altars, nor statues, nor showy ceremonials. The city where Paul wrote this letter abounded in "wise" men, or seekers after wisdom—men of culture and of "advanced thought," to whom the word of the cross which he preached was foolishness. (1 Cor. 1: 18.) Of the cultured Athenians, some mocked at Paul as being worse, we suppose, than a "babbling" when he began to speak to them of the risen Galilean. (Acts 17: 18, 32.) What cared they, to use Festus' language in part, about "one Jesus," a Jew who was put to death for his crimes, whom Paul affirmed to be alive? (Acts 25: 19.) To the Jew at Rome, as to the Jews everywhere, nothing was more abhorrent than the thought of a *crucified* Nazarene Messiah. And what could the religion of this Jesus, who was crucified as a malefactor with the consent of the Procurator Pilate, be to the Roman race generally, save what it was to Suetonius, Tacitus, and Pliny, a wretched, destructive, depraved, and immoderate superstition?¹ What sustained Paul in the preaching of

Christ crucified amid all these discouragements, we learn from the following clause.] **For it is the power of God unto salvation.** Christ himself is called the power of God in 1 Cor. 1: 24. Here 'the gospel' is so named, and in 1 Cor. 1: 18, "the preaching of the cross," which is only another name for the gospel. Efficient divine power resides in Christ; the gospel, or the preaching of the cross, is the medium through which he exerts his divine power, to the salvation of them that believe. [This is no new teaching of the apostle. In his first recorded sermon, preached at Antioch in Pisidia, on his first missionary journey, we hear him proclaiming remission of sins through Christ, and justification for all believers. (Acts 13: 38, 39.) Of course, in the apostle's view, this belief or faith—both words being etymologically related and denoting the same thing—is something more than mere intellectual belief. It is a confiding trust of the heart, and it works through love.] God's power is often *terrible* in nature and in providence, but in the gospel it is his *saving* power. What an encouragement this is to the weak human agents that proclaim this gospel! [Paul elsewhere (1 Cor. 15: 1, 2) speaks of "the gospel through which ye are saved," and James (1: 2) of the "implanted word which is able to save your souls." (Revised Version.) It is a salvation from sin, from the wrath of God, from death, and from perdition, partially realized in the present (Luke 19: 9), but fully completed only in the future. See 8: 24; 1 Thess. 5: 8; Heb. 1: 14; 2 Tim. 2: 10; 4: 18; 1 Peter 1: 5; 1 Cor. 15: 1, 2. And all this the gospel of Christ, which is the "mighty arm of God rescuing the world from perdition and bringing it salvation" (Godet), is able to secure. And it is this divine and saving gospel, and not worldly wisdom, philosophy, or science, which the ministers of Christ should preach without fear and without shame, even in this age of boasted culture and liberal thought, of skepticism and scoffing unbelief. Let no one be ashamed of that gospel which speaks to our guilty, polluted souls of God's pardoning love and of his

¹ Superstitio—"malefica," "exitiabilis," "prava," "immodica" See references to early heathen testimony in "Biblical Repository" for January, 1838; "Christian Review" for January, 1859; "German Selections," p. 459; Dissertation III, of "Whiston's

Appendix to Josephus"; Dr. Mitchell's "Handbook," p. 17; Farrar's "Life of Paul," Excursus XV; Gieseler's "Ecclesiastical History," 33; Rawlinson's "Historical Evidences," and all works which treat especially of the evidences of Christianity.—(F.)

17 For therein is the righteousness of God revealed

17 Jew first, and also to the Greek. For therein is revealed a righteousness of God from faith unto faith:

sanctifying grace—the two greatest mercies a lost sinner can ask for or think of. To the natural man this gospel may seem a weak and foolish thing—the things of the Spirit being foolishness unto him. Yet it is the power and the wisdom of the Almighty and All-wise, the foolishness of whom, to use the sublime language of the apostle, is wiser than men, and the weakness of whom is stronger than men. (1 Cor. 1: 25.) Paul had experienced the saving power of this gospel, and this experience gave him a conviction of its reality, efficacy, and worth, which sustained him in preaching it even to a gainsaying world. *Christ* was to him peculiarly the power of God, for he had seen him and had received him, not as the lowly Nazarene in the days of his humiliation, but in his exaltation and glory, at the sight of which even Christ's bosom disciple, John, fell at his feet as dead. What we as Christians need, especially those of us who have been "separated unto the gospel of God," is to rely, not on our learning and culture, not on the rareness and richness of our style, or on our depth of thought—the excellency of our words, or of our wisdom, which we may well imagine to be foolishness with God—but on the omnipotence of our exalted Redeemer and on the divine power of gospel truth made efficacious by the Holy Spirit. Without the Spirit's aid to bless the truth and give it power, it were as much in vain for the minister of the gospel to preach to those who are dead in trespasses and in sins as for him to go into the burying ground and bid the sleeping dead rise from their graves. If we can testify to this divine power from our own experience, and if we can preach this truth in a plain, earnest, tender, sympathizing manner, we may hope, through God's blessing, to see the gospel's saving efficacy in the conversion of sinners.] There is a special propriety in Paul's emphasizing the *power* of the gospel in writing to the Romans, as there is in his emphasizing *wisdom* also in writing to the Greeks. (1 Cor. 1: 22-24.) Alford well remarks, that this clause

comprehends the *subject*, and might not inaptly form the *title* of the Epistle: "The Gospel is the Power of God unto Salvation to Every One that Believeth." [Philippi gives the theme of the Epistle in these words: The righteousness which avails before God comes to all men from faith only, and only this righteousness of faith has salvation or life for its result.] The universality implied in 'every one' in opposition to Jewish exclusiveness (1: 13-3: 20), the condition necessitated in the limiting clause, *that behereth* [in opposition to Jewish legalism] (3: 21-5: 11), and 'the power of God' acting 'unto salvation' (5: 12-8: 39), are the great subjects treated of in the first half of the Epistle. Observe how the *limitation* in respect to *character* is set over against the *universality* as to all *national* and *external distinctions*. So it is generally in the New Testament, and emphatically in that remarkable passage which has been called "the gospel in miniature." (John 3: 16.) **To the Jew first, and also to the Greek.**¹ 'To the Jew' first in order by divine appointment, and first in claim by divine promise; but with no other precedence or pre-eminence. Compare 3: 1, 2, 9, and John 4: 22. 'The Greek' is here put comprehensively for the Gentile. Greek was the prevailing language of the Gentile world in those parts adjacent, and most familiar to the Jews. Indeed, the very word here used is translated "Gentile" in about one-third of the places where it occurs. See John 7: 35, twice; Rom. 2: 9, 10; 3: 9; 1 Cor. 10: 32; 12: 13. [A single Gentile must be denoted by the word "Greek," as the singular of "Gentiles" (ethnos) is not used of an individual. "Greeks" also might denote individual Gentiles, while "Gentiles" proper would be used of a class collectively.]

17. For therein is the righteousness of God revealed. [For similar phraseology, see Ps. 98: 2; in the Septuagint, Ps. 97: 2.] 'For' illustrates and confirms the statement of ver. 16. The gospel is the power of God unto salvation, *because* it reveals 'the righteousness of God.' Hence the importance of

¹ These terms "embrace all nations, from the Jewish standpoint, as Greeks and Barbarians (ver. 14) do from the Grecian." (De Wette.) On the force of $\tau\epsilon\kappa\alpha\iota$, see

ver. 14. Meyer says they "denote the equality of what is added."—(F.)

understanding aright what is meant by this expression; it is, more than any other single expression, the key to this Epistle, and, in fact, to the whole gospel as a saving power. What, then, are we to understand here by 'the righteousness of God'?¹ 1. It plainly does *not* denote the divine righteousness as a personal attribute of God, as it does in James 1: 20; Rom. 3: 5, 25, 26. It is not this which makes the gospel a *saving* divine power; nor is it this which is spoken of in Hab. 2: 4. It is not this to which the description in the context, and in other parts of this Epistle, is applicable. The righteousness here referred to is a *gift* from God to men. See 5: 17; Phil. 3: 9. It is conditioned on faith. [As here indicated, it flows *from* faith.] This condition is variously expressed.² It is evident that *men*, then, not God, are the subjects of whom this righteousness is predicated.

2. It plainly is *not* the moral rectitude in man which the law of God requires: for it is not *by* the law, Gal. 2: 21 (δὰ); 3: 21 (ἐκ), [for *in* the law, Phil. 3: 6] but without the law, Rom. 3: 21 (χωρίς); whereas the moral rectitude which God requires does consist precisely in conformity to his law; his law is the standard by which it is measured. Again, this righteousness is described as not being *our own*, but *broadly contrasted* with our own righteousness, which is by the law. (Rom. 9: 30-32; 10: 3, 5, 6; Gal. 2: 16; Phil. 3: 9.)

3. It is, then, the righteousness of *God*, as proceeding from him, and accepted by him (2: 13; 3: 20; Gal. 3: 11); and it is also no less truly the righteousness of the believing *man*, as provided for him, given to him, and conditioned on his faith. In short, it is very nearly

equivalent to *justification*. [Winer notices two interpretations of this phrase: that of Luther (which Philippi approves): the righteousness which avails before God (Rom. 2: 13; 3: 20; Gal. 3: 11), and "the righteousness which God imparts." He deems both appropriate in their right connections, but prefers the latter. Dr. Hodge says: "The gospel reveals a righteousness which God gives and which he approves." DeWette says: "God justifies for Christ's sake, on condition of faith in him as mediator; the result of his justification is righteousness from faith, and, because he imparts this freely, it is righteousness of God (genitive subjective) or, as in Phil. 3: 9, from God." Both nouns are without the article, yet the one is made sufficiently definite by the other. It is *God's* righteousness which is being revealed in and by the gospel. This righteousness, which comes from God through faith, and which is indeed a "gift" of God to us (5: 17), in virtue of which we, though guilty in ourselves, are justified by God and shall stand acquitted in the judgment as righteous, is opposed to a righteousness which is originated by ourselves, which is *our own*, which is derived not from faith and through grace, but "from works" and "from law." (Phil. 3: 9; Rom. 10: 3; 11: 6; Gal. 2: 16; 3: 21.) The righteousness, then, which God imparts and approves, consists chiefly in faith or trust in the Redeemer, and with this faith are joined both love and obedience; but our obedience and love and faith are all imperfect, and even faith itself can be counted as righteousness only "according to grace."³

4. This explanation of the expression is further confirmed by the usage of the verb

¹The expression occurs twelve times in the New Testament (including several instances of "his righteousness," where the pronoun plainly refers to God): nine times in Paul's epistles (eight times in Romans, five times in chapter third)—namely, Matt. 6: 33; Rom. 1: 17; 3: 5, 21, 22, 25, 26; 10: 3, twice; 2 Cor. 5: 21; James 1: 20; 2 Peter 1: 1. ["*Righteousness* (δικαιοσύνη) occurs in the New Testament ninety-two times, and is always so rendered in the Common Version; δικαίος eighty-one times, and is rendered *righteous* forty times; just thirty-five times, *right* five times, *meet* once; δικαιοσύνα occurs ten times, and is rendered *righteousness* four times, *justification* once, *judgment* once, and in the plural, *ordinances* three times, *judgments* once; δικαιοσύνη occurs twice, and is rendered *justification*." (Prof. Boise's "Notes on Romans.")—(F.)

²It is expressed sometimes simply by the genitive case, as in 4: 11, 13; sometimes by various prepositions in the original, as ἐκ 9: 30; 10: 6; δὲ 3: 22; Phil. 3: 9; κατὰ Heb. 11: 7; ἐν Phil. 3: 9. It is well to mark with what fullness and emphasis this condition is expressed, particularly in 3: 22; Phil. 3: 9.—(F.)

³The gospel makes known both the accomplished work of redemption itself and the means whereby man appropriates the redemption—namely, *faith in Christ* which, *imputed* to him as righteousness (4: 5), causes man to be regarded and treated by God out of grace and gratuitously (3: 24) as righteous, so that he, like one who has perfectly obeyed the law, is certain of the Messianic bliss destined for the righteous." (Meyer.)—(F.)

from faith to faith: as it is written, The just shall live by faith.

as it is written, But the righteous shall live from faith.

to justify, or make righteous, in such passages as 3: 26; 8: 33; Gal. 3: 11. ["The verb to justify (*δικαίωω*) occurs forty times in the New Testament, twenty-seven times in Paul's epistles. . . . It denotes an act of jurisdiction—the pronouncing of a sentence, not the infusion of a quality. . . . There is, to my knowledge, no passage in the New Testament, and only two or three in the Septuagint where this verb means to make just, or lead to righteousness." (Schaff.) "*Dikaioun*, even as used by Paul, denotes nothing else than the judicial act of God whereby man is pronounced free from guilt and punishment, and is thus recognized or represented as *dikaïos*, righteous." (Cremer.) "*Dikaioun* is not only negative, to acquit, but also positive, to declare righteous, but never to make righteous." (DeWette.) It is to be noticed that 'to justify' implies something more than to pardon. A pardoned criminal is never said to be justified. Indeed, our earthly courts know nothing about justifying one who has been guilty. "Pardon and justification, therefore, are essentially different. The one is the remission of punishment, the other is a declaration that no ground for the infliction of punishment exists." (Hodge.)]

Compare, further, Schaff's elaborate and admirable note on 3: 24, in Lange's Commentary. Also the following from Meyer and De Wette. "Rightness with God—the relation of being right into which man is put by God (*i. e.*, by an act of God declaring him righteous)." (Meyer.) "Justification is properly after the old Protestant theologians to be taken in a forensic sense—that is, imputatively. . . . All interpretations which overlook the fact of imputation are erroneous." (DeWette.)

Therein is revealed. 'Therein'—that is, in the gospel. This righteousness was indeed foreshadowed in the Old Testament, but not revealed, unveiled, until gospel times. The present tense denotes a continual unfolding of this righteousness in the pages of the New Testament [or by the preaching of the apostles. (A. H.)] **From faith to faith.** There are many ingenious ways of explaining this phrase, such as faith in the Old Testament first, then in the New; from lower degrees of faith to higher, etc.; but they are all too

elaborate and over nice. [Meyer seems to favor the last view, and refers in support of it to 2 Cor. 2: 16. "from life unto life." etc. His statement is that "the revelation spoken of proceeds from faith, and is designed to produce faith." But the idea of an advance in faith seems somewhat irrelevant to the apostle's argument. The majority of commentators interpret it in the light of 3: 22, and regard this righteousness which comes from faith, as also a gift to faith, or to believers. "This righteousness proceeds from faith, and belongs to faith." (Ripley.) De Wette, Meyer and Alford versus Philippi and others, connect from faith with the verb *is revealed*, rather than with righteousness; yet see 10: 6, "the righteousness which is from faith"; also 3: 22; Phil. 3: 9, "the righteousness of God through faith," and "the righteousness from God upon faith." This view is given substantially in Godet's rendering: God's righteousness is revealed (as being) from faith.] It is better perhaps to regard the whole expression as simply intensive, without attempting too minute an analysis of it. It is all of faith, "from stem to stern" (*prora et puppis*), as Bengel says, in his own terse and pithy way. [According to Pauline usage, faith *per se* is not righteousness in us, for if so, our righteousness would be very imperfect; nor is it represented as meritorious. We are justified by grace through faith, but never is it said that we are justified on account of faith. We are justified gratuitously (3: 24), and our faith is reckoned for righteousness only in the way of grace. "It is the grace of God which leads him to justify any. Even faith in Christ has no virtue in itself. As an affection or act of the soul, it is inferior to love; and neither of them is half as steady or fervid as it ought to be. As strongly as possible, therefore, does Paul assert that justification is an act of free grace to the sinner on the part of God. Hence, faith does not justify as being in itself righteousness, obedience, a germ of righteousness, or an equivalent for obedience, but as a total renunciation of all claim to personal righteousness and a sole reliance upon Christ for acceptance with God. 'The glory of faith is that its utter emptiness opens to receive consummate good.'" Hovey's "Manual of Systematic

Theology," pp. 266, 268.] **As it is written, The just shall live by faith.** The quotation from Hab. 2: 4 is repeated in Gal. 3: 11 and Heb. 10: 38. By a slight transposition the passage might be made to read, *the just (or justified) by faith—shall live.* And this way of connecting the words might seem to give them additional pertinency in the present case; but when we examine the original passage, as it is found in the Old Testament, such an arrangement of the words, though adopted by Meyer and Winer, seems hardly consistent with the Hebrew text. [**As it is written.** Literally, *as it has been written* (and remains so). While there are no quotations from the Old Testament in First and Second Thessalonians, Philippians, Colossians (the letters to these churches being "intended in the main for Gentile Christians"—Farrar), they are very abundant in this Epistle, and are chiefly introduced (nineteen times) by the above formula. Farrar says: "There are about two hundred and seventy-eight quotations from the Old Testament in the New. Of these, fifty-three are identical in the Hebrew, Septuagint, and New Testament. In ten the Septuagint is correctly altered; in seventy-six it is altered incorrectly—i. e., into greater divergence from the Hebrew; in thirty-seven it is accepted where it differs from the Hebrew; in ninety-nine all three differ, and there are three doubtful allusions." See also Dr. Schaff's "Companion to the Greek Testament," page 24. In Dr. S. Davidson's "Sacred Hermeneutics," two hundred and fifty-five quotations are given in Hebrew, in the Greek of the Septuagint and of the New Testament, and in English. Prof. Stuart reckons up five hundred and three quotations and allusions, and remarks that even this list "is far from comprehending all of this nature which the New Testament contains. The truth is, there is not a page, nor even a paragraph of any considerable length, belonging to the New Testament, which does not bear

the impress of the Old Testament upon it." Davidson finds fifty-one quotations in the Epistle to the Romans; Stuart gives fifty-eight quotations and allusions, while others put the number still higher. The largest number we have seen, if we mistake not, is given on pages 180 and 181 of Westcott and Hort's "Introduction to the New Testament in Greek." Paul, according to Dr. Schaff, "usually agrees with the Septuagint, except when he freely quotes from memory, or adapts the text to his argument." Sometimes we have Moses saith, or Isaiah saith, or the Scripture saith, but never the especial gospel formula—"that it might be fulfilled." The New Testament writers and our divine Saviour himself found, it must be conceded, more of Christ and the gospel in the Old Testament than we should naturally have expected to find, and this shows us that the Old Testament was divinely designed to prefigure and illustrate the New. (See in "Christian Review," for April, 1856, an article by the writer, entitled, "Christ in the Old Testament.") "This retrospective use of the Old Testament," says Olshausen, "is rather to be derived from that Scriptural, fundamental view of it, which supposes that in it all the germs of the New Testament are already really contained, and that, therefore, the New Testament is only the fulfilling of the Old." Similarly, Elliott: "This typical or allegorical interpretation is neither arbitrary nor of mere Rabbinical origin" [Rabbinisch-typischer Interpretationsweise.—Meyer], "but is to be referred to the inspiration of the Holy Spirit under which the apostle gives the literal meaning of the words their *fuller* and *deeper* application." The Hebrew of the passage quoted reads, "The just by his faithfulness shall live"; the Septuagint Version, "The just shall live by my faith"; while the author of the Epistle to the Hebrews has it, according to the Revised Version, "My righteous one shall live by faith."² As the faith of the righteous one

¹ See also "Quotations in the New Testament," by C. H. Toy, D. D., 1884, for an exhaustive catalogue of the citations and references in the New Testament.—A. H.

² Δίκαιος, just or righteous, "an adjective lying between the verb (δικαίω, to justify) and the substantive (δικαιοσύνη, righteousness), and taking its color, more or less in different instances, from either. It is to be observed that we do not possess in English a family of

cognate, native words to express these Greek words, but are obliged to render the verb by the Latin derivative *justify*, while the kindred adjective and substantive are translated by the Saxon *righteous* and *righteousness*. A parallel difficulty arises in the case of the words πίστις and πιστεύω, rendered by the Latin *faith* and the Saxon *believe*."—"The Five Clergymen."—(F.)

18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men,

1 Or, a wrath.

in Habakkuk may be his trustworthiness, or "faith which may be relied on, not the faith which relies," so some (as Farrar) would regard this quotation as little more than an accommodation of the literal truth to the subject in hand. Yet there is, as Bishop Lightfoot remarks (on Gal. 3: 11, and page 155), "a close moral affinity between *trustworthiness* and *trustfulness*," or faith, the former at times approaching "near to the active sense; for constancy under temptation or danger, with an Israelite, could only spring from reliance on Jehovah." Delitzsch, as quoted by Philippi, affirms that "the apostle brings nothing to this passage that it does not contain. All that he does is to set its meaning—that the life of the righteous comes from faith—in the light of the New Testament." And Meyer says: "This faithfulness in the prophet's sense and the faith in the Christian sense have the same fundamental idea—*trustful self-surrender* to God." It was this passage of divine truth which brought light and peace to the mind of Luther, and gave him to the cause of the Reformation. In these last two verses we have a concise answer—which only the Holy Spirit could give—to that most momentous question: "How can man be just with God?"¹

18. For the wrath of God is revealed from heaven. ["An exordium terrible as lightning." (Melancthon.) Under the general division: "All are guilty," Mr. Beet gives the following sub-divisions: "For God is angry with all sin (1: 18-32); without respect of persons (2: 1-11); of this the giving of the law is no disproof (2: 12-24); nor is the rite of circumcision (2: 25-29); yet the Jews have real advantages (3: 1-9); but are condemned by their own law.

(3: 10-20)."] The gospel way of justification by faith in Christ is man's only hope; 'for,' where there is no faith, there is no revelation of the righteousness of God, but a revelation of 'the wrath of God' instead. [According to Godet, the transition from ver. 17, indicated by *for* is this: "There is a revelation of righteousness by the gospel, because there is a revelation of wrath on the whole world." Similarly De Wette: "The righteousness of God (by which we are justified) presupposes God's wrath against sinners, or the unworthiness of men." The verb here, as in the preceding verse, is in the present tense, which denotes something constant or habitual, and is emphatic by position. "Generally," says Kühner, "both the first and last place in a sentence is considered emphatic, when words stand there which, according to the usual arrangement, would have a different position."] The same phrase, 'is revealed,' is used here as in the preceding verse: but whilst the *medium* of revelation in the preceding case is limited to the gospel by the expression, 'therein,' here there is a more *comprehensive* revelation, not only in the gospel, but also in man's moral nature, and in divine providence. [Compare ver. 24, seq.; also 2: 5.] In what sense is wrath ascribed to God? There is not in him any violent perturbation of feeling, such as usually accompanies wrath in man; but a real, unchangeable, intense displeasure against sin, having a necessary connection with his love, and his approval of righteousness. "If God is not angry with the ungodly and unrighteous, neither can he have any pleasure in the pious and the righteous; for in regard to things of an opposite nature, he must be affected by both or by

¹ "If we had retained our original righteousness, justice itself would have justified us; but, having sinned, the question, 'How shall man be justified with God?' is too difficult for created wisdom to solve. Whatever delight the Creator takes in honoring and rewarding righteousness, there is none left in this apostate world for him to honor or reward. 'All have sinned and come short of the glory of God.' If any child of Adam, therefore, be now accepted and rewarded as righteous, it must be on entirely different ground from that of his own righteousness. What ground this could be God

only knew." (A. Fuller.) This writer further notices how justification in the sight of God must differ from justification among men. Justification in human courts supposes a man to have been innocent rather than guilty, but justification by grace supposes the man to be guilty, and to have need of pardon. This pardon removes the curse, while justification confers the blessing of eternal life, and both are, through abounding grace in Jesus Christ, secured to those who in themselves are only deserving of death.—(F.)

neither." (Lactantius.) Compare Ps. 11: 5-7; 45: 6, 7. 'Is revealed from' heaven.' It enters into men's minds as a persuasion which results, not from their own wills, but from a *divine* constitution of things. It is involuntary and ineffaceable. It is not the off-spring of a distempered fancy, nor an invention of crafty priests or crafty kings, that they may excite men's fears, and so manage them the more easily for their own advantage: but it is revealed from heaven, from the abode of infinite wisdom and love. That is the place whence this stern doctrine of divine retribution originates. The wrath that condemns comes down from above upon men just as truly as the righteousness that justifies. [This *wrath*, according to Philippi, "denotes an inner determination of the divine nature itself, the inwardly energetic antagonism and repellant force of his holiness in relation to human sin, which divine affection, indeed, finds its expression in the infliction of punishment." Our merciful Saviour, who came from heaven, himself spoke of the wrath of God as abiding on the unbeliever. 'From heaven' is this wrath revealed, because there "the Lord hath prepared his throne," and thence "his judgments go forth as lightning." See "Bible Commentary." De Wette and Meyer suppose this revelation of wrath 'from heaven' consists in visible punishments and judgments inflicted on transgressors. Philippi, on the other hand, asserts that what is revealed by God or from heaven "always refers in the New Testament to an *extraordinary* revelation through miraculous acts, through the words of prophets and apostles, or inwardly through the Spirit of God." The verb in the present tense is, in his view, used for the future, and this revelation of wrath will take place in "the day of wrath and revelation of the righteous judgment of God." (2: 5.) Yet we must say that God's wrath, in some form or other, has always been manifested against all ungodliness and iniquity.] **Against all ungodliness and unrighteousness of men.** The order of the words is significant. Against 'ungodliness' first. The whole development of

the argument in the remainder of this chapter emphasizes this order. It is, moreover, in accordance with the whole tenor of Scripture. Compare Matt. 6: 33; 22: 36-40. Note the comprehensiveness of the expression: against every kind and every degree, both of irreligion and immorality. How little do men in general regard the mere absence of a religious reverence for God as justly exposing them to his wrath! [By the use of the term 'men,' the correlative of 'God,' the apostle would indicate "the *audacity* of this God-opposing conduct." (Meyer.) How holy is our God, and how hateful to him is sin that man's ungodliness and unrighteousness, his "sins against the first and the second table" (Philippi), should call forth from him, whose name and nature is love, a revelation of his wrath and of his righteous judgment! We may remark that, in this chapter generally, special reference is had to the Gentiles, and not until the next chapter do the Jews come under consideration. Even the Gentiles repress the truth in unrighteousness and are conscious of deserving the wrath of God.] **Who hold the truth in unrighteousness.** The compound verb here used means not simply to hold, but to hold *fast*, as in Luke 8: 15 (translated *keep*); 1 Thess. 5: 21; Heb. 3: 6, 14; 10: 23, or to hold *back*, hold *down*, *repress*, as in Luke 4: 42 (translated *stayed*); Rom. 7: 6 (translated *held*); Philem. 13 (translated *retained*). This last sense is the only appropriate one here: men hold down, as in the Revised Version, repress religious truth by living 'in unrighteousness.' Their practical unrighteousness reacts upon the inward man, blinding the understanding, hardening the heart, stupefying the conscience. That this is the true meaning of the word, here translated *hold* is recognized by the best translators and commentators.¹ [Bengel: "Truth in the mind strives and urges, but man impedes it." The Bible Commentary observes here the contrast that the power unto salvation is for "every one that believeth"; the wrath is against them "that hold down the truth in unrighteousness."]

¹ Of the earlier English versions, Wickhiffe, Tyndale, Cranmer, and the Genevan have *withhold*; the Rhemish has *detain*; Alford, *hold back*; the Vulgate and Beza, *detinent*; Diodati's Italian and DeLaey's French

have *retain* (ritengono, retiennent); the Bible Society's French has *suppress* (supprimment); Luther's German has *aufhalten* [to *hinder*].

19 Because that which may be known of God is manifest in them; for God hath shewed it unto them.

20 For the invisible things of him from the creation of the world are clearly seen, being understood by the

19 who ¹hinder the truth in unrighteousness; because that which may be known of God is manifest in 20 them; for God manifested it unto them. For the invisible things of him since the creation of the world are clearly seen, being perceived through the

1 Or, hold the truth.

19. Because. The connection of the thought is this: this charge which I bring against them is just; 'because' it is true; first, that they *have* the elementary knowledge of the truth (proved in ver. 19, 20), and, secondly, that they so *pervert* it (proved in ver. 21-23). The argument of ver. 18 to 20, though compressed, is very clear and conclusive. [Meyer and others see in this *because* the reason why God's wrath comes upon wicked men.] That which may be known of God—that is, whatever may be learned about God from nature and providence, apart from revelation. [According to Meyer, De Wette, and others, *γνωστόν*, which in the classics most frequently means *knowable*, does not occur in this sense in the New Testament, the LXX., or the Apocrypha, but signifies that which is actually known (*γνωτόν*). All that might be known of God was not manifest in the heathen; but they did know, even apart from revelation, of a Creator, and of his everlasting power and divinity. (Acts 14: 17; 17: 27.) The heathens declared to them God's power and glory, but no inspired word revealed to them his will and grace. Godet, however, thinks the manifestation of that which is known is a "startling tautology." According to the teaching of this passage, it is plain that agnosticism cannot be justified even in the heathen.] **Is manifest in them.** Not merely *among* them, or *to* them, but *in* them—that is, in their hearts and consciences. This agrees with the following verse, and also with 2: 15. **For God hath shewed it unto them.** It is manifest in them; for God manifested it to them. The Common Version fails to exhibit the intimate connection between the verb in this clause, and the adjective in the preceding clause. The indefinite past tense is preferable to the perfect here—'manifested,' to 'hath shewn,' or 'hath manifested.' God so framed the earth and man at the creation as to bear witness to himself. Compare Acts 14: 17; 17: 26, 27. ["He left not himself without witness." "By saying that *God manifested it*, he means that man was created to be a

spectator of this formed world, and that eyes were given him, that he might, by looking on so fair a picture, be led up to the Author himself." (Calvin.) If Paul, in this passage, had referred to an original revelation, as some have supposed, he would probably have used the word revealed.]

20. For the invisible things of him. [The adjective may mean *unseen*, or, *that which cannot be seen* (by the outward eye), *invisible*.] These invisible things are his unseen attributes and perfections [especially his everlasting power and divinity. With this passage, compare "Wisdom of Solomon," chap. 13.] **From the creation of the world.** 'From' is here to be understood in a *temporal* sense, equivalent to "ever since." To understand it as referring to the medium of that knowledge of God attributed to the heathen would be to make this and the following clause affirm the same thing, contrary to the very condensed style of the apostle in these verses. [Dr. Gifford, however, thinks the one clause may refer to the *source* of knowledge, the other to the *method* of its derivation.] **Are clearly seen**—literally, are looked down upon, looked at, observed, **being understood by the things that are made.** [Paul, as in the passages above cited, advanced similar ideas at Lystra and at Athens.] There is a verbal contradiction here, even more manifestly in the original than in our translation [to see what is unseen, or invisible, a figure of speech called *oxymoron*]; but it is easily explained. Invisible things cannot, of course, be clearly seen, in the literal sense of the words. But they are clearly seen by the exercise of the *mind* upon the things that are made, which is precisely what the apostle here affirms [in the use of the word *perceived*]. The things that are made strike the senses; the inference from them of a Divine Power strikes the considering mind. So Cicero says: Deum non vides—tamen agnoscis ex operibus ejus. "Tusc. Disp." 1: 29. "Thou dost not see God; yet thou knowest him from his works." **Even**

things that are made, *even* his eternal power and God-head; so that they are without excuse:

things that are made, *even* his everlasting power and divinity; ¹ that they may be without excuse:

¹ Or, so that they are.

(literally, *both*) **his eternal power and (eternal) Godhead.** These are 'the invisible things of him.' His 'power' is the thought that first and most impressively strikes the considering mind on the contemplation of his works. ["Eternal, and Almighty, have always been recognized epithets of the Creator." (Alford.)] But, it may be asked, How can his 'eternal' power be inferred from the things that are made? They were not made from eternity. The apostle here assumes that the human mind is so constituted as to reject the idea that such power could ever have been *acquired*, such skill ever learned: he who has such power and skill must *always* have had it. [Possibly, too, their feeling of dependence, as well as the apparent dependence of all things begun, changing, and transient, may have led them to think of a Being independent, unchanging, eternal. Some, however, suppose that God, in addition to the light of nature, made to primeval man a special revelation of himself as Creator of all things. In some way or other, the Gentiles began with monotheism—they knew God (ver. 21), and in this matter they, though ignorant of our many natural sciences, and our modern scientific discoveries and inventions, differed widely from some of our "scientists," who, by means of the telescope and microscope, see everywhere, and in every thing throughout God's vast creation, so much of power, wisdom, order, beauty, adaptation, design, perfection—that they become "agnostics" who do not know much, or anything, about the being of an Almighty Creator, that Infinite Mind, which could alone plan and conserve such a universe as this. "Heathenism," says Meyer, "is not the primeval religion, from which man might gradually have risen to the knowledge of the true God; but is, on the contrary, the result of a falling away from the known original revelation of the true God in his works."] Under the term, "Godhead" [properly, divinity (*θεϊότης*) not Godhead, or deity (*θεότης*), which dwells in Christ, see Col. 2: 9], the apostle comprehends whatever else of the divine perfections, besides eternal power, can be learned from the works of creation and

providence. The adjective "eternal" [not *αἰώνιος*, properly rendered, eternal; but *αἰδιος*, everlasting, from *αἰ*, always, occurring also in Jude 6] is to be regarded as qualifying this word "Godhead," as well as the word "power" [the adjective not being repeated, since the nouns are of the same gender. For the same reason, the first noun only has the article. (Winer 527, 128.) (On *τε—και*, see at ver. 14.)] **So that they are without excuse.** [The construction here, the preposition into, or unto (*εις*), with the infinitive and article, generally, if not universally, *telic*, denotes not a result (so that), but a purpose, *in order that*, and it is so regarded by Meyer (and Godet) in this place, his idea being that this seeing or perception of the divine attributes through his works, was so ordained, or purposely established, that sinning men should have no excuse. Lange regards this view as a predestinating men for guilt (not necessarily so, however), and with most commentators, sees here but a simple result. Yet what is Dr. Schaff's "(intended) result" but the divine purpose? The right view is very happily stated by Dr. Gifford: "God's *purpose* was to leave nothing undone on his part, the omission of which might give men an excuse for sin." A similar construction occurs in 1: 11; 3: 26; 4: 11; 16: 18; 6: 12; 7: 4, 5; 8: 29; 11: 11; 12: 2, 3; 15: 8, 13, 16. Meyer contends that all these infinitives have a *telic* force. Others deny this force of the preposition *to* or *unto* (*εις*) before an infinitive present. See Prof. Thayer's "Lexicon," p. 185.] Facts correspond with the apostle's statements throughout these verses. The heathen have more light than they are willing to improve. Their responsibility is measured by the light which they have *opportunity* to enjoy, and not by that which they *choose* to appropriate. Many testimonies might easily be adduced, to prove that they have more light than they are willing to improve, and that they *know themselves* to be inexcusable. Take the following as a single specimen. Rev. A. W. Murray, after nearly forty years of extensive observation in the island world of Polynesia, says: "I have

21 Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

never found, in all my wanderings among savage tribes, any who had not some idea of a future life, and of beings superior to themselves, to whom they owed some sort of homage, and whom they feared, and sought in some way to propitiate. If the entire absence of all religious belief is to be found anywhere among the human family, I know of no place so likely as among the aborigines of Australia. There man has sunk about as low as he can sink; yet, among some of the tribes there is a distinct belief in a future life and a Supreme Being." One of the most forcible exhibitions of the inexcusableness of the heathen may be found in an excellent little tract, published many years ago by our veteran Burman missionary, Dr. Edward A. Stevens, entitled: "Are the Heathen in a Perishing Condition?" He shows that they themselves resent, as an insult to their understanding, the apology sometimes made for them, that the poor, simple creatures *know no better*. [On the fate of such heathen, see notes on 2: 12; 10: 14. We here would simply remark that if the heathen who have sinned though "without law," have no excuse, then they may be judged and condemned by our Lord and Saviour, and we must regard as false the dictum of the New Theology, or Progressive Orthodoxy, that all "those who are to stand before Christ as a Judge must first hear of him as a Saviour."] Note what an emphatic endorsement of the cosmological argument for the existence of God is contained in the above verses.

Observe, also, what a broad foundation is here laid for the science of Natural Theology—and that, too, in the midst of an argument evincing the value and necessity of a divine revelation. [Meyer notices "how completely in our passage the *transcendental* relation of God to the world—the negation of all identity of the two—lies at the foundation of the apostle's view. It does not exclude the *immanence* of God in the world, but it excludes all *pantheism*." Dr. Schaff says: "The book of nature is, as Basil calls it, a *paidente-ri-on theognosias*, a school of the general knowledge of God; and there is no nation on earth which is entirely destitute of this knowledge."

21 because that, knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was

Pitiably blind and ignorant must those persons be who can discern, in all this universe, no intelligent force, no sign of an Infinite Mind.]

21. The word **because** shows that this verse is designed to confirm and expand the thought expressed in the last clause of the preceding verse—to illustrate still further the inexcusableness of the heathen. **When they knew God** [literally, *having known God*] refers to ver. 19; it does not refer to that *saving* knowledge of God spoken of in such passages as Jer. 9: 24; John 17: 3, 25. **They glorified him not as God** ["according to the measure of his divine quality."—Meyer], **neither were thankful**—more literally, *neither gave thanks*. [Because of this the apostle asserts that they are without excuse, even while ignorant of the "historic Christ" or of God's amazing love in him.] The first clause relates to the adoration of the divine perfections in general; the second, to the acknowledgment of him as the Giver of every good. Bengel thus distinguishes them: "We ought to give thanks on account of his benefits; to glorify him, on account of his own perfections." They did neither. **But became vain in their imaginations**. [They turned their thoughts to that which is vain and empty, because in turning away from God they lost the highest object of their thought. See Weiss' "Biblical Theology of the New Testament," vol. I, p. 354.] The word translated 'became vain' is not used elsewhere in the New Testament [nor is it found in the Greek authors], but is used about half a dozen times in the Greek translation of the Old Testament, commonly called the Septuagint. In the language of the Old Testament, the word vanity is in many places nearly synonymous with falsehood, or sin in general, and especially idolatry. See Deut. 32: 21; 2 Kings 17: 15, 16. Compare also Acts 14: 15. The word here translated 'imaginations' (elsewhere 'thoughts,' 'reasonings') is generally in the New Testament used in an unfavorable sense. See Matt. 15: 19; Mark 7: 21; Luke 6: 8; 9: 46, 47. [Compare Rom. 14: 1; 1 Cor. 3: 20; 2 Cor. 10: 5; Phil. 2: 14; 1 Tim. 2: 8.] **And their foolish heart was darkened**. [The apostle in Eph. 4: 17-19 describes the Gentiles in much the

22 Professing themselves to be wise, they became fools.

23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

22 darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and fourfooted beasts, and creeping things.

same language as he employs here, characterizing them as being vain, depraved, darkened, ignorant in their minds, and as hardened in their hearts, as being alienated from the life of God and past feeling, morally and spiritually dead. The term 'foolish,' as used here, is akin to *undiscerning*; implying a guilty misuse or non-use of the understanding. (See first note to ver. 14.) That their hearts had become thus wanting in understanding is implied in their *becoming vain* in their reasonings. Some of the thoughts, and even of the words which Paul uses in this description of the Gentiles, are found in the "Wisdom of Solomon," chapters 13 and 14.] The word 'heart,' in our common English speech, usually denotes the seat of the affections, in distinction from the intellect. But the use of the Greek word in the New Testament, and in the classical writers, and of the corresponding Hebrew word in the Old Testament, is not so limited, but includes the whole inner man, intellect as well as affections. See Matt. 13: 15; 15: 19; 2 Cor. 3: 15; 4: 6. Hence no particular stress is to be put on the word 'heart' in such passages as Ps. 14: 1; 53: 1; Rom. 10: 9, 10. So also the word usually translated "mind" sometimes includes the affections and desires, as in Eph. 2: 3. Thus the heathen, forsaking the truth, became vain in their imaginations, and forsaking the light, became darkened in their hearts. According to the Scripture [and to the teachings of history], the primeval religion was neither polytheism nor nature-worship. If those who have only the light of nature are inexcusable for not glorifying God, nor being thankful, how much greater is the guilt of those who, with all the additional light of the gospel, still do not glorify him as God, and are not thankful for his manifold mercies.

22. Professing themselves to be wise, they became fools. Affirming that they were wise [while ignorant of the "ignorance that was in them"], they became foolish. Their foolishness was only made more con-

spicuous by their pretensions to wisdom. This was eminently illustrated in the case of the so-called *sophists* among the Greeks, though it is hardly probable that the apostle had any specific reference to them. ["The foolishness of God is wiser than men," however much of wisdom they may arrogate to themselves. For a similar use of the word rendered 'professing,' see Acts 24: 9; 25: 19 (and Rev. 2: 2, according to our Textus Receptus). For the construction, see note on ver. 12. The description here given of the professedly wise is not wholly inapplicable to some of our modern scientists.]

23. The sense of this verse would be justly, though in the first part of the verse less literally, expressed by the following paraphrase: *and substituted for the glorious incorruptible God an image of the likeness of corruptible man, etc.* [Compare this language with Ps. 106: 20.] The Greeks and Romans worshiped for the most part representations of their false gods under the human form; but the Egyptians, and other still ruder nations, worshiped birds, as the ibis, or stork; four-footed beasts, as Apis, the sacred ox, the dog, and the cat; and even reptiles, or creeping things, as the crocodile, and the serpent. [The term *incorruptible*, as applied to God, occurs elsewhere only in 1 Tim. 1: 17, an important text in the history of the elder Edward's religious experience. As to its distinction from the term immortal, see Trench's "Synonyms," p. 254. It is found elsewhere in 1 Cor. 9: 25; 15: 52; 1 Peter 1: 4, 23; 3: 4. The noun occurs in Rom. 2: 7; 1 Cor. 15: 42, 50, 53, 54; Eph. 6: 24; 2 Tim. 1: 10; Titus 2: 7. The heathen, instead of glorifying the Creator, worshiped him, if at all, as a created being—"for it is only such a being that can find its likeness in these images" (Weiss); thus degrading this incorruptible One "in" the likeness of an image (likeness consisting in an image) of corruptible man, and of birds, and of quadrupeds, and of reptiles." Meyer makes "birds," etc., in the same construction with *man*—i. e., de-

¹ On the force of this *in*, as "to change something in gold," Winer thus remarks: "It is either an abbreviated expression, or 'gold' is conceived as that *in* which

the exchange is effected. The *in* of price is similar." This construction is commonly termed Hebraistic. Meyer, however, regards the *en* as instrumental.—(F)

24 Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves:

24 Wherefore God gave them up in the lusts of their hearts unto uncleanness, that their bodies should be dishonoured among themselves: for that they ex-

pendent on *image*. The Egyptian worship of animals had at that time in part become domesticated in Rome, according to Tholuck and Lange.]

24. Here follows a description and enumeration of the vices which illustrate the 'unrighteousness' spoken of in ver. 18, as the preceding verses 21-23 illustrate the 'ungodliness' there mentioned. **Wherefore.** The apostle lays stress on the logical connection between their ungodliness and their unrighteousness—between their abandonment of God by idolatry, and God's abandonment of them to the unrestrained indulgence of unnatural lusts and every degrading vice and evil passion. The latter was the logical consequence, the actual result, and the just retribution of the former. Not content with the emphatic affirmation of this connection by the word 'wherefore' at the beginning of ver. 24, he reiterates it in ver. 26, "for this cause," and echoes it again in ver. 28, "and even as." He seems to wish to impress the thought deeply that the primal error, the first step in the downward course, was the abandonment of God as the sole object of worship; that the stream of vice has its source in ungodliness; that irreligion is the root of immorality. [See Mulier's "Christian Doctrine of Sin," vol. I, p. 131; II, 470, Pulsford's Translation.] The converse would seem to follow—that there can be no true and complete morality which is not *rooted* in religion, in reverential regard for God. **God also gave them up to uncleanness.** That little word 'also' is not without significance; it seems to intimate that God's retributive abandonment of them corresponded, in proportion and progress, to their impious abandonment of him. [This, however, is omitted in the Revised Version.] He 'gave them up'; this expresses, on the one hand, something *more* than mere *permission*, and, on the other hand, something *less* than positive *impulse* toward any of these abominations. ["It is at least a judicial

abandonment" (Hodge), and is akin to what is implied in our Saviour's utterance, John 9: 39: "For judgment came I into this world that . . . they who (profess to) see might become blind."] The same idea is expressed elsewhere, both in the Old Testament and in the New. See Ps. 81: 12; Isa. 6: 10; Mark 4: 12; Acts 7: 42; Rom. 9: 18. All this takes place, at the same time, **through** (literally *in*) **the lusts of their own hearts.** [*Ephithumia*, denoting, generally, evil desire (always so in the plural) is rendered *lust* in 6: 12; 7: 7; 13: 14, and concupiscence in 7: 8. The verb occurs in 7: 7; 13: 9, in connection with the tenth commandment.] This expression, *in the lusts*, not only specifies the department of their being *in* which this dishonor took place, but also intimates that they were perfectly voluntary; while God delivered them up to this uncleanness, they went into it in full accordance with the inclinations of their own hearts. [In Eph. 4: 19, we read that the Gentiles "*gave themselves up* to lasciviousness," and this twofold representation of divine and human agency is but a repetition of God's hardening Pharaoh's heart and of Pharaoh's hardening his own heart. "*He gives himself up*," says Meyer, "while he is given up by God to that tragic *accas* of moral destiny; and he becomes no machine of sin, but possesses at every moment the capacity of *repentance*, which the very reaction resulting from the feeling of the most terrible misery of sin—punished through sin—is designed to produce." In this penal retribution for man's apostasy, we see the beginnings of the manifestation of "God's wrath."] **To dishonour their own bodies between themselves.** This verse might be read more in accordance with the order of the words in the original Greek—"Wherefore God gave them up, in the lusts of their own hearts, to the uncleanness of their own bodies being dishonored among them."¹ The reading *them* is better sustained by the manuscripts than

¹ The form of the verb, being in the infinitive (either middle or passive) with *ῥοῦ*, usually denotes purpose (compare 7: 3; Acts 26: 18; 1 Cor. 10: 13; Heb. 10: 7), and this is expressed in the Revised Version, and is also favored, rightly, we think, by Philippi, Godet, and

others. Yet this infinitive clause is by many (Tholuck Fritzsche, De Wette, Meyer) regarded as a noun in the genitive case of apposition, after the word *uncleanness* (Winer, 326; Buttman, 268), the clause thus showing in what the uncleanness consisted.—(F.)

25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

changed the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed¹ for ever. Amen.

1 Gr. *unto the ages.*

the reading *themselves*,¹ *among* is more exact than *between*, and the change in these two expressions favors the *passive* sense of the verb to dishonor, the form of which is ambiguous, admitting either the active or the passive sense, but with a presumption, apart from the above considerations, in favor of the latter. The expression "among them" is equivalent to "in their common intercourse." ["The most terrible misery of sin" is that sin leads to sin, and this too in the way of a descent from bad to worse. In the words of Schiller, quoted by Schaff—

This is the very curse of evil deed,
That of new evil it becomes the seed.²

And when one enters upon an evil course, he knows not to what depths of degradation he may be led. His language at first may be, "Is thy servant a dog that he should do this great thing?" and he ends with doing that which the very beasts would be ashamed to do. Thus, self-destroyed and lost in vileness, he may say with Mokanna, in the "Veiled Prophet of Khorassan":

Here, judge if hell, with all its power to damn,
Can add one curse to the foul thing I am.

And what a degradation is this, that those who were formed for God and who "knew God" and truth and duty, should, under this law of development, of moral seed-sowing and harvesting, be so far given over to diseased appetites or vile passions, that their noblest faculty, the sovereign power of will—that which they have "in superior distinction from the beast"—becomes subservient to their lusts and the means of sinking themselves lower than the brutes.]

25. Who changed the truth of God into

¹ Our Textus Receptus has the reflexive, *ἑαυτοῖς* (themselves), the reading of D***EGKL. The older uncials \aleph ABCD* have *αὐτοῖς*, them. The Revisers have this latter form, yet render it as reflexive. The contracted form of the reflexive (*ἑαυτοῖς*) would be *αὐτοῖς*, but these contracted forms of the third person are supposed not to occur in the New Testament. See Buttmann, p. 111. Yet Westcott and Hort have this form, *αὐτοῖς*, in ver. 27. Meyer thinks the reflexive forms were frequently neglected by the copyists, and so would read the reflexive here, as in ver. 27.—(F.)

a lie. The word translated 'who' is not the simple relative pronoun, but a compound which [like the Latin, *quippe qui*] often intimates a reason for what precedes, "as being such who," or "because they were such as." [Buttmann, however, supposes that this form in the later language lost some of its original force.] 'Changed the truth of God into a lie'—equivalent to "exchanged the true God for a false," as in ver. 23. [Philo, speaking of the Israelites making the golden calf, says: "What a lie they substituted for how great a reality!" "The truth of God," says Weiss, "stands for the true nature of God." The word "changed" here is stronger in form than the "changed" of ver. 23, and consequently has a stronger meaning, equivalent to *exchanged*. The preposition 'into,' accompanying the word lie, denotes "the element in which the change subsisted." (Alford.) See also on ver. 23.] **And worshipped and served.** The former verb [primarily meaning "to be afraid of," occurring only here, in form a passive deponent, and usually followed by the accusative] signifies inward reverence, and the latter outward acts of homage, as sacrifices, prayers, etc. [See notes on ver. 9, and compare Matt. 4: 10; Luke 2: 37.] **The creature** is put for created and material things in general. **More than the Creator**—beside, or in preference to, the Creator, implying exclusion ["*instead of the Creator.*"—Winer], for the Creator allows no rival. **Who is blessed forever. Amen.**³ This doxology forcibly indicates the apostle's pious horror at such a dishonor put upon God, and sets their sin in a stronger light. For similar examples of abrupt doxology in the midst of a sentence, see 2 Cor. 11: 31; Gal. 1: 5. It

² Das eben ist der Fluch der bösen That

Das sie, fortzeugend, immer Böses muss gebären. (F.)

³ "God is blessed unto the ages," even though men may dishonor and degrade him. Chrysostom says that it was not to avenge himself that God gave them up, for he suffered nothing—*i. e.*, he is forever blessed. Alford states that the verbal adjective here employed (*εὐλογητός*, blessed) is commonly used of God, but the participle (*εὐλογημένος*) oftener of man. See, however, *εὐλογητός* in Thayer's Lexicon, and notes on 9: 5.—(F.)

26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is un-

26 For this cause God gave them up unto¹ vile passions: for their women changed the natural use into 27 that which is against nature: and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another, men with men

1 Gr. *passions of dishonour.*

gave a shock to the apostle's mind to think that men should be so infatuated as to turn away from the Creator to the creature, and led him to seek relief in a devout doxology. The idolatry of the heathen in our day ought to produce similar effects in the hearts of all Christians.

26. For this cause. So the apostle reaffirms what he had asserted in the beginning of ver. 24, the connection between their ungodly idolatries and their unnatural vices. Is it not a legitimate inference from what is here so emphatically insisted on, that as departure from God brought on all this degradation, so return to God is the only effectual cure? And is it not a fair application of this principle, that the elevation of the degraded communities and nations is to be expected and sought, not from commerce, civilization, secular education, or any other appliance of this nature, but chiefly from Christian missions—the faithful and persevering promulgation of the gospel among them? This, while it brings them back to God, will bring with it all other and secondary means of social, mental, moral, and material progress. **God gave them up unto vile affections.** Compare Eph. 4: 19. They are there said to “have given themselves over unto lasciviousness, to work all uncleanness with greediness.” The same verb is used in both cases. God gave them up; they gave themselves up; there is no real contradiction: God gave them up, in the lusts of their own hearts, ver. 24: this last clause brings the two forms of statement into harmony. [On this verb, to *give up*, the same which occurs in ver. 24, Meyer thus remarks: “It expresses the *real active abandoning* on the part

of God,” which, moreover, “is quite in keeping with the universal agency of God, in his physical and moral government of the world, without, however, making God appear as the author of sin, which, on the contrary, has its root in the *lusts of the heart.*” This retributive abandoning is akin to the “judicial infatuation” implied in God’s sending to those who received not the love of the truth “a working of delusion.” (2 Thess. 2: 11, Rev. Ver.)] “Vile affections,” disgraceful affections, or dishonorable passions, literally, “passions of dishonor.” The word ‘vile’ here used in our common translation, is ambiguous. It has generally in the Scriptures, as almost always in our common speech at the present day, the sense of moral unworthiness. So also in 1 Sam. 3: 13. But in other places, it expresses only the want of value, which is the primitive sense of the word. So in 1 Sam. 15: 9. It is nearly akin to “humble” in 2 Sam. 6: 22, and in Phil. 3: 21, “our vile body”—literally, “the body of our humility,” contrasted in the context with “the glorious body” which we are to receive at the coming of our Lord. **For even their women.** The prevalence of unnatural vice *even* among women, indicated, more forcibly than anything else, the depth of degradation and pollution into which mankind had sunk.¹

27. In this and the preceding verse, the apostle uses, instead of the words ordinarily translated “men” and “women,” the words meaning “males” and “females,” and so translated in Matt. 19: 4; Mark 10: 6, and Gal. 3: 28.² **Working that which is unseemly.** [More literally, *working out*, or *perpetrating* the (well-known) indocency.]

¹ *Τε γάρ*, for *indeed*, occurs again at 7: 7. If, however, *τε* is introduced in the next verse, these correlatives equivalent to *both . . . and*, would signify that the females as well as the males were thus guilty. The word *use* (*χρησιμ*) is to be supplied after the article *την* in the last clause.—(F.)

² The first word for males is a later form for *ἀρσενες*, which occurs twice in this verse (below), and generally in the New Testament. Some important MSS. have here the older and more usual word, and there seems to

be no reason for using two different forms in the same verse. *Burned*, etc. The verb being a compound is equivalent to *burned out*, and since it is passive in form it may be passively rendered: *were fired* or *were inflamed*. The two classes of males are more particularly characterized in 1 Cor. 6: 9, as *ἀρσενοκοῖται* and *μαλακοί*. Bengel says that “in stigmatizing sins we must often call a spade a spade.” Yet no one can accuse the apostle of giving an unduly minute or indelicate description of the abominations of pagan sensuality.—(F.)

seemly, and receiving in themselves that recompense of their error which was meet.

working unseemliness, and receiving in themselves that recompense of their error which was due.

Receiving . . . that recompense of their error which was meet. If by their 'error' is meant their unnatural lusts, then the 'recompense' must be understood to mean the physical and moral consequences of such vices—bodily disease and pain, impotence and premature decay, mental imbecility, and corruption of the heart, conscience, and imagination—in a word, the defilement and debasement of the whole man. But if the 'error' means the forsaking of God, then the 'meet recompense' will be those unnatural vices themselves, or, rather, their being abandoned of God to commit them. This last explanation accords best with the term *error*, which means literally, "wandering," and so is very suitable to express their wandering from God, while it seems too mild a term to be applied to their abominable and unnatural sensual lusts; and this explanation, too, is precisely in agreement with the entire context.

In proof of the *commonness* of these unnatural vices among the ancient heathen, Dr. Tholuck has accumulated abundant evidence out of their own testimonies. See "Biblical Repository," Vol. II, 1832, January number, pp. 80-123; April number, pp. 246-290; July number, pp. 441-494. Martial goes so far as to say, "No one is so tenderly modest as to fear being detected in their commission." [Dr. Döllinger, in his "Heidenthum and Judenthum," says (as quoted by Dr. Schaff in Lange) that "among the Greeks the vice of pederasty showed itself with all the symptoms of a great national disease, like a moral miasma. It revealed itself as a feeling which worked with more strength and energy than the love of woman among other peoples; it was more immoderate, more passionate in its outbreaks. It was characterized by frantic jealousy, unbounded devotion, sensual ardor, tender dalliance, nightly lingering before the door of the loved one—in fact, everything that belongs to the caricature of natural, sexual love. Even the sternest moralists were in the highest degree indulgent in their judgment of the practice—at times more than in-

dulgent; they treated it rather as a pleasant joke, and tolerated the companionship of the guilty. In the entire literature of the pre-Christian period, there is scarcely a writer to be found who declared himself decidedly against it. Rather was the whole society infected with it, and they breathed in the miasma with the air."'] The apostle refers to the females first, probably as the most glaring proof of the general depravity, on the principle that "the corruption of the best things is the worst of all corruption" (*corruptio optimi pessima*). The degrading vices are still so common among the heathen, that modern missionaries have been accused by them of *forging* this account, and it has sometimes been found difficult to convince them that so accurate a picture of their morals was painted so long ago. Hence, we see why the apostle refers so particularly to practices so disgusting: they were very *common* among the heathen; they were intimately connected with the rites of idolatry, especially with the worship of Venus; and they were peculiarly illustrative of the depth of degradation into which the human race had plunged. Contrast this true picture with false representations often made of the comparative innocence and simplicity of the heathen. ["Those who know what Greek and Roman poets have written on the vices of their countrymen can best appreciate the grave and modest simplicity of the apostle's language." ("Bible Commentary.")] But Paul needed not to read any Greek or Roman books, in order to know and to describe the unbridled licentiousness of his age. Farrar, on this point, thus remarks: "A Jew in a heathen city needed no books to reveal to him the 'depths of Satan.' In this respect, how startling a revelation to the modern world was the indisputable evidence of the ruins of Pompeii! Who would have expected to find the infamies of the Dead Sea cities paraded with such infinite shamelessness in every street of a little provincial town? What innocent snow could ever hide the guilty front of a life so unspcak-

¹ Literally: "Receiving in themselves the recompense of their error which it was necessary" (to receive). "ὀφείλει, notat obligationem; δέι, necessita-

tem." See Trench on "New Testament Synonyms," p. 392. For the reflexive pronoun, in themselves, Westcott and Hort have the contracted form αὐτοῖς.—(F.)

28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

28 And even as they ¹refused to have God in their knowledge, God gave them up unto a reprobate mind, to do those things which are not fitting;

1 Gr. did not approve.

ably abominable? Could anything short of the earthquake have engulfed it, or of the volcano have burned it up? And if Pompeii was like this, we may judge, from the works of Aristophanes and Athenæus, of Juvenal and Martial, of Petronius and Apuleius, of Strato and Meleager—which may be regarded as the ‘*pièces justificatives*’ of St. Paul’s estimate of heathendom—what Tarsus and Ephesus, what Corinth and Miletus were likely to have been,” Corinth, the city where Paul wrote this letter, had a reputation pre-eminent above all other cities for its unblushing licentiousness, and he had but to open his eyes to see it. “A thousand [female] Hierodouloi were consecrated to the service of impurity in the infamous temple of Aphrodite Pandemos.” A “Corinthian girl” was but another name for harlot, and to “Corinthianize” meant to practice whoredom. (See Smith’s “Greek and Roman Antiq.,” Art. *Hetæra*.) “In that age,” says Meyer (Acts 15: 20.), “fornication was reckoned among the *adiaphora*, a thing morally indifferent.” Paul, indeed, was writing to the Romans, but could the great city of Rome be much purer in its morals than the “little provincial town” near by?

It is true, as Dr. Schaff remarks, that “the history of Christian countries often presents a similar picture of moral corruption, with the exception of those unnatural vices described in ver. 26, 27, which have almost disappeared, or greatly diminished within the pale of civilization. . . . But there remains this radical difference: the heathen corruptions were produced and sanctioned by the heathen mythology and idolatry, while Christian nations are corrupt in spite of, and in direct opposition to, Christianity, which raises the highest standard of virtue, and acts continually on the world as a purifying and sanctifying power.”]

28. A third recurrence to what has been so plainly said in ver. 24 and 26. **They did not like to retain God in their knowledge.** [The word for ‘knowledge’ is a compound, meaning “full knowledge,” or “clear discernment.” Meyer says their (simple) knowledge

of God derived from the revelation of nature (ver. 21.), ought to have been brought, by cultivation, to this full knowledge—a penetrating and living knowledge of God (Eph. 1: 17; 1 Cor. 13: 12.); but instead of this being the case, they had become “Gentiles who know not God.”] We are here reminded again that they had voluntarily and wickedly quenched divine light which God had provided for them. (V. r. 15-21.) **God gave them over to a reprobate mind.** The retributive abandonment of them by God is here a third time noted. In ver. 24 and 26, it was to uncleanness or impurity, and to shameless passions; here it is to a reprobate mind. There is an etymological relation between this word *reprobate* and the verb ‘did not like,’ in the first clause of the verse, which does not at all appear in our translation. On the supposition that the apostle designed to have it noted, translators and commentators have made various ingenious endeavors to express it in English. Alford’s expedient is perhaps as satisfactory and as little forced as any: “Because they *reprobated* the knowledge of God, God gave them over to a *reprobate* mind.” [As Alford omits certain Greek words in his rendering, we give this quite literal translation which preserves the paronomasia, and pretty clearly expresses the sense: “As they did not *approve* to have God in full knowledge, God gave them up unto an *unapproved* mind”—that is, a mind rejected of him, like worthless coin that will not bear the test. The verb means to test, to prove, to approve. The adjective, occurring in seven other places, is, by the Revised Version, rendered *rejected* in 1 Cor. 9: 27; Heb. 6: 8, and *reprobate* in Titus 1: 16; 2 Tim. 3: 8; 2 Cor. 13: 5, 6, 7.] **To do those things which are not convenient.** [Another instance of the figure *meiosis*, where less is said than is meant. The verb in the present tense denotes an habitual doing.] The word ‘convenient’ here is equivalent to “becoming,” not agreeable to the nature and duties of man. In the same sense, the same word [with a different prefix] is used in Eph. 5: 4; Philem. 8; Col. 3: 18 (translated “fit”). The sense in which we now commonly use

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

30 Backbiters, haters of God, despitful, proud, boast-ers, inventors of evil things, disobedient to parents,

29 being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, 30 strife, deceit, malignity; whisperers, backbiters, ¹hateful to God, insolent, haughty, boastful, invent-

1 Or, haters of God.

the word 'convenient' is expressed by an entirely different word, as in Mark 6: 21; 1 Cor. 16: 12.¹

29-31. Being filled with all unrighteousness. [The participle 'filled' agrees with 'them' in ver. 28, the understood subject of the infinitive, 'to do.' Under the general head of 'unrighteousness,' Meyer places the vices of the following list as species.] A dark catalogue, and the darkest thing about it is its truthfulness. We will not dwell upon each separate charge in this divine indictment of sinful human nature, nor attempt by minute analysis to make out an orderly arrangement, which apparently was not aimed at by the writer. ["The accidental order of the arrangement intimates that all sins which can ever occur to one's mind are mutually related. It is, as it were, the opening of a sackful of sins, when it is all accident how the single grains fall out." (Philippi.)] Let some general criticisms suffice. The second, and last but one, in this list, 'fornication' and 'implacable,' are omitted in the best manuscripts. In several places, the precise *order* is uncertain, being different in different manuscripts. The change in ver. 29 of 'being filled' to 'full' seems to be made for the sake of variety, and not on account of any difference in the sense: as the former expression requires to be followed by "with," and the latter by "of" in English, so the corresponding Greek words require a change in the form of the words that follow. This prevents an unpleasant repetition of the same grammatical forms.² The words (*ἀδικία* and *πονηρία*) translated **unrighteousness** and **wickedness**, in ver. 29, differ in this respect, that the latter has a more active and energetic quality, which

would not be satisfied with depriving others of their due, but would delight in doing them as much harm as possible. A somewhat similar distinction seems to exist between the words translated **maliciousness** (*κακία*) and **malig-nity** (*κακοηθία*) in the same verse; the former is simply "badness," while the latter carries with it the notion of an obstinate perversity in evil.³ The word translated **debate** (*ἔρις*), in the same verse, is commonly translated 'strife' or 'contention'; 'debate' only here and in 2 Cor. 12: 20. [On the word 'deceit' (*δόλος*, literally, a *bait*), Tholuck quotes Juvenal's "Quid Romæ faciam? Mentiri nescio"— "What can I do at Rome? I know not how to lie." The word **whisperers**, in contrast with (*καταλάλους*) **backbiters**, or, rather, open calumniators, denotes *secret* maligners or slanderers, or simply tale bearers. Some descendants of this tribe, and of other tribes mentioned, remain on earth until this day.] There has been much dispute about the sense of the compound word translated **haters of God** in ver. 30; the presumption, from its composition and accentuation, is strongly in favor of the *passive* sense, *hateful to God*. Alford says "it is *never* found in an *active* sense, but *always* in a *passive*." Yet the active sense is here so much more appropriate to the context, the passive would put the word so out of due relation to the whole catalogue, that there is much reason for regarding our common translation as giving the correct sense; and indeed this active sense does not lack the authority of later Greek grammarians and commentators, as Suidas and Eumenius of the tenth century. The three following words, translated **despitful, proud, boasters**, are well dis-

¹ On the distinction between (*μὴ καθήκοντα*, "the genus of that which is unseemly") and (*οὐκ ἀνήκεν*) (Eph. 5: 4), both of which may be rendered *not seemly*, see Meyer on this passage. In later Greek, however, the dependent negative (*μὴ*) seems at times to usurp the place of the direct negative (*οὐ* or *οὐκ*). This not liking to have God in one's knowledge has been not only the occasion of unseemly deeds in all ages, but is really the source of all the deistical infidel literature

which has been written against the Bible. "A bad life," as the infidel and profligate Earl of Rochester acknowledged when he came to himself, "is the only grand objection to this book."—(F.)

² The word *μεστός*, full of, filled full, is akin to our *stuffed*, as from a surfeit in eating.—(F.)

³ Aristotle defines it as "the disposition to take everything in the worst sense."

31 Without understanding, covenant-breakers, without natural affection, implacable, unmerciful:

32 Who, knowing the judgment of God, that they

31 ors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, unmerciful: who, knowing the ordinance of God, that they who practise such things are

tinguished by Archbishop Trench in this triple paraphrase, "insolent and injurious in acts, proud in thoughts, boastful in words." Four of the above terms are the same that are used by Paul in 2 Tim. 3: 23, to describe the predicted corruption of the Church—namely, 'boasters,' 'proud,' 'disobedient to parents,' 'without natural affection.' [A proof of this want of "natural affection" is found in the infanticide which is practiced to such an inconceivable extent by many ancient and modern pagan nations. Some pairs of words in the above list seem to be brought together through similarity of sound, as (φθόνου, φόρου, ἀσυνθέτους, ἀσυνθέτους) envy, murder, senseless, faithless. For similar lists of vices, see 2 Cor. 12: 20; Gal. 5: 19; Eph. 5: 3; 1 Tim. 1: 9; 2 Tim. 3: 2. Some nine or ten of the sins enumerated here are expressly referred to in these lists. And all these vices and all the corruption indicated in these dark catalogues result, in the apostle's view, from dishonoring God, and from being unthankful for his mercies.] We add one more remark only, in regard to the division of the verses. It does not seem very happy, in several respects, particularly in disregarding the changes of syntax in the original. The word 'whisperers,' for instance, which is the first of a series of personal nouns, following a list of abstract terms, is very awkwardly separated from the word 'backbiters,' to which it has so close a relation, both in form and in sense. Ver. 29 should end with the word 'malignity,' and ver. 30 begin with the word 'backbiters.' The arrangement would also be more fully correspondent with the change of form in the original, if ver. 29 were divided into two, the first ending with 'maliciousness,' the last of the words that are construed with the participle followed by 'with,' and the second beginning with the adjective 'full.' [We may here properly ask if the apostle does not, in this description of the Gentile world, himself slander the Gentiles? Did every Greek and Roman man and woman with whom he met bear such a character as he here depicts? Would he deny to each and all of them any and every good trait? Could he deny some-

thing akin to "natural affection" even to the Maltese "barbarians" who showed to him and to his shipwrecked companions "no common kindness"? We think not. In the next chapter, ver. 14, 26, he implies that some Gentiles, at least, might "do by nature the things of the law." He evidently speaks of Gentiles as a class, and he no more slanders them than does the brother of the Gallio who befriended him, the moralist Seneca, the tutor of Nero, when he says: "All is full of crime and vice; there is more committed than can be healed by punishment. A monstrous prize contest of wickedness is going on. The desire to sin increases, and shame decreases day by day. . . . Vice is no longer practiced secretly, but in open view. Vileness gains in every street and in every breast to such an extent that innocence has become not only rare, but has ceased to exist." Paul's description, moreover, is written from that divine standpoint which sees adultery in a look and murder in a thought, and which looks on the secret intents and desires of the hearts. Written history, full of crimes as it is, is a spotless sheet compared with the unwritten history of the thoughts and inclinations of men's hearts.]

32. Who knowing the judgment of God.

The same compound relative which begins ver. 25 begins this also: *they, being such as know the judgment of God.* 'The judgment of God' is here equivalent to "the righteous sentence of God." "His judgments" may mean either the judgments which he executes with his hand, or the judgments which he declares with his mouth. The former sense is much the most common in our ordinary speech; the latter is quite as common in the Scriptures, much more so in the Book of Psalms, and pre-eminently in Psalm 119. Here too the sense is nearer the latter than the former—that is, it means the judgments which he forms as to human conduct, though we cannot properly say in this instance the judgments of his mouth, because the persons here referred to are not supposed to know his revealed law. They know the judgment of God therefore by the law written in their own con-

which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

worthy of death, not only do the same, but also consent with them that practise them.

sciences. (2: 14. 15.) [The participle being a compound means that they fully knew, were perfectly aware of, the judgment of God. Degraded and sunk in vice as they were, their consciences were not so hardened and dead but that they clearly recognized the voice of duty and acknowledged the demerit of transgression—"their conscience bearing witness therewith, their thoughts one with another accusing or else excusing." The barbarians of Melita had clear ideas of justice and of the ill desert of wrong doing. (Acts 28: 4.)] **That they which commit such things.** [Alford finds in this clause God's righteous sentence.] The word here translated 'commit' is the same as that translated 'do' at the end of the verse. The word translated 'do' in the previous clause is a different word. Both are very common in this Epistle, and in the New Testament generally. It will help to put the English reader more nearly on a level with the intelligent reader of the original, if we distinguish between these words by translating the former *practice* and the latter *do*. This verse will then read, "Who knowing the judgment of God, that they which practice such things are worthy of death, not only do the same, but have pleasure in those who practice them." [The verb whence our "practice" is derived (*πράσσω*) seems to denote a habit and facility of doing, while the verb "to do" (*ποιέω*) refers rather to single acts performed often, with some degree of effort or difficulty.¹] We shall adhere to this distinction wherever these words occur in this Epistle. It is to be regretted that the translators of the Common Version did not adopt this rule; but they tell us in their preface that they studiously avoided this "servile uniformity," as they style it. In doing so, they often mislead the English reader, and render a concordance of the English Bible of much less value than it would have been had they adhered more strictly to this wholesome rule of uniformity in rendering the same Greek word into English. **Are worthy of death.** It is well to note the use of the word 'death' in this first instance of its occurrence in this Epistle. It defines itself here as being that of

which transgressors of God's law are worthy—in other words, as synonymous with the desert and penalty of sin. Compare 5: 12-17, and particularly 6: 23. [As the poets of Pagan antiquity dwelt much upon the punishments inflicted in *hades*, the invisible world, so death to these heathen minds is supposed by most to have reference to the punishment of sin beyond the grave. "Death, in the sense of punishment in the other world." (Boise.) Any infliction of physical death is, of course, out of the question. Query: If the modern heathen, like the ancient, are "worthy of death," can it be supposed that God is under obligation to provide for them a future probation?] **Not only do the same, but have pleasure in them that do (*practice*) them.** [In the Roman Presbyter Clement's first letter to the Corinthians (ch. 16), written in the last part of the first century, we find a virtual quotation from these last four verses. Clement's reference to the "blessed Paul the apostle," his writings, his sufferings, and his preaching, "both in the east and in the west"—"even to the limit of the west"—is a very important proof of the genuineness of Paul's epistles.] "Have pleasure in"—that is, *approve*. The same word is rendered "allow" in Luke 11: 48, and "consent unto" in Acts 8: 1 and 22: 20. [In this last reference Paul charges himself with this aggravated degree of guilt in consenting to the murder of Stephen.] The form of expression in the last two clauses of this verse, *not only—but also* (the "also" is in the original, though it does not appear in the English) implies that the approval of such acts in others argues a greater degree of depravity than the doing of them ourselves. Men may *do* such things, under stress of temptation, without *approving* them. But when they *deliberately* and without being under temptation approve of them in others, this indicates a more profound moral corruption. Our judgment of other men's actions is usually more unbiased, and therefore more indicative of settled moral character than our judgment of our own. [It would seem as if a man *might* be wicked enough in himself, and be satisfied with his own wickedness, without

¹ See more fully under *ποιέω*, in Thayer's "Lexicon."—(F.)

CHAPTER II.

THEREFORE thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

1 Wherefore thou art without excuse, O man, whosoever thou art that judgest: for wherein thou judgest ¹another, thou condemnest thyself; for thou that ²judgest dost practise the same things. ²And we

1 Gr. *the other*. 2 Many ancient authorities read *For*.

seeking to injure others or enticing them to commit sin, or rejoicing in the sins which they have committed. The apostle, in this passage and elsewhere, seems to indicate that there is a progress in wickedness as well as a growth in grace; that this progress is ever downward, and that it has in itself no restraining power. Sin does not cure itself.]

Ch. 2: The apostle now proceeds to show that the Jews are under the same condemnation as the Gentiles; but he introduces this unwelcome topic skillfully, using general terms at first, without expressly naming the Jews. Some commentators refer the first half of this chapter to the Gentiles, either to their philosophers, their magistrates, or the better sort of people among them, in distinction from the baser multitude described in the previous chapter. But the context, and especially in ver. 4, 5, 11, is decidedly in favor of referring it to the Jews.

[Godet thus introduces the thought of this chapter: "In the midst of this flood of pollutions and iniquities which Gentile society presents to view, the apostle sees one who, like a judge from the height of his tribunal, sends a stern look over the corrupt mass, condemning the evil which reigns in it, and applauding the wrath of God which punishes it. It is this new personage whom he apostrophizes in the following word."]

1. **Therefore** (*εἰς*, literally, *on which account, wherefore*) refers to the previous verse. They who *approve* such things are worthy of death; but the Jews might say: "We disapprove and denounce these sins of the Gentiles." "Therefore," the apostle might retort, you are surely **inexcusable** for committing the same. [Meyer makes this 'therefore' take a retrospective glance over the whole of the last chapter after ver. 17, with a particular reference to the 'inexcusable' of ver. 20, and gives the idea in these words: "Before the mirror of this Gentile life of sin all excuse vanishes from thee, O man, who judgest, for

this mirror reflects thine own conduct, which thou thyself therefore condemnest by thy judgment. A deeply tragic *de te narratur*, into which the proud Jewish consciousness sees itself all of a sudden transferred."'] The word here translated 'inexcusable' is precisely the same as that translated "without excuse" in 1: 20. Both should be translated alike. In the Bible Union Version both are translated "without excuse"; this is an improvement upon the Common Version, but 'inexcusable' would be better still as being nearer to the original in form, and just as near, at least, in sense. **O man, whosoever thou art that judgest.** [This 'O man' is made to bear the name Jew in ver. 17. Buttmann remarks ("Grammar," p. 140) that the interjection does not occur so often in the New Testament with the vocative as it does in classic Greek, and that it "generally has an emphatic character, and so contains rather an exclamation than a simple address."'] Using the second person singular here instead of the third plural, as in the previous chapter, Paul seems to imagine one of his own countrymen present and condemning the sins of the Gentiles. This gives great vivacity to his discourse. Yet he purposely uses the indefinite expression, 'whosoever thou art,' not ready yet to call out the Jew by name. [Bishop Wordsworth says, Paul uses 'man' instead of Jew, because "the proposition is one of universal application, and because he would approach the Jew with gentleness, and not exasperate and alienate him by any abrupt denunciation." "Whosoever thou art, even if thou art a Jew." (Fritzsche.)] **For wherein thou judgest another.** ['Wherein,' "in the matter in which." (Alford.)] *The other* would be more literal than 'another'—that is, the other party, hinting at the Jewish habit of separating themselves in thought from the Gentiles, almost as if they belonged to a different species. **For thou that judgest doest the same things.** [Paul here suddenly brings home to the Jew Nathan's accusation to David: "Thou art the man."]

2 But we are sure that the judgment of God is according to truth against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

'Thou that judgest' has a "reproachful emphasis." (Meyer.) The Jew, and especially the Pharisee, regarded the word "sinners" as but another name for Gentiles (Gal. 2:15) and characteristically judged them as being the abandoned of God. Philippi says that "this passion on the part of the Jews for condemning others gives the apostle an excellent vantage ground for the judgment he has to pass upon them." *Practicest, or dost practice*, which last is more agreeable to the ear, would be preferable to 'doest,' according to the principle laid down in the notes on the last verse of Chapter 1. The apostle asserts the fact that the Jews (while reprovingly judging the Gentiles for their misdeeds) practice 'the same things' (τα αὐτά), and leaves it to the conscience of the person addressed. That the Jewish nation was at this time very corrupt, and that many of the worst vices of the heathen were common among them, is manifest from the testimonies of Josephus and the Rabbins, as well as from the New Testament. They may have been comparatively free from idolatry in its most literal form; but they were just as truly transgressors of the moral law of God, and so virtually practiced the same things as the Gentiles. The principle of the apostle's argument commends itself to common sense; Cicero states it substantially in these words: "All things which you blame in another, you are bound to avoid yourself." ("Oration against Verres," 5.)

2. **But we are sure—we know**, that is, every one knows: our own nature assents to the proposition. ["Paul thus implies the tacit concurrence of the Jew in this sentence of condemnation." (Boise.)] The reading "for" in place of 'but' has the better support from the manuscripts. [Retaining the 'but' of our common and revised text, we should have this meaning: "you may judge falsely and hypocritically, 'but' the judgment of God is according to truth."] The

know that the judgment of God is according to truth against them that practise such things. And reckonest thou this, O man, who judgest them that practise such things, and doest the same, that thou shalt

emphasis of the statement seems to belong to the latter clause of the verse—the judgment of God is against them that practice such things, and this judgment is according to the truth of the case, without any partiality; according to facts and character, without regard to the distinction between Jew and Gentile, or to any external difference. ["The judgment of God, unlike the inconsistent judgment of man in ver. 1, is directed according to truth against the doers of evil." ("Bible Commentary.")] For "commit" read 'practice' as in the Revised Version.]

3. **And thinkest thou this**, [*But thinkest thou*, etc.—i. e., though thou knowest that God's judgment is according to truth] **O man, that judgest them which do (practice) such things**. The question here, as often in Paul's epistles, and indeed in argumentative and rhetorical discourse generally, is equivalent to an emphatic *negative*. [The word translated do (πράσσω), which has already occurred thrice in this chapter, is rightly rendered *practice* in the Revised Version, and is thus distinguished from *doest* (ποιῶν) in the next clause.] **That thou shalt escape**. 'Thou' is emphatic: its very presence in the original shows this; for the forms of the verb, in Greek, as in many other languages, sufficiently determine the number and person, so that the pronoun is not needed, except when there is some reason for emphasizing it.¹ "If others cannot escape your judgment, do you think that you can escape God's?"—Calvin. [This utterance of the apostle sounds like the voice of one crying in the wilderness, calling to repentance those self-righteous ones who, while pronouncing a condemnatory judgment on others, felt themselves secure as being the children of Abraham, and therefore exempt from the judgment of God. "According to the Jewish conceit, only the *Gentiles* were to be judged, whereas all Israel were to share in the Messianic kingdom as its native children, Matt. 8: 12." (Meyer.)]

¹ Buttman, in his "Grammar of the New Testament Greek," sees in the language of the New Testament a greater departure from classic usage than Winer was inclined to acknowledge, and thinks "the personal pro-

nouns were frequently employed where no reason of importance is obvious," and refers to this passage as an example (with others), but, as it seems to us, without due reason.—(F.)

4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

4 escape the judgment of God? Or despisest thou the riches of his goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance? but after thy hardness and im-

4. Or despisest thou, etc. The force of the disjunctive conjunction [here drawing attention to a new question] may perhaps be explained in this way: Do you imagine, without any pretense of reason, that you shall escape God's judgment? or, [“in case thou hast not this conceit” (Meyer)], do you base your hope of escape from future retribution on the forbearance of God hitherto? If so, that is a flagrant abuse of that forbearance, which is in effect *despising* it, under pretense of *honoring* it.² **The riches of his goodness,** etc. ‘Riches,’ as synonymous with abundance and greatness, is a very common expression with the apostle. (9: 23; 11: 33; Eph. 1: 7; 2: 4, 7; 3: 16; Col. 1: 27.) ‘His goodness,’ his kindness expressed in bestowing favors and withholding punishment.³ **Forbearance and long suffering.** [Paul speaks of the “wrath of God,” but these words show us that he is “slow to wrath.” By the repetition of the connective ‘and,’ as also by the repeated use of the article (equivalent in the last two instances to the pronoun ‘his’), the apostle seems desirous to dwell upon and to emphasize the merciful attributes of God. Most expositors regard the forbearance and the long-suffering as explanatory of the goodness, as it is read: ‘Even of his forbearance and his long-suffering’; but it seems most natural to regard them as having the same regimen as goodness—*i. e.*, in the genitive case, after riches.] The former word expresses his slowness to inflict punishment; the latter, his slowness to take offense. The former, as the actual result, proceeds from the latter, as the abiding inward cause. The former, moreover, seems to hint—so, perhaps, does the latter, though somewhat less obviously, at the *limit*, which may not be passed. God holds back his vengeance for a while; he suffers *long*, but not forever. They who think they may continue to live in sin with impunity, because they have been so long unpunished, may

fancy that they are *magnifying* God's goodness; but in reality they are *vilifying* it, abusing his forbearance, despising his long suffering, by their contemptuous unconcern as to the holy purpose of it. Compare 2 Peter 3: 9. [Trench, defining ‘long-suffering’ (μακροθυμία) and ‘endurance’ (υπομονή), says the former will be found to express patience in regard to persons, the latter in respect of things; and that of these two, “only ‘long-suffering’ is an attribute of God.”] **Not knowing.** Not knowing to any practical purpose—a guilty ignorance. They *might* know it, and *ought* to know it. **Leadeth thee to repentance.** [“Objectively spoken.” (DeWette.) God's forbearance and mercies despised lead to indifference in a life of sin and to a treasuring up of wrath rather than to repentance. Paul in his preaching inculcated “repentance toward God,” as well as “faith toward our Lord Jesus Christ.” (Acts 20: 21; also 17: 30; 26: 20.) Yet in the epistles he uses the noun only here and in 2 Cor. 7: 9, 10; 2 Tim. 2: 25, and the verb “repent” only once, 2 Cor. 12: 21—faith, rather than repentance, being the predominant word in the epistles. Ellicott, however, remarks that he partially replaces these words by reconcile, reconciliation, etc.] The form of the verb does not necessarily express the full accomplishment of the result, but the *design* and *tendency*, a *leading* toward this result, which is often *felt*, where it is not *yielded* to, but even *consciously resisted*. [“God's leading is as real as man's resistance to being led.” (Gifford.) This would be better expressed in our language, with equal fidelity to the original, by the form, “is leading thee.” [Paul teaches that God in his benignity wishes none to be lost, but would have all men to be saved, to come to repentance, and to the acknowledging of the truth. Compare 1 Tim. 2: 4. Yet men living under the full blaze of gospel light reject the

¹ Some make the question end with *repentance*, others with *God* in the next verse, while Alford thinks “the enquiry loses itself in the digressive clauses following, and nowhere comes pointedly to an end.”—(F.)

² This as a verb of *feeling* (hence, caring for, contemning, admiring) is usually followed by the genitive, the

object being “conceived as operating upon the feeling subject—consequently, as the point *from* which the feeling proceeds.”—Winer, 204.—(F.)

³ Trench call this *χρηστότης* (goodness or benignity) a “beautiful word,” and it occurs in the New Testament only in the writings of Paul.—(F.)

5 But, after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

penitent heart treasurest up for thyself wrath in the day of wrath and revelation of the righteous judgment of God; who will render to every man accord-

truth, and choose not to repent nor to be saved.]

5. But, after thy hardness—that is, according to thy hardness, agreeable to its nature, and proportioned to its degree. "When thou art neither softened by kindness, nor subdued by fear, what can be harder than thou art?" (Theophylact.) **And impenitent heart.** This word *impenitent* is found only here. [What sinners should especially dread in their deferring of repentance is the hardening process of sin, by which repentance becomes at last an impossibility. Fritzsche and Philippi understand the word 'impenitent' to mean in this place not only unrepentant, but incapable of repentance. The epithet is placed before the noun to give it a slight emphasis. (Winer, p. 524.)] **Treasurest up unto thyself wrath.** The expression to 'treasure up' is generally applied to something good and valuable, or at least so regarded; but is sometimes used of evil things, both in the New Testament and in other writings. The noun is so used in Luke 6: 45. 'Treasurest up' here is *heapest up*, the idea of abundance, not that of quality, being predominant. [This treasuring up of wrath contrasts sadly with the riches of God's goodness; but according to Paul's representation it is the sinner (and not God) who is heaping up for himself this fearful treasure. "What thou layest up, a little every day, thou wilt find a mass hereafter." (Augustine.)] **Against the day of wrath**—literally, *in the day of wrath*, to be signally manifested, to break out, in the day of wrath. [In reference to this "day," compare ver. 16. It stands without the article, but is sufficiently defined by the nouns in the genitive which follow it. The omission of the article is sometimes owing to the use of a preposition (Winer, 126), and sometimes the article is omitted on the common principle of "correlation," by which "if the governing noun is without the article, the governed will be equally so" (Ellicott), and *vice versa*. Compare 2 Cor. 6: 2; Eph. 4: 30; Phil. 1: 6. Some few man-

uscripts, versions, and Fathers have an *and* after revelation.] **And revelation of the righteous judgment of God.** 'Righteous judgment' is expressed here by a single compound word, not elsewhere found.¹ The day referred to will be a day of completed redemption to the godly; a day of wrath to the ungodly. See how closely these two opposite contemporaneous results are brought together in 2 Thess. 1: 6-10. God's abused goodness is thus made the occasion of just the opposite results to those which it was intended to produce. [This "day of revelation" (*ἀποκάλυψις*) has probable reference to the revelation of our Lord Jesus Christ from heaven. See 1 Cor. 1: 7; 2 Thess. 1: 7; 1 Peter 1: 7, 13; 4: 13. In other epistles the apostle speaks of the "future appearing" (*ἐπιφάνεια*) or "manifestation" of Christ (see 2 Thess. 2: 8; 1 Tim. 6: 14; 2 Tim. 1: 10; 4: 1, 8; Titus 2: 13); or of his "coming" or "presence" (*παρουσία*). See 1 Cor. 15: 23; 1 Thess. 2: 19; 3: 13; 4: 15; 5: 23; 2 Thess. 2: 1, 8; see also Matt. 24: 3, 27, 37, 39; James 5: 7, 8; 2 Peter 1: 16; 3: 4, 12; 1 John 2: 28.² But in this Epistle he does not expressly mention the coming or day of the Lord, though in 13: 12 he affirms that "the day is at hand." Olshausen supposes that at the date of this Epistle Paul had changed his views as to the near coming of Christ, and that he no longer expected to live until his Lord's return. But in nearly all his later letters there is expressed more or less of this expectation. "Our Lord cometh" (*μαρὸν ἔσται*). Even in 2 Timothy, when the time of his departure *had* come, he speaks, as with his dying breath, of the day and the appearing of the Lord, of being preserved unto his heavenly kingdom, and he classes himself with those who have loved and who still love his appearing. 2 Tim. 1: 12; 4: 1, 8, 18; compare 1 Tim. 6: 14. Surely in this representation we can find no evidence of mistaken or changed views. And in his earlier epistles, though he says, as in 1 Thess. 4: 15, "We which are alive and remain unto the coming of the Lord," yet in 1 Corinthians, which was written but a

¹ For other newly-constructed words in the New Testament, see Winer, p. 25.—(F.)

² The word *παρουσία* occurs elsewhere in 1 Cor. 16: 17; 2 Cor. 7: 6, 7; 10: 10; Phil. 1: 26; 2: 12; 2 Thess. 2: 9.—(F.)

6 Who will render to every man according to his deeds :

7 ing to his works : to them that by ¹patience in well-

¹ Or, *steadfastness*.

short time previous to our Epistle, and in which he speaks repeatedly of the coming and the day of Christ, and affirms, "We all shall not sleep," etc., closing indeed with *maran-atha*; he nevertheless says: "God hath both raised up the Lord, and will also *raise up us* by his own power. 1 Cor. 16: 14; compare 2 Cor. 4: 14. Thus nothing decisive can be determined from the use of "us" and "we" in this connection. Whatever Paul may have thought of the day and revelation of Christ, he could say: "He which hath begun a good work in you will perform it until the day of Jesus Christ"; could speak of waiting for a Saviour; could say, "The Lord is at hand," and yet could talk of life's uncertainty and of his departure, as we do of ours, and of his hoping to attain unto the (blessed) resurrection from the dead. (PHIL. 1: 6, 20-23; 3: 11, 20; 4: 5.) It is astonishing to see how ready some are to speak of the apostle's mistaken view of this subject, and of his finding out his mistake. Ellicott, on the phrase, 'day of Christ Jesus,' thus remarks: "That St. Paul in these words assumes the nearness of the coming of the Lord cannot be positively asserted. . . . It may be fairly said that he is here (PHIL. 1: 6), using language which has not so much a mere historical as a general and *practical* reference; the day of Christ, whether far or near, is the decisive day to each individual; it is practically coincident with the day of his death, and becomes, when addressed to the individual, an exaltation and amplification of that term. Death, indeed, as has been well remarked by Bishop Reynolds, is dwelt upon but little in the New Testament; it is to the resurrection and to the day of Christ that the eyes of the believer are directed." See at 13: 12 for further remarks on this subject.]

6. Who will render to every man according to his deeds. [The same words are found in Prov. 24: 12. The compound verb here used means, *to give in full*.] Observe that the apostle is here expounding the *law*, not the *gospel*. Yet it is equally true, under the gospel, that God's judgment will be according to each man's deeds, though the saved will not be saved *by* [or on the ground of] their

works. (Matt. 16: 27; 25: 31-46; 2 Cor. 5: 10; Gal. 6: 7, 8; Eph. 6: 8; Rev. 2: 23; 22: 12.) The righteous will be rewarded according to their works, as justified and accepted servants of the Lord; the wicked will be punished according to their works, as impenitent transgressors of his holy law. "It is a weak inference," says Calvin, "to conclude anything to be *merit*, because it is rewarded." [De Wette says: "Paul speaks here not from a Christian but from a legal standpoint." Similarly Bengel, Tholuck, Hodge, and others. But if we look upon this rewarding of believers according to their works as being a reward of grace, we see no necessity for regarding this standard of God's judgment as determined from a legal standpoint. "In the reward there is a certain retrospect to the work done, but no proportion between them, except such as may have been established by the free appointment of the Giver, and the only claim which it justifies is upon his promise." (Trench on "the Parable of the Laborers in the Vineyard.") It is important to notice that Paul nowhere says we are saved and rewarded for the merit of our works, not even *propter fidem*, on account of, or on the ground of our faith. "Not from works of righteousness which we have done," and not "according to debt," are we saved and rewarded. Yet God is pleased *graciously* to reward the works of believers, works which are "the practical evidence and measure of their faith." "But this equivalent," says Dr. Weiss, "is not to be regarded in the rigid judicial sense as an external balancing of wages and service. . . . It is grace which presents the reward and enables one to attain it." The awards to the righteous and the wicked are not only different, but are given on different principles. The retributive reward of unbelievers will be not only according to their works, but because of, or on the ground of their works. It will be an award of debt, of wages *due* to sin. To the righteous the award of eternal life will be by gift of grace, yet according to their works of righteousness. And this eternal life will be to some more than it will be to others, even according to their works, and according to the measure of their

7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:

doing seek for glory and honour and incorruption, 8 eternal life: but unto them that are factious, and

capacities. If any think it selfish and mercenary for believers to look unto the future recompense of reward we would answer in the words of St. Bernard: "True love is not mercenary, although a reward follows it." Dr. Thomas Playfere, Professor of Divinity at Cambridge (1600), a strong Calvinist, thus speaks on this point: "If ye be loving children indeed, though there were no hell to fear, no heaven to hope for, no torments to dread, no rewards to expect, yet ye will obey your good Father and be the sorrowfullest creatures in the world if you have but once displeased him, only for the mere love ye bear towards him, and for the unspeakable love he hath showed towards you."¹

7. [To bring out the full force of the Greek (the *αἰών*, in this verse, which corresponds with *δέ*, of ver. 8), we may render: **To them, on the one hand, who,** etc.]. **Patient continuance** [or, *steadfastness*, as in the margin of the Revised Version] is expressed in the Greek by one word, translated simply "patience" in about thirty places, "patient waiting" in 2 Thess. 3: 5, and "enduring" in 2 Cor. 1: 6. It differs from our word "patience," in having a more active, energetic sense, which is not badly paraphrased here by the expression "patient continuance," but might be more briefly rendered by the single word "constancy," here and in many other places. Here, "constancy in good works." Compare Luke 8: 15. It is only another form of the same radical word, which is translated "to endure," in the expression, "he that endureth to the end," in Matt. 10: 22, and in nearly a dozen other places. **Seek for glory and honour and immortality.** The word 'glory' first occurs here in this sense, as something which man is to seek as his chief and eternal good. It is defined by Webster ("Syntax and Synonyms of the New Testament," p. 205) as "the future state of acknowledged perfection

which God designs for man." In this comprehensive sense it seems to be used here, and in many other places of this Epistle, as in ver. 10 of this chapter, 3: 23; 5: 2; 8: 18; 9: 23. These three terms may be taken as a comprehensive description of the future salvation [two of these elements being in ver. 10, expressly combined in the "eternal life"], in these three aspects or elements of it, the 'glory' of perfected character [compare Matt. 13: 43]; the 'honour' connected with it, as the prize of victory (1 Cor. 9: 25; Phil. 3: 14; 2 Tim. 4: 8; James 1: 12; 1 Peter 5: 4), the reigning with Christ (8: 17; 2 Tim. 2: 12); and its *imperishableness* (1 Cor. 15: 52; 1 Peter 1: 4; Rev. 21: 4). [This 'immortality,' or 'incorruption' rather (compare 2 Tim. 1: 10; also 1 Cor. 15: 42, 52, 53, 54), being one of glory and blessedness, is not antithetical to annihilation or non-existence, Besides, we have no occasion for seeking an endless existence, for this is ours as an inalienable possession. As Haley in his "Discrepancies of the Bible" remarks: "The Greek word used here is not 'immortality' (*ἀθάνασία*), but 'incorruption' (*ἀφθαρσία*, translated 'sincerity' in Eph. 6: 24), and points to that exemption from moral corruption which saints are seeking here and which they will fully attain in heaven." This word as we suppose denotes not being, but a state of being, an unending state of glory and honor, and *implies*, of course, an endless existence. The adjective from it is applied not only to risen saints, but to God, in Rom. 1: 23; 1 Tim. 1: 17.] The *seeking* here implies deliberate *choice* and active *effort*. **Eternal life.** This is what God will render (ver. 6) to those who earnestly seek it by, or, *in* 'constancy of well doing.' [The epithet "eternal," (*αἰώνιος*), occurring in the New Testament seventy-one times according to Bruder, is applied to "life" forty-four times.² It is somewhat singular that the Greek 'eternal' should be derived from

¹ So sang Francis Xavier—

"O deus, ego amo Te,
Nec amo Te, ut salves me,
Aut quia non amantes Te
Æterno punis igne."

My God I love thee—not because
I hope for heaven thereby,

Nor because those who love thee not
Must burn eternally.

See further in No. 333 of the Baptist Hymnal.—(F.)

² Some make it, mistakenly we think, forty-six. In 1 Tim. 6: 19, Westcott and Hort give as the most approved text *δύναμις* instead of *αἰώνιος*. It is connected with fire, judgment, destruction, six times; with glory three times; with inheritance twice; and once each

8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

obey not the truth, but obey unrighteousness, shall be wrath and indignation, tribulation and anguish,

a word meaning "age" (αἰών), the same as the Latin 'eternal' from *ætas* (*æcum*, αἰών) age, yet both the Greek and the Latin words (αἰώνιος and *æternus*) properly signify eternal, and the one no more signifies *age-lasting* than does the other. It is only when this word refers to "punishment" and "destruction" that men have a motive to give a qualitative character, or to make it mean, *lasting for an age*. This unending life (ζωή) is something more than existence, is more than outward earthly life or living (βίος): it is life in the highest sense, "the truly life." (1 Tim. 6: 19.) This eternal life is elsewhere in the New Testament contrasted with judgment (John 5: 24), with corruption (Gal. 6: 8), with perishing (John 3: 16; 10: 28), with death (Rom. 6: 23), with God's abiding wrath (John 3: 36), and with eternal punishment. (Mat. 25: 46.) Compare "eternal destruction" in 2 Thess. 1: 9. It consists in knowing God and keeping his commands, in knowing his Son, believing in him, and receiving him. This life is in his Son, and if we have him, we have life. We have the beginning of it here along with our animal and earthly life, and it abides within us, and will never grow old. (John 6: 47; 1 John 3: 15.) It is the gift of God to his adopted children—their incorruptible, unfading inheritance. Who are we or what have we done that we should be heirs of such an inheritance?]

8. But unto them that are contentious. The word translated 'contentious' means rather, "self-seeking": instead of being derived, as our translators seem to have supposed, from the word commonly translated "strife," it comes rather from a word which means "a hired laborer," and suggests the idea of a mercenary spirit. The persons to whom this epithet is applied, instead of seeking "glory, honor, and immortality," seek their own sordid ends. [Such persons generally cause factions, intrigues, and the noun is taken by some in this sense. The literal rendering is: to those *from* faction—that is, those who belong to it, or, as Fritzsche says, those who are derived *from* it, who

"have it as a parent." The like construction is found in Acts 10: 45; Gal. 3: 7, those from circumcision, those from faith. See Winer, § 51, d. Corresponding with this, we have elsewhere the phrase, 'sons or children of disobedience,' etc.; see Eph. 2: 2. The word for faction or partisanship occurs elsewhere only in 2 Cor. 12: 20; Gal. 5: 20; Phil. 1: 16; 2: 3; James 3: 14, 16; see Ellicott on Gal. 5: 20.] **And do not obey the truth.** Gospel truth is not merely to be believed, but to be obeyed: it is very practical, and a mere intellectual assent to it, without corresponding affections and actions, is of no value in the sight of God. And they who do not obey the truth will be sure to obey unrighteousness. There can be no neutrality here. [The word for 'obey not' denotes that this disobedience springs from unbelief. 'Truth' is in the dative of reference or of the more remote object; they were disobedient in respect to 'the truth.' The word translated "truth" (ἀληθεία) by its etymology denotes that which is *unconcealed*, manifest, open, hence the converse of that which is merely apparent, or false and hypocritical. Truth involves righteousness, and is opposed to 'unrighteousness' (ἀδικία). Hence we have in the Scriptures the righteousness of truth, and the deceit of unrighteousness. (Eph. 4: 24; 2 Thess. 2: 10.).] **Indignation and wrath.** These words, so closely allied in meaning, are coupled together in two other places in Paul's epistles. (Eph. 1: 31; Col. 3: 8.) They often occur separately, and both are commonly translated 'wrath,' but each is *once* translated 'indignation,' one here, and the other in Rev. 14: 10. The one here translated 'wrath' (ὀργή) seems to refer more to the inward feeling, the one translated 'indignation' (θυμὸς) to the outward manifestation; one is the heat of the fire, the other the bursting forth of the flame; one of the old Greek grammarians says, that the first is lasting, the second transitory. Both are repeatedly used in the expression, "the wrath of God." [In the revised text the order of the two nouns is reversed, and the rendering is

with gospel, covenant, things unseen, new and abiding relation of Onesimus, Spirit, God, consolation, home in the heavens, Christ's kingdom, redemption, salvation,

purpose, sin, and with the word power in a doxology (See "Bible Commentary" on 2 Thessalonians, p. 748).—(F.)

9 Tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile;

upon every soul of man that worketh evil, of the Jew first, and also of the Greek; but glory and

made to correspond.] There is an irregularity in the grammatical construction here. The words 'indignation and wrath' appear to be governed, like the words 'eternal life' in the preceding verse, by the verb 'will render.' In ver. 6 that undoubtedly expresses the true sense; but as the words 'indignation and wrath' are in the nominative case in the Greek, it is necessary to supply the verb in the passive form, "indignation and wrath shall be rendered." The words at the beginning of the next verse are also in the nominative case, and so equally require a change in the verb. [Perhaps the apostle avoided saying: *God* will render anguish, etc., in order to indicate that these punishments are not altogether direct and positive inflictions from the hand of God, but that they may come upon the sinner in accordance with the nature and laws of his own being, or in accordance with the "constitution and course of nature." Compare 9: 22, and Schaff's note in Lange, p. 98. The change of construction gives at least variety and vivacity to the style.]

9. **Tribulation and anguish** (shall be or shall come). These two words are joined together again in 8: 35, and 2 Cor. 6: 4. [See, also, Isa. 8: 22; 30: 6; LXX.] [Instead of these terms we might have expected "eternal destruction" (2 Thess. 1: 9) as the correlative of "eternal life." As the apostle makes the reward of the righteous—glory, honor, and life—to be eternal, so, if we keep his "eternal destruction" in view, we must regard this wrath and this tribulation as likewise eternal.

At least, no one can say that it would be un-Pauline to regard these as eternal. Some persons, I know, are trying to cherish an "eternal hope" for all the ungodly who are living and have ever lived on earth, and indeed, for all the rebel host throughout creation. They trustingly hope that there will be no everlasting schism in God's universe, but that as all began in unity, and harmony, so all will end in harmony and peace. A most pleasing anticipation surely, and it only needs some scriptural foundation to warrant it. The

great trouble which lies in the way of accepting restorationist and universalistic views is, that if we shorten or do away with the "eternal punishment," we must shorten or do away with the "eternal life." **Upon every soul of man**—that is, upon every single man. The 'soul' is not to be emphasized here, as if it were intended to specify that part of our nature as the sphere of the 'tribulation and anguish'; but the expression stands for the whole man, as in 13: 1. [Winer, Meyer, and others, think some reference is had to the soul as that part of man which feels pain, thus making the phrase nearly equivalent to every soul of man, or, soul of every man. Mehring, as quoted by Philippi, observes that the justification of the phrase lies in the fact that the soul, as the sole subject of feeling, is the real man. The soul is the vital principle in man, "the sphere of the will and affections, and the true centre of the personality." As distinguished from the spirit, it has special reference to our animal and sensuous nature. See note on Luke 1: 46, 47.] **That doeth evil.** The word translated 'doeth' here is different from both the words distinguished in 1: 32, and 2: 1, and may be more exactly translated "worketh," as it is in the following verse. So it will be translated wherever we meet it throughout the Epistle. [Its meaning as a compound is probably a little stronger than the simple verb, work. Perhaps it is nearly equivalent to our work out, accomplish, or bring to pass. 'Evil,' literally "the evil;" so, "the good," in the next verse. The neuter adjective with the article is thus often used as an abstract noun.] In chapter 7 we shall find all three of these words, "do, practice, work," in intimate connection. **Of the Jew first, and also of the Gentile.** In 1: 16, it is the "blessing" which is to come to the Jew 'first'; so also in the next verse. Here it is the penal *retribution*. 'First' does not mean "especially" here; for although that would be in accordance with the just rule laid down by our Lord in Luke 12: 47, 48, it would not agree so well with the

¹ The latter, as the stronger term, is always put last. The former (ἄλλως) is pressure from *without*, the latter (στεροχωρία, literally, *straitness of room*, which allows no

way of turning or escaping) is pressure from *within*. Compare 2 Cor. 4: 8, *θλιβόμενοι*, *pressed on every side*, but not *στεροχωρούμενοι*. - (F.)

10 But glory, honour, and peace, to every man that worketh good; to the Jew first, and also to the Gentile:
 11 For there is no respect of persons with God.
 12 For as many as have sinned without law shall also

honour and peace to every man that worketh good, 11 to the Jew first, and also to the Greek: for there is no respect of persons with God. For as many as¹ have sinned without law shall also perish with-

¹ Gr. *sinned*.

frequent use of the expression without the word 'first.' The Jew as having precedence in privileges, naturally takes precedence in the order of judgment. He is always named first, except in Col. 3: 11. The word for 'Gentile' in this and in the following verse, is, by the Revised Version, literally rendered Greek.

10. But glory, honour, and peace [will be rendered]. Instead of "immortality" (incorruption) here, we have 'peace,' the other two words being the same as in ver. 7. These are what God "will render" (ver. 6) to these two classes of men respectively. In their fullness, they will be realized only in the future world, according to the intimation in ver. 16. But many beginnings and foretastes of them, in both cases, are experienced in the present life, particularly in the case of the threatened evils. Much tribulation and anguish herald the coming wrath; and if but little of the glory and honor appear here (1 John 3: 2), the peace, at least, though not perfect nor uninterrupted, is real, and beyond all price.

11. For there is no respect of persons with God. [This 'respect of persons' (προσωποληψία, or, in some critical editions, προσωποληψία) is a New Testament word, yet derived from Old Testament phraseology. See Lev. 19: 15; Deut. 10: 17; 2 Chron. 19: 7; Job 34: 19; Mal. 2: 9; also Luke 20: 21; Matt. 22: 16; Acts 10: 34; Gal. 2: 6. It occurs elsewhere, in Paul's writings, only in Eph. 6: 9; Col. 3: 25. Compare James 2: 1 (9). Similar phraseology and a like idea are found in Ecclesiasticus, or Wisdom of Sirach 35: 12, 13. (LXX 33: 14-16.) Compare Wisdom of Solomon 6: 7. Prof. Shedd remarks that there "can be no partiality in the exercise of *mercy*, because there cannot be an obligation or claim of any kind in this case. . . . But there may be partiality in the administration of *justice*."] This verse states the principle of *impartiality* on which God will deal with Jews and Gentiles, in accordance with the statements in ver. 9 and 10, and in opposition to the fond fancy of the Jews that they had as

Jews, irrespective of their personal characters, a sort of monopoly of the divine favor. The doctrine that God is no respecter of persons is not to be understood in such a way as to limit his *sovereignty*; he dealth with his creatures according to his good pleasure, giving to some much greater favors than to others; but he shows no capricious partiality, always, in his final judgment, holding an even balance between responsibilities and privileges, without regard to merely factitious distinctions. So it is that the succeeding context teaches us to understand the often misunderstood and often abused principle so emphatically affirmed in this verse. Compare Acts 10: 34, 35. Men are justified by faith, not by works; they will be judged according to their works, without any partiality [judged "according to truth," ver. 2.]

12. For as many as have sinned. [Literally, *sinned*—"spoken from the standpoint of the time of the judgment." (Meyer.) We have now an expansion and illustration of the principle laid down in the preceding verse. God is impartial, 'for' he will judge men according to the light which they enjoy [or might and should have possessed]. **Without law** here can only mean without the written law, the law of Moses. If any were absolutely without law, they would be absolutely without sin; "for where no law is, there is no transgression." (4: 15.) The expression 'without law' is used (adjectively) in the same sense in 1 Cor. 9: 21 (four times). The word **also** in the second clause shows the corresponding relation between the verbs 'have sinned' and **shall perish** [i. e., they shall 'also perish without law.' "Their punishment shall be assigned without reference to the written law." (Hodge.)] This perishing is the opposite of "salvation" (1: 16), of "shall live" (1: 17), of "eternal life" (2: 7), of "glory," etc. (2: 10.) Compare John 3: 15; 1 Cor. 1: 18. It is the natural, and just, and necessary consequence of unpardoned sin. [The perishing of men without law, signifies, according to Dr. Hodge, that "their punishment shall be assigned without reference to

perish without law; and as many as have sinned in the law shall be judged by the law;

out law; and as many as have sinned under law 13 shall be judged by law; for not the hearers of the

the law." The apostle in his writings recognizes two classes, the saved and the perishing or lost. But when he speaks of those who "are perishing," as in 1 Cor. 1: 18; 2 Cor. 2: 15: 4: 3; 2 Thess. 2: 10, he does not imply that their souls are gradually losing their being and sinking into non-existence. Even the "eternal destruction" of 2 Thess. 1: 9 is not annihilation, but is rather an abiding alienation from God, a banishment away from the presence of the Lord and from the glory of his power. "Alienation from God," says Calvin, "is eternal death." Haley says, that the "mortal soulists" or annihilationists would, from their favorite proof texts, "prove *too much*, and so prove nothing. For they would prove that the Messiah was annihilated at his crucifixion, that the righteous are annihilated at death, that after the Israelites had annihilated themselves, there was still 'help' for them with all manner of similar absurdities." Does our Saviour assert that a prophet could not be annihilated except at Jerusalem? Are we to infer that the lost coin had gone out of existence? or that the substance of the perished wine bottles had ceased to be? After the prodigal had returned, could the father truly say that he had been annihilated or had lost his conscious existence? Is *found*, moreover, the proper correlative of "annihilated"? Our Saviour says that he came to seek and to save, not that which could be called lost by way of anticipation, but that which was already lost. A sinner can become lost to himself, to society, to usefulness, happiness, peace, God, and heaven, and still retain a conscious existence. These are for him a sadder loss than annihilation. Paul asserts the fact that the Gentiles sinned against the light of nature and the law written in their hearts, sinned "without excuse," and are "worthy of death." Even if favored with God's revealed will, men often choose not to repent, but harden their hearts in iniquity and heap up for themselves a treasure of wrath which they must experience in the day of wrath. Had the apostle been an advanced thinker of the more liberal school, this of course would have been the proper place for him to hint at the probability of a future probation for the heathen, and for others who do not have a fair chance in this

life for a decisive probation—the probability or certainty that before any man shall meet Christ as a judge (see. ver. 16) he will first have heard of him as a Saviour. But all this he has strangely neglected to do. Meyer sees no mitigation in the punishment of these persons without law—that is, Gentile evil doers, so long as they must perish. Our passage is indeed an echo of truth: "the soul that sinneth, it shall die," but surely condemnation will be proportioned to light resisted, and perishing may be to one more than it is to another. The teachings of the New Testament on the subject of retribution do not shock our ideas of strictest justice, but make responsibility and guilt proportionate to light and advantage, and plainly reveal the fact of different degrees of retributive punishment. (Matt. 10: 15; 11: 21-24; 12: 41, 42; Luke 12: 47, 48.) What can be more consonant with our ideas of right and justice than our Saviour's teachings in regard to the many stripes and the few? His rule of accountability is infinitely better than any suppositions of ours as to what constitutes a fair probation. Indeed, an exact decision touching this point lies utterly beyond our power. If any were disposed to do so, they could easily construct a plausible argument showing that none of us have a "fair chance" in this life when an eternity is at stake—placed here, as it were, but a moment, in a world of darkness and temptation, with our almost ungovernable appetites and passions clamoring ever for indulgence, and the penalties of future retribution so far out of our sight and beyond the possibility of adequate conception. Reasoning in this way, we can well nigh get rid of every rule of felt duty and every measure of felt responsibility, and instead of acting as though a fair moral probation were granted to any of us we should be led to adopt the Epicurean motto: "Let us eat and drink, for to-morrow we die." Certainly, then, a "greater condemnation," a "sorer punishment" will be theirs who sin under the law, and who will be judged by the law than will fall to those who sin without the law and will perish without the law. Would it not be best then to withhold light and knowledge from the comparatively ignorant heathen? Our answer, to say nothing of our

13 (For not the bearers of the law *are* just before God, but the doers of the law *shall* be justified.

law *are* ¹just before God, but the doers of the law ²shall be justified: (for when Gentiles who have not

1 Or, righteous. 2 Or, accounted righteous.

Saviour's command, is this, that *we* may withhold these blessings from them when we would have *our* light and *our* advantages less than they are. See notes on 3: 2.] Those who **have sinned in the law**—that is, the Jews who have the law of Moses. [In the verb we have the Greek historical aorist: 'sinned.' The word 'law' is here without the article, it being to the Jew nearly equivalent to a proper name which "does not *require* the article," though as the established sign of definiteness it is often joined to such names. (Winer's "New Testament Grammar," p. 112.) In this Epistle 'law' (*νόμος*), occurs thirty-four times without the article and thirty-five with it; in Galatians, twenty times without it and ten times with it.] **Shall be judged by the law.** Thus God's judgment of both Gentiles and Jews will be impartial, according to the light which each has enjoyed. [Philippi remarks that the "Gentiles as sinners *perish*, Jews as sinners are judged," and by this judgment, which is here equivalent to condemnation, "perhaps an aggravation of punishment is indicated." The word law being in the last two instances destitute of the article, is hence regarded by some as not referring to 'the law' of Moses, but to law in general. It is sometimes rendered *a* law, but even the Gentiles sinned against *a* law, that which was written in their hearts. To render a Greek noun that has no article by the indefinite article *a* (see Canterbury Revision) is often quite as misleading as to render it by the definite article, *the*. The word law often occurs in this Epistle without the article, and evidently denotes in general the revealed law of God, the law of Moses. So Ellicott, Alford, Winer, and others. Bishop Lightfoot, however, says: "The written law, the Old Testament, is always "the law" (*ὁ νόμος*). The same word "without the article is law considered as a principle, exemplified no doubt chiefly and signally in the Mosaic law, but very much wider than this in its application." See Appendix in the Introduction of "The Bible Commentary," where this matter is fully discussed.]

13. [The Common Version begins a parenthesis with this verse; the American Revised

Version, with the next verse; the Canterbury Revision omits the brackets altogether.] The **for** at the beginning of this verse assigns a reason for the latter half of ver. 12. The Jews have the written law, but the possession of it does not justify them; 'for,' etc. **The hearers of the law** are spoken of, rather than the *readers* of it, because in those ancient times, in the scarcity of books, the law became known to the people chiefly by the public hearing of it in the synagogues, rather than by the private reading of it at home. Compare Acts 15: 21. ["The substantive (hearers) brings out more forcibly than the participial form (those hearing) would have done the *characteristic* feature: those whose business is hearing." (Meyer.) Critical editors omit the article before 'law' here, and in the next sentence, while the governing nouns in both places have the article. Compare ver. 27. This shows that in the use of the article the principle of "correlation" referred to in ver. 6 does not always hold. **Are just before God**—accounted righteous in his sight or presence; "the idea of locality suggested by the preposition being still retained in that of judgment at a tribunal." (Ellicott.)] **Shall be justified.** This verb occurs here for the first time in this Epistle. Taken in connection with the preceding clause, 'are just before God,' it affords important help in explaining the sense of the word 'righteousness.' See notes on 1: 17. To 'be justified' is to be exempt from condemnation, and acquitted in the divine judgment, so as to stand in favor with God and to enjoy the security and the blessings resulting from that favor. [With the last part of this verse compare 10: 5; Deut. 27: 26; Lev. 18: 5. 'Justified,' as Dr. Gifford remarks, cannot here mean *pardoned*, since the doer of the law has nothing to be pardoned for; nor can it mean *made* just, for he is just already by the supposition. It is the exact contrary to being "condemned." As no one can be justified by doing the law, Prof. Turner would give to this justified the meaning of accepted. But these two ideas virtually imply each other, and the Greek language has specific terms to express the idea of acceptance. "There is no

14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves;

the law do by nature the things of the law, these, not 15 having the law, are a law unto themselves; in that

conflict here with the doctrine of justification by faith. The apostle cites an axiom in ethics—namely, that perfect personal obedience will be recognized and rewarded by that impartial Judge who is no respecter of persons, and that nothing short of this will be. That any man will actually appear before this tribunal with such an obedience is neither affirmed nor denied in the mere statement of the principle. The solution of this question must be sought elsewhere in the Epistle.” (Shedd.)

14. For when the Gentiles. Here the ‘for’ assigns a reason for the latter part of ver. 13. [Philippi and Godet make the ‘for’ substantiate the first part of ver. 13, and suppose that Paul, as a proof that mere hearers of the law are not justified, adduces the fact that unbelieving Gentiles are hearers of a law. This sense is appropriate enough, but I do not see how it can be derived from the text. It certainly requires no such supposition as that made by the apostle: when Gentiles *do* by nature the things of the law.] It would be better to omit the definite article before the word ‘Gentiles.’ It is not expressed in the original, and the indefinite character of the supposition is better expressed without it: ‘When any Gentiles, if any ever do, for they as a class certainly do not,’ etc. [So Fritzsche, Meyer, and others. But De Wette and Philippi think the word is sufficiently definite in itself, and may, without the article, be referred to the entire Gentile world. See 3: 29; 11: 13; 15: 10, 12; 1 Cor. 1: 23. A noun also may dispense with the article when joined, as here and in 9: 30, by an article to a limiting attributive. (Winer, p. 139; Buttmann, 92.) **Do by nature**—that is, by natural instinct, judgment, and reason [“the moral prompting of conscience left to itself.” (Meyer)], without any such formal standard of duty as the Jews have; corresponding to ‘without law’ in the preceding verse. **The things contained in the law**—that is, the things which the law prescribes; when they do the things commanded, without a definite knowledge of the commandment. [**These having not the law.** The pronoun ‘these,’ though referring to a neuter noun, Gentiles,

is by a *constructio ad sensum* put in the masculine; the word ‘law,’ though without the article in the Greek, evidently refers to the revealed will of God. The *possession* of this law is here emphatically denied. In the former clause, ‘having not the law,’ the emphasis rests more upon the substantive—that is, the possession of *the law* is denied. By the use of the subjective negative ($\mu\acute{\eta}$), the absence of law on the part of the Gentiles is represented as a supposition, as something existing not so much in fact as in thought.]

Are a law unto themselves. This expression is sufficiently explained by the following verse. [Since ‘a law’ may be just or unjust, God’s law or man’s law, Alford would make even this ‘law’ definite, thus: ‘are (so far) *the law* to themselves.’ The connection and thought of this verse are quite variously explained. The apostle affirms that the Gentiles have, as Farrar states it, “a natural law written on their hearts, and sufficiently clear to secure, at the Day of Judgment, their acquittal or condemnation,” and, what is somewhat surprising, he even supposes that they or some of them do by nature perform the things of the (written) law, and in ver. 26, 27, he goes so far as to say: “If the uncircumcision (the Gentiles) keep the ordinances of the law,” and “if they fulfil the law.” Now they have not the written law, and the apostle is far from supposing that they perform all the “works of the law,” but he does seem to imply that some of them do perform *certain things* of the law—that is, avoid murder, adultery, etc.; and he brings forward this fact here, though in a delicate and somewhat secret way, as being condemnatory (“shall judge thee,” ver. 27) of those persons, the Jews, “who with the letter (of the law) and circumcision are yet transgressors of the law.” Meyer’s view of this verse is that “Paul desires simply to establish the *regulative principle* of justification through law in the case of the Gentiles.” Prof. Stuart says “that the apostle is only laying down or illustrating a principle here, not relating a historical fact.

. . . The writer means to say neither more nor less, than that the Gentiles may have the same kind of claims to be actually justified

15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and *their*

they shew the work of the law written in their hearts, their conscience bearing witness therewith,

before God as the Jews; but, as the sequel shows most fully, neither Jew nor Gentile has any claim at all to justification, since both have violated the law under which they have lived." "It is remarkable," says Dr. Gifford, "that St. Paul here uses the exact words of Aristotle, who says, concerning men of eminent virtue and wisdom: 'Against such there is no law, for themselves are a law.'" The first clause is found in Gal. 5: 23.]

15. We have at the beginning of this verse the same compound relative spoken of in 1: 25, with the force of a *reason*. **Which shew**—"since they are such as show." [They 'shew' openly, by their action—doing the things of the law. (Ver. 14, so De Wette, Meyer, Philippi, etc.) Others: by the testimony of their conscience.] **The work of the law.** They show the operation of the law; they show that what the law does is done in them; the law distinguishes between what is right and what is wrong [it commands and forbids]; this work is shown to be done in them. *How* it is done is immediately explained. **Written in their hearts.** They have a moral nature (ver. 14), which necessitates the recognition of right and wrong in actions. [This injunctive and interdicting work of the law written in men's hearts is generally spoken of as the unwritten law of God, but is here named written, in allusion to the law which was written on tablets of stone. For a like figure, see 2 Cor. 3: 3. Philippi says: "The works of the law are written in their hearts in so far as they confess in their hearts an obligation to do them." Paul "obviously means by this term the voice of God in the conscience" (Olshausen), and for this reason, perhaps, a change is made from the plural (hearts) to the singular (conscience). Prof. Boise calls attention to the frequent use in the New Testament of the verbal adjective (here *γραπτόν*, *written*) instead of the aorist or perfect passive participle.]

Their conscience also bearing witness. The force of the word 'also' here is not very apparent. It is an attempt to express in English what is expressed in Greek by a preposition [*σύν*, *with*] combined with the participle "bearing witness," giving it the force of "co-witnessing," and so seeming to imply some other testimony, with which that of conscience is co-ordinate and concurrent. What is that other testimony? The testimony of the *actual fact*, says Meyer—that is, the *work of the law* is shown to be written in their hearts by their *actually doing* the things contained in the law (ver. 14); and then the testimony of their conscience 'also' confirms the same fact, by the accusing or excusing verdict which they pass upon the actions of themselves and one another. This is very intelligible; and if it were certain (as Meyer affirms) that this prefix syllable requires some such definite witness to be predicated, apart from that of conscience, no better explanation need be sought. But is it so certain that this prefix to the participle requires us to seek some other definite witness than that of conscience? The simple verb "to witness," in Greek, is never used in connection with the word conscience. The only other place where the two occur together in the New Testament is 9: 1, and there, as here, the participle has the prefix preposition. Indeed, the same prefix (*σύν*) is also the first syllable of the Greek word for "conscience." And the corresponding syllable, *con*, begins the class of words, both in Latin and English, that express this inward witness of our nature, as "*conscience, consciousness.*" Is there not in these agreeing compounds, in different languages, an intimation that this common syllable expresses only the *union* and *harmony* of all the faculties of our deeper and better nature in this inward witness? If this is the true explanation, the word *also* should be omitted, both here and in 9: 1.¹ **And their**

¹ On the force of this participle, Alford, similarly to De Wette, thus remarks: "Confirming by its testimony, the *σύν* signifying the agreement of the witness with the deed [*i. e.*, with their *doing* the things of the law], perhaps, also, the *σύν* may be partly induced by the *σύν* in *συνεπίθετος*, conscience, referring to the reflective process in which a man confers, so to speak, with him-

self." Volkmar, as quoted by Godet, says: "Their conscience bears testimony besides the moral act itself, which already demonstrated the presence of the divine law." Philippi supposes that what their (reflective) conscience hears witness to is, that the work of the law is written on their hearts, though he confesses that the conscience *antecedens* is this law in the heart.—(F.)

thoughts the mean while accusing or else excusing one another;)

16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

and ¹their ²thoughts one with another accusing or else excusing *them*; in the day when God ³shall judge the secrets of men, according to my gospel, by Jesus Christ.

1 Or, *their thoughts accusing or else excusing them one with another*. . . . 2 Or, *reasonings*. . . . 3 Or, *judgeth*.

thoughts the mean while accusing or else excusing one another. The single word translated 'in the mean while,' is usually translated "between," and is closely connected with the word translated 'one another.' This seems the true connection from the position of the words [see Matt. 18: 15], although the 'one another' might be regularly enough governed by the participles 'accusing and excusing.' The word which we translate "between" (μεταξύ) seems, however, to require an object more than the participles do. It is invariably followed by an object which it governs (seven times), except when it is used as a *noun*, John 4: 31 (*meanwhile*), or as an *adjective*, Acts 13: 42 (*next*). According to this view of the connection, the last part of this verse might better be translated—*and their thoughts between (or among) one another accusing, or even excusing*. [Meyer and Lange regard the *one another* as referring not to thoughts but to the Gentiles—*i. e.*, their thoughts are busy in approving or condemning the actions of their fellow-men. It seems most natural to regard the reciprocal pronoun here as reflexive, referring to thoughts or judgments—the judging and the strife being internal—while the participles may be taken as used absolutely, without any object expressed. A passage parallel to this is found in Philo: "That conviction which is the innate inhabitant of every soul, like an accuser, censures, charges, and upbraids; and again, as a judge, teaches, admonishes, and exhorts to repentance." "This judicial process," says Dr. Schaff, "which takes place here in every man's heart, is a forerunner of the great judgment at the end of the world." Did we but realize the terrible power of a thoroughly

enlightened and awakened conscience, conjoined with a restored and perfect memory, each one would be moved to say:

That to sit alone with my conscience
Will be judgment enough for me.]

The word translated 'else' would be more exactly translated *even*; it seems designed to intimate, what is undoubtedly true in the case of the persons referred to, that the thoughts have more frequent occasion to *accuse* than to *excuse*; that the former is the *rule*, the latter the exception.

16. [In the day. The word 'day' is without the article, yet is virtually defined by the clause which follows. Westcott and Hort, however, prefix the relative pronoun: in *what* day. We notice also that they prefer the present tense of the verb, judge. Where various readings occur, these critics, as in the case before us, frequently adopt the marginal reading of the Revised Version, and make the Revisers' text their secondary reading.] Almost all commentators perceive a necessity for inclosing the two or three preceding verses in parentheses. For the accusing and excusing office of conscience does not date from the Day of Judgment, however it may be *intensified* then. But there is a difference of opinion as to the extent of the parenthetical portion, some including three verses (13-15), and others only two (14, 15). The former view seems preferable, for this ver. 16 does not connect immediately with ver. 13 so appropriately as with ver. 12. The statement in ver. 13 seems much too *limited*, while that of ver. 12 is much more comprehensive. [Some, as Lachmann and Meyer, inclosing ver. 14, 15, in parentheses, erroneously connect this judg-

¹ The terrible state of a remorseful conscience is well depicted in the lines from Byron's "Glaour":

The mind that broods o'er guilty woes
Is like the scorpion girt by fire.
So writhes the mind Remorse hath riven,
Unfit for earth, undoomed for heaven,
Darkness above, despair beneath,
Around it flame, within it death.

And in the tragedy of "Manfred," the same poet says that not even

The innate tortures of that deep despair
Which is remorse without the fear of hell,
But all in all sufficient in itself,
Would make a hell of heaven—can exorcise
From out the unbounded soul the quick sense
Of its own sins, wrongs, sufferance, and revenge
Upon itself; there is no further pang
Can deal that justice on the self-condemned
He deals on his own soul.—(F.)

17 Behold, thou art called a Jew, and retest in the law, and makest thy boast of God,

17 But if thou bearest the name of a Jew, and retest

ment day with the 'shall be justified' of ver. 13. But no doers of the law will as such 'be justified' on that day. Winer says rightly, as we think, that **shall judge** glances back at 'shall be judged,' of ver. 12. So De Wette and others. Alford goes back to the passage ending with ver. 10. Hofmann and Lange make this judging, accusing, or exusing day to be whenever Paul's gospel was preached to them, and translate, "when God judges," etc., not 'shall judge.' But Meyer says: "The expressions in ver. 16 are so entirely those formally used to denote the last judgment . . . that nothing else could occur to any reader than the conception of that judgment, which, moreover, has been present to the mind since ver. 2, and from which even 'according to my gospel' does not draw away the attention." Philippi connects this verse with the preceding, and thus explains the connection. The witness of conscience, spoken of in ver. 15, referred to moral conduct in the present life. But as the apostle was describing it, the thought was borne vividly in upon his mind in the way indicated, how this would manifest itself most decisively in the general judgment. On this account he passes on to the latter without so much as indicating the change in the course of thought by varying the phraseology, as by: *and this especially.* **The secrets of men.** The secret actions, thoughts, designs, and motives. (Eccles. 12: 14.) Not only things concealed from others, but things only partially known to ourselves, will God bring into judgment. Compare 1 Cor. 4: 4, 5. [How fearful must this judgment be to any man, however outwardly moral, if all the hidden depths of life and all the secret purposes and desires of his heart shall be thus brought to light, especially if this judging shall be attended with exposure. Men in this world generally dread exposure of their crimes far more than they do the crimes themselves, and the avoidance of this exposure is a frequent cause of suicide. But there will be no such escape in the world to come.] **By Jesus Christ.** [These words point decisively to the final judgment.] That Jesus Christ is the appointed Judge of men is very plainly, repeatedly, and emphatically affirmed in the Scriptures. See Matt. 25: 31-46; John 5: 22,

27; Acts 10: 42; 17: 31; 1 Cor. 4: 5; 2 Cor. 5: 10. **According to my gospel.** The reference ('my gospel') is not specifically to the Gospel of Luke, as was supposed by several of the ancient Fathers [Origen, Eusebius, Jerome], an early tradition having represented this gospel as written under Paul's supervision, and especially sanctioned by his approval; but rather the gospel which he preached, in common with the other apostles. He uses a similar expression in 16: 25; 2 Tim. 2: 8. Compare also 1 Cor. 15: 1. [He who was "separated unto the gospel of God" and who speaks in 1 Tim. 1: 11 of the "gospel which was committed to my trust," could well say, 'my gospel.']

The doctrine of a future judgment is an important part of the gospel, and as such is to be preached faithfully, solemnly, and tenderly. It is, moreover, a reasonable ground for enforcing the duty of repentance, and is so represented by this same apostle in Acts 17: 31, and perhaps also in 2 Cor. 5: 11, though the sense of the expression in this last passage—"the terror of the Lord"—admits a different interpretation. ["Thus in ver. 14-16, St. Paul shows that the principle stated in ver. 13 is a fact universal, and that the formal distinction between Gentile and Jew, ver. 12, does not involve any essential difference between them in reference to the divine judgment." (Gifford.) No one, methinks, can fail to perceive how irrefutably antagonistic all this teaching of the apostle is to the notion of a future probation for "some heathen."]

17-20. The apostle having made his gradual and cautious approach to the Jew, as the hawk, after wheeling awhile above his victim, suddenly pounces down upon him, now singles him out by name. These four verses are too closely connected in one description to be separated without disadvantage. The word translated **behold** is, in the best manuscripts and in most critical editions, divided into two words (*εἰ δὲ*), which would be translated "but if," or "if now"; the hypothetical sentences thus introduced extend through these four verses. **Thou art called a Jew.** ["Thou hast a title (Jew) in addition to (*ἐπί*) that which other men possess." (Wordsworth.) De Wette and Meyer regard the verb as simply

18 And knowest *his* will, and approvest the things that are more excellent, being instructed out of the law;

18 upon¹ the law, and gloriest in God, and knowest² his will, and³ approvest the things that are excellent, being instructed out of the law, and art confi-

1 Or, a law. 2 Or, the Will. ... 3 Or, dost distinguish the things that differ.

meaning "named." See Gen. 4: 17, 25, 26; LXX. The word Jew, etymologically, means *praised*, from *Judah*, the tribe in which the national and theocratic hopes of the Hebrews were centred. The virtue attached to this name may be seen from Gal. 2: 14, 15; Rev. 2: 9. Meyer says: "The 'but' (δε) and the emphatic 'thou' are to be explained from the conception of the *contrast*, which the conduct of the Jews showed, to the proposition that only the doers of the law shall be justified." To bear the name of Jew was, in their estimation, a great honor. The following clauses explain, in great part, why it was so. **And retest in the law** [or, *upon law*]. The Jew rested in the law in a twofold sense: his mind rested in it as a sure and ultimate rule of righteousness, in contrast with the uncertain and conflicting speculations of heathen philosophers and moralists; and his hope relied upon it [or upon his possession and knowledge of it] as the ground of his acceptance with God. In the former view he was right: in the latter he was wrong. **And makest thy boast of God.** Literally, '*boatest in God.*' [It will be noticed that all the particulars here enumerated, in which the Jew prided himself, are in themselves right and good. It was well to bear the name of a Jew, to rest upon the law, to glory in God, to know his will, etc.] While all other nations worshiped them that "by nature are no gods" (Gal. 4: 8), the Jew prided himself on having the knowledge of the one true God. **And knowest his will.** The pronoun 'his' is not distinctly expressed, and *knowest the will* is the literal translation [the article being sometimes used as virtually equivalent to the pronoun]. The omission of the pronoun causes no obscurity, but may rather be regarded as adding force, inasmuch as it assumes that all doubt as to whose will is meant is precluded by the nature of the case. **And approvest the things that are more excellent.** This expression might be translated *and triest* [distinguishest, or, as margin,

by American Revisers, "dost distinguish"] *the things that differ* [with special reference to discriminating between right and wrong, truth and error], without doing any violence to either the verb or the participle (differing or excelling). [The Revised Version (English Revisers) has *provest the things that differ* in the margin, and a similar interpretation is adopted by De Wette, Philippi, Godet, Alford, Stuart, Shedd.] But the common translation [favored by Meyer, Jowett, Gifford, Turner, Noyes, Hodge, Boise] seems more suitable to the context, both here and in Phil. 1: 10, where the same expression occurs, and agrees better with the ordinary uses of both the verb from which the participle is derived (*διαφέρειν*; see Matt. 6: 26, "are better"; 10: 31, "are of more value"; 12: 12, "is better"), and of the corresponding adjective (*διάφορος*),² see Heb. 1: 4; 8: 6). **Being instructed** [continuously] **out of the law.** This clause explains the preceding. It was not by their superior natural shrewdness, or their superior moral uprightness, that they approved of what was excellent; but because they had in the law a divine rule of judgment. The present tense of the participle here, 'being instructed,' seems designed to intimate, not that they had been instructed in youth, once for all, but that they were continually receiving instruction, through the weekly reading and expounding of the law in the synagogue. The word translated 'instructed' is emphatic. It is the word from which our "catechise" is derived [and properly denotes *oral instruction*]. Observe its use in Luke 1: 4; Acts 18: 25; Gal. 6: 6 (twice). ["We may hence infer," says the elder Jonathan Edwards, "that no degree of speculative knowledge of things of religion is any certain sign of saving grace," and that a man may have "more knowledge of this sort than hundreds of true saints of an ordinary education and most divines, yet all is no certain evidence of any degree of saving grace in the heart." He also

¹ On the ending of this verb, which is one of the original uncontracted forms of the second person singular, passive and middle, and which occurs also in ver. 23; 11: 18, the reader is referred to Wiener, p. 76.

In its common contracted form it would be written *καυχῆσθαι*.—(F.)

² The participle is used only in the two passages, Rom. 2: 18; Phil. 1: 10.

19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,

20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.

21 Thou therefore which teachest another, teachest thou not thyself? thou that preacheest a man should not steal, dost thou steal?

dent that thou thyself art a guide of the blind, a light of them that are in darkness, ¹a corrector of the foolish, a teacher of babes, having in the law ²¹ the form of knowledge and of the truth; thou therefore that teachest another, teachest thou not thyself?

¹ Or, an instructor.

remarks that "the devil has undoubtedly a great degree of speculative knowledge in divinity, having been, as it were, educated in the best divinity school in the universe," and that "it is not to be supposed that any mortal man, whether godly or ungodly, has an equal degree of speculative knowledge with the devil." See his Sermon XXVIII on "True Grace." **And art confident, etc.** [The word for 'and' is not "the more emphatic and closer connective (*καὶ*), but the adjunctive (*εἰ*), and indicates that what follows is dependent on or flows from what precedes." (Winer, 434.)] In ver. 17, 18, we have four or five particulars denoting the advantages which the Jew claimed for himself; and in ver. 19, 20, as many particulars denoting his superiority to the Gentile. ["And first he takes the poor Gentile by the hand, as one does a blind man, offering to guide him; then he opens his eyes, dissipating his darkness by the light of revelation; then he rears him as one would bring up a person yet without reason; finally, when through all this care he has come to the stage of a little child (*νήπιος*, who cannot speak, a term used by the Jews to designate proselytes), he initiates him into the full knowledge of the truth by becoming his teacher." (Godet.) In Matt. 15: 14, our Lord upbraids the Pharisees as being blind leaders of the blind.] Observe how the arrogance of the Jew is set forth in the form of expression, 'art confident that thou thyself,' etc. It is probable that these very titles were assumed by the Jewish Rabbis and Pharisees. Indeed, Grotius mentions a work by Maimonides, of which the Rabbinic title, translated into Greek, would correspond precisely with the words here rendered: **an instructor of the foolish. Which hast** [literally, *having*, agreeing with thyself] **the form of knowledge and of the truth in the law.** The

word here translated 'form' [*μορφή*] is used only in one other place in the New Testament. In 2 Tim. 3: 5, it is used to mark the form in distinction from the reality: "having a form of godliness, but denying the power thereof." Here, however, the word does not seem to be used in the same superficial sense [but rather marks the reality, the substance with the form, as does the word form (*μορφή*) in Phil. 2: 6, 7. Weiss, in his "Biblical Theology," vol. 1, p. 319, says that the Jews possessed a "copied representation of the truth in the Old Testament law."] It was an embodiment of true knowledge, a real rule of right, which the apostle did not intend to disparage. Is it a mere fancy that in these verses (17-20) the apostle uses a certain grandiloquence, not unsuitable to the arrogant pretensions which he is describing?¹ Having thus far shown how much the Jews made of the theory of religion, he now proceeds to show how little regard they paid to the practice of it. And he does this with great energy of expression, and in what seems to be a tone of indignant surprise.

21, 22. Thou therefore. ["At length the apostle turns to strike." (Jowett.)] The 'therefore' marks the turn of the sentence after the hypothetical clauses commencing with ver. 17. [The thought of these clauses and of this 'therefore,' etc., seems to be this: thou, being all this, or rather, professing all this, how is it, *then*, that your conduct is such as it is—that is, the reverse of all your professions? This contradiction between profession and practice on the part of the Jews corresponds to that of the Gentiles (1:22), of whom the apostle says: "Professing themselves to be wise, they became fools," and acted accordingly.] There is much force in these interrogative sentences. The first is of a general nature—**teachest thou not thyself?**

¹In ver. 17 and 18 we have five particulars, expressing what the Jew claimed for himself; and in ver. 19 and 20 we have likewise five particulars, expressing his relation to the Gentiles and the pre-eminence over

them; and to make the correspondence between the two pairs of verses more complete and noticeable, the last of the five particulars is in each case expressed in the original Greek by a participle.

22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?

23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God?

thou that preachest a man should not steal, dost thou steal? thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou rob temples? thou who gloryest in the law, through thy transgression of

1 Or, a law.

This is followed by three specific questions—or charges, we might call them, in the form of questions—each weightier than the preceding. [*Theft, adultery, sacrilege.* “Thou sinnest most grievously against thy neighbor, thyself, God. Paul had shown to the Gentiles that their sins were first against God, next against themselves, next against others. He now inverts the order, for sins against God are very openly practiced among the Gentiles, but not by the Jew.” (Bengel.) The infinitive clauses—not to steal, not to commit adultery—depend upon the Greek participles, which have here the force of command. The participles and verbs are all in the present tense, denoting present and continuous action.] The first two are very plain; the third may require a few words of explanation. Although the Jews, in the earlier periods of their history, were often reproved for their participation in the idolatrous practices of the heathen around and among them, yet after their return from their captivity in Babylon they seem to have been characterized generally by their intense abhorrence of idols. [Hence the apostle does not say: “Dost thou worship idols?” We may remark that the word for **abhorrest** indicates that the idols were regarded as abominable things, alike polluted and polluting.] Josephus relates a striking proof of this abhorrence. When they understood that Pilate had ordered the military standards, adorned with portraits of the emperors, to be brought to Jerusalem, multitudes of them rushed to his palace in Caesarea, and, disregarding alike his commands and his threats, declared their readiness to die rather than suffer their city to be so desecrated. (“*Antiq.*,” XVIII, 3, 1; “*Wars*,” II, 9, 2, and 3.) **Dost thou commit sacrilege?** [This is the marginal reading of the Revised Version. Jowett, in order to bring out the implied opposition, renders thus: “Dost thou who abhorrest idols rob the idol temples?” And this contrast is favored by most exposi-

tors.] Two questions arise here. Were the Jews guilty of profaning the heathen temples? Would the apostle account it *sacrilege* if they did so? As to the first question, it seems not unlikely that, either in the wantonness of their fanaticism or in their greed for the costly offerings with which idol temples were often adorned, they sometimes did this. An express prohibition of the latter form of profanation of heathen temples, in Deut. 7:25, shows that they were at least in danger of doing this.¹ [See also Josephus’ “*Antiq.*,” IV, 8, 10. Some, appealing to Mal. 1:8-14; 3:8-10; “*Antiq.*,” XVIII, 3, 5, suppose that the robbery of that which belonged to, or was due to, God’s temple is alluded to; but this view does not harmonize with the context.] As to the second question, it does not seem altogether improbable, especially in view of the prohibition just referred to, that the apostle might apply the word *sacrilege* to such a robbery. The case would then be as if he had said: “You profess to abhor idols, but you have no objection to making gain by doing what exposes you to the charge (on the part of the heathen) of sacrilege.” [We should not naturally have supposed that the Jews were specially guilty of the sins enumerated, yet there is considerable evidence to substantiate the apostle’s charges. Compare Matt. 19:8; 23:13-25; James 4:4-13; 5:1-6. The Jews themselves confess to the commonness of adultery in those times, even to the doing away of the ordeal of jealousy. (Farrar.) We suppose their wickedness was greatly augmented in the years immediately subsequent, especially during the Roman war. Josephus certainly sets it forth in a fearful light. See his “*Wars*,” V, 9, 4; 10, 5; 13, 6.]

23, 24. Thou that makest thy boast of the law (literally, in the law), through breaking the law dishonourest thou God? [Inconsistently with thy professions, thou dishonourest God by violating his law. Meyer does not read this verse as a question,

¹ Meyer thinks “it may justly be inferred from Acts 19:37 that robbery of temples actually occurred among the Jews.”

² The verb *καυχᾶσαι*, (see ver. 17), is the original uncontracted form of second person singular, passive, indicative middle.—(F.)

24 For the name of God is blasphemed among the Gentiles through you, as it is written.

25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

26 Therefore, if the uncircumcision keep the right-

24 the law dishonourest thou God? For the name of God is blasphemed among the Gentiles because of you, even as it is written. For circumcision indeed profiteth, if thou be a doer of the law: but if thou be a transgressor of the law, thy circumcision is 26 become uncircumcision. If therefore the uncircum-

but finds in it an answer to "the four questions of reproachful astonishment."] **For the name of God is blasphemed among the Gentiles through you** (*on account of you*). [Who can doubt that the name of God is now blasphemed in heathen lands because of the wickedness of men who profess to be Christians?] **As it is written.** Paul, in the above quotation, has in mind either Isa. 52: 5, or Ezek. 36: 22. According to the Greek translation of the Old Testament [which here adds *among the Gentiles* to the original Hebrew], the former reference seems most probable; according to the English, the latter. [It may be added that the meaning of the passage in Ezekiel is pertinent, while that of the passage in Isaiah is not so, according to a very probable interpretation of the original. For it is clearly the Jews who are rebuked in Ezekiel, while it is the Gentiles who seem to be rebuked in Isaiah. But the passage of Isaiah is obscure. See Alexander on the passage. (A. II.)] [Paul by the use of *for*, which is his own word, appropriates a passage of Scripture as his own. "Hence *as it is written* is placed at the *end*, as is never done in the case of express quotations of Scripture. The historical sense of the passage is not here regarded, since Paul has not quoted it as a fulfilled prophecy, though otherwise with propriety in the sense of 3: 19." (Meyer.)]

25. [The conjunction *for* corroborates the foregoing reasoning—that is, *in the same way circumcision*, etc. (Alford.)] **Circumcision verily profiteth, if thou keep** (do practice) **the law; but if thou be a breaker** (transgressor) **of the law, thy circumcision is made uncircumcision.**¹ The apostle now meets the false dependence of the Jew upon his circumcision. It was a saying of the Rabbins, "a circumcised man does not go to hell." [¹ All the circumcised have part

in the world to come." "But for circumcision, heaven and earth could not exist." "So great is circumcision, that thirteen covenants were made concerning it." The word 'circumcision' is now for the first time mentioned, and it must have been a grievous thing to a Jew to have it, under any circumstances, put on a level with 'uncircumcision' which, in the words of Tholuck, signifies "the state of exclusion from a near connection with God." Thus to slight circumcision, the ordinance of God, the sign of God's covenant people, what could this be to a Jew of that day, but a dethronement of Jehovah, a contemptuous repudiation of his revealed will. "Is it not," he might ask, "by this covenant of circumcision that we become or are recognized as God's peculiar people, his adopted children; and if you repudiate this covenant, do you not make us orphans indeed? An uncircumcised Gentile equal in God's sight to one of his chosen people! Perish the thought!" We need not wonder that, to the Jew, untaught by the Spirit in regard to Abraham's faith and the true circumcision, the gospel which Paul preached should be a stumbling block.] The apostle's argument is, "inasmuch as your vile conduct shocks even the Gentiles, your claim to God's favor on the ground of your circumcision is outlawed; *for* the benefit of the *sign* of the covenant is conditioned on the *fulfillment* of the covenant on your part; and you have not fulfilled it." The latter part of the verse is the emphatic part, on which the argument hinges. The topic which the apostle here touches, he resumes, and treats more fully, in the fourth chapter, ver. 9-12.

26, 27. **Therefore if the uncircumcision keep,**² etc. The general sense of these verses is very plain; the sign is quite subordinate to the thing signified; compliance with

¹ Literally, *has become*, but the perfect tense after subjunctives with εἰν, expressing objective possibility, is equivalent to a present. See 7: 2, Winer, 293.—(F.)

² In the subjunctive with εἰν there is an "assumption of objective possibility, where experience will decide whether or not it is real." (Winer, 291.) With this

construction there is always implied a *sed dubito*, *I doubt*. For the frequent classic usage, εἰ with the optative, the New Testament has for the most part substituted εἰ with the indicative, or εἰν with the subjunctive. See Buttmann, pp. 210-224.—(F.)

eousness of the law, shall not his uncircumcision be counted for circumcision?

27 And shall not uncircumcision which is by nature,

the moral conditions of the covenant is the essential thing; without this, the rite that seals it has no value. [The word for **keep** is in the present tense, and properly means to *guard habitually*.] **The righteousness of the law** means here the righteous moral precepts of the law; the word is not the same that is so often used in this Epistle, but a concrete derivative from it, or rather from the primitive adjective "righteous," and is in the plural number *righteousnesses*. Ver. 25 and 26 may be thus briefly paraphrased: "If thou art a breaker of the law, circumcision is no profit; if thou art a keeper of the law, uncircumcision is no damage." This was a hard saying for the Jew. [And we cannot wonder if the Jew, unenlightened by the Spirit of God, and ignorant of the circumcision of the heart, should indignantly respond: "You make an impossible supposition. You speak of the 'uncircumcision'—*i. e.*, the uncircumcised or Gentiles—as keeping the righteous appointments or ordinances of the law. Why, the chiefest ordinance of the law is circumcision itself!"] In what sense they are supposed by the apostle to keep the requirements of the law, we shall notice presently. **Shall not his uncircumcision be counted for circumcision?** See Peter's statement in Acts 10: 35. [Olshausen supposes that in this phrase, 'counted,' or reckoned, 'for circumcision,' "there is evidently an allusion to the 'counted for righteousness' in 4: 3; that which they have not is imputed to them as if they had it." He further says: "The ground of this imputation is this, that though they have not indeed the sign, they have instead of it the germ of that reality which the sign represents, . . . and therefore they may not untruly be regarded as such as have the sign also." Ellicott remarks that "the verb [*λογίζομαι*, to account or reckon] is rather a favorite word with St. Paul, being used in his epistles twenty-nine times (excluding quotations), and twice only (Mark 11: 31 is very doubtful) in the rest of the New Testament." This verb, commonly regarded as "deponent," is yet frequently used, as here and in 4: 5, in a passive sense. Buttmann thinks this phraseology: to be reckoned *as* (*εἰς*) is "borrowed

from the language of the LXX and a departure from classic usage." The Hebrew has the same idiom: to be reckoned for or to be reckoned as. Compare in the Hebrew Job 41: 24 (23); Lam. 4: 2; Num. 18: 27; Isa. 40: 15, with the Septuagint renderings.] The word 'not' is wanting in the Greek at the beginning of ver. 27. It was inserted by the English translators in order to show that the interrogative form of ver. 26 is continued to the end of this verse—very properly inserted, if the question be really continued. But in the judgment of Meyer, Lange, Alford, and others, the interrogation should end with ver. 26, and this verse be understood affirmatively. It is not very easy, nor very important to decide, as the question relates only to the form of the sentence, and not to the substance of the thought. On the one hand, the omission of the negative in such a case is unusual, and this favors the view of Meyer; but, on the other hand, the conjunction "and" and the position (in the Greek) of the verb "judge" favor the continuation of the interrogative form. And to this last we incline, with Olshausen, Lachmann, Ewald, etc. In what sense the **uncircumcision which is by nature** ["he who remains in his natural 'state of uncircumcision'" (Alford)] **shall judge** the circumcised transgressor, is explained by such passages as Matt. 12: 41, 42; Heb. 11: 7. [Thus, "not only shall the Gentile take the place of the Jew, but shall condemn him." (Jowett.) "Those whom thou judgest shall in turn judge thee at the day of judgment, ver. 16." (Bengel.) "We pity the Gentiles," says Doddridge, "and we have reason to do it, for they are lamentably blind and dissolute; but let us take heed lest those appearances of virtue which are to be found among some of them condemn us who, with the letter of the law and the gospel and with the solemn tokens of a covenant relation to God, transgress his precepts and violate our engagements to him, so turning the means of goodness and happiness into the occasion of more aggravated guilt and misery." Will not the virtues of many unconverted men and non-professing Christians, and of many Christians whom we call unevangelical, condemn

if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?

28 For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:

29 But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

if it fulfil the law, judge thee, who with the letter and circumcision art a transgressor of the law? For he is not a Jew, who is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, who is one inwardly; and circumcision is that of the heart, in the spirit, not in the letter; whose praise is not of men, but of God.

some of us who, as being dead to sin, self, and the world, have been buried with Christ by baptism into death? "The unbaptized believer shall condemn the baptized unbeliever." Outward baptism is profitable, and it is a duty, but avails nothing without true repentance, and faith in the Lord Jesus Christ. To regard, as many do, the external ordinance as regenerating and saving, is to look for salvation in "works of righteousness which we have done." Peter himself denies that *outward* baptism "saves."] **By the letter and circumcision.** If we substitute *through*¹ for 'by,' the meaning will be more readily explained. It was not *by means of* the letter and circumcision that the Jew transgressed the law; but these are regarded as obstacles, or restraints, *through* which, as through a *hedge* by which God had graciously surrounded him, he *broke*, in his obstinate propensity to sin. *With* the letter and circumcision, *in spite of* the letter and circumcision, he transgresses the law. "None need be anxious," says Calvin, "about the worshippers to whom Paul here alludes (in the former part of this verse), for it is impossible to find them." [The apostle, in ver. 14, makes a like supposition in regard to the Gentiles as here in regard to the "uncircumcision." Only here the thing supposed is for the time conceived to be a fact, otherwise the article (ὁ) after uncircumcision would at least not be wanting. So Alford: "*Fulfilling* (as it does, as we have supposed) *the law*." Of course, the natural uncircumcision who had not the law of Moses could not literally keep its ordinances, and it required some courage on the part of Paul to make this affirmation, or supposition, rather, in the presence, as it were, of an opposing "Jew." Their obedience to the law could manifestly be only virtual and relative. As Meyer says: This observance of the Mosaic legal precepts or ordinances, "in *point of fact*, takes place when the Gentile obeys the moral law of nature." Godet,

however, and Philippi, in part, hold that the "uncircumcision" who "fulfill the law" are converted, though uncircumcised, Gentile Christians. But there are no persons who absolutely fulfill the law, least of all the "uncircumcision *which is by nature*." Such uncircumcision as this, which, moreover, is destitute of the "letter" of the law, cannot refer to Christian believers, nor even to "those fearing God," the uncircumcised, yet, half-Judaized Gentiles, the proselytes of the gate. Acts 10: 2, 22; 13: 16, 26.]

28, 29. **For he is not a Jew, etc.** The expression here is very elliptical, but the sense is very plain. [Dr. Schaff thus fills out the ellipses, substantially in the manner of De Wette: for not the outward (Jew) is a (true) Jew, neither is the outward fleshly (circumcision) a (true) circumcision, but the inward Jew (is a Jew) and circumcision of the heart, etc. (is circumcision). Meyer gives the last part thus: "But he is a Jew, who is so in secret and circumcision of the heart (is) in the spirit, not in the letter." As *circumcision* is without the article, some give this rendering: "and there is a circumcision of the heart," etc. In this passage, however, the Common Version, as Dr. Schaff says, "can scarcely be improved." In Phil. 3: 3 Paul says: We are the (true) circumcision who serve (or worship) by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh. What a debt of gratitude we owe to Paul under God for a gospel of liberty!] The existence and importance of a spiritual element in the Old Testament Dispensation is strongly emphasized, first in a negative form (ver. 28), and secondly in a positive form (ver. 29). See similar contrasts between the spirit and the letter in 7: 6 and 2 Cor. 3: 6. **In the spirit.** Some understand by 'spirit' here the spirit of man; others, the Spirit of God. [Meyer, Philippi, Godet, Hodge: 'in' meaning *by* the *Holy Spirit*.] The passages above cited seem to favor the

¹ ὅσα with the genitive properly means *through*, and here "denotes the attendant circumstances." (Boise. — F.)

CHAPTER III.

WHAT advantage then hath the Jew? or what profit is there of circumcision?
 2 Much every way: chiefly because that unto them were committed the oracles of God.

1 What advantage then hath the Jew? or what is the profit of circumcision? Much every way: first of all, that they were intrusted with the oracles of

reference to 'spirit' in the *abstract*, as distinguished from *letter*, to the *idea*, as distinguished from the form. [*In spirit* here seems properly antithetical to *in flesh* of ver. 28.] Spiritual circumcision [or circumcision of the heart] is often referred to in the Old Testament. See Lev. 26: 41; Deut. 10; 16; 30: 6; Jer. 4: 4; 9: 26; Ezek. 44: 9. Compare Acts 7: 51; Phil. 3: 3; Col. 2: 11. **Whose praise**, etc. The relative pronoun is here of uncertain gender. It is probably masculine, referring to the word *Jew* [so most commentators]; but so far as the form is concerned, it might be neuter, referring to the whole preceding sentence. So Meyer understands it. But the word 'praise' favors the more limited and *personal* reference. [The Jew sought outward praise, the approval of men. (John 5: 44; 12: 43.) God, who seeth in secret, alone can clearly recognize the inward circumcision, and his praise, compared with that of man, is above all price. The word 'praise' may have some reference to the meaning of "Jew," the *praised* one. "The Jew who is one inwardly, he is the Jew who has praise—i. e., this is true Judaism." (Bengel.) Godet refers to the "remarkable parallelism" existing between this whole passage and the declaration of Jesus, Matt. 8: 11, 12: "Many shall come from the east and the west . . . but the sons of the kingdom," etc.] This passage suggests a serious admonition to those who are only nominally Christians, but strangers to the spiritual life. If mere external conformity and use of ordinances did not suffice to constitute a true Israelite, how much less does mere profession—the strictest observance of ceremonial and the liveliest zeal for orthodoxy—suffice to constitute a true Christian. It is just the essential thing which they lack.

Ch. 3: [In Chapter I is demonstrated the sinfulness of the Gentiles, and in Chapter II the similarly sinful state of the Jews. This third chapter shows that alike to Gentiles and to Jews, both being under condemnation,

notwithstanding the external advantages of the latter, there is but one method of justification—namely, that which is through faith in Jesus Christ set forth as a sacrifice for sin. We may give as the more important theme of this chapter: The only possible justification for mankind, sinful and condemned, is by grace through faith in Christ Jesus.] The preceding views (chapter 2) would naturally meet with objections in the mind of the Jew. The sum of these objections is comprehended in the inquiries of the first verse. What advantage has the Jew above the Gentile? What profit is there in circumcision? The objections are such as a Jew would naturally raise; but they are to be conceived as raised by the apostle himself, and not as if in actual dialogue with a Jewish objector.

1. What advantage then. [Literally: "What, then (under this condition of things), is the advantage of the Jew"—namely, above that of the Gentile? Ellicott characterizes 'then' (or *therefore*, *οὖν*) as "collective and retrospective."¹ Here are two questions; but the difference is more in form than in substance. All would be expressed in this: "What advantage has the circumcised Jew above the uncircumcised Gentile?" What the apostle has been saying in chapter 2, especially in ver. 25-29, obviously suggests this inquiry. He seems to have placed Gentile and Jew substantially on the same level before God, a view very offensive to Jewish pride. "If true Judaism and true circumcision be merely spiritual, what is the profit of external Judaism and ceremonial circumcision?" (Alford.)

2. Much every way: chiefly, because that unto them were committed the oracles of God. We have here the apostle's answer to the objection raised by the inquiries of the first verse. In strictness of construction, the answer is adjusted to the *first* form of the question only, for the word 'much' agrees in gender with the word 'advantage' and not with the word 'profit,' and very properly, as

¹ Crosby—in his Greek Grammar, § 328—derives *οὖν*, from *εὖν*, a dialectic form of *ἔνν*, the present participle of the verb *to be*, meaning: it being so.—(F.)

this is the main question. There were many advantages, the apostle answers, or, more exactly, there was *much advantage in every respect*; but the chief advantage of all was the possession of 'the oracles of God,' the written law. Some of the other advantages are enumerated in 2: 17-20, and in 9: 4, 5; but in both these enumerations 'the oracles of God' under the name of "the law" have a prominent place. Compare also Ps. 147: 19, 20. Notice how emphatically the apostle here affirms the divine inspiration of the Old Testament. [The word 'chiefly' doubtless expresses the idea of the apostle, though his words, *first of all* (Revised Version), naturally indicate a *secondly*, which, however, as in 1: 8, is omitted. The usual explanation of this omission is that the apostle loses the grammatical sequence of thought by dwelling so long on the first member (Buttmann, 365); but see notes on 1: 8. Godet thinks the preceding words, 'every way,' suggest this idea: "I might mention many things under this head, but I shall confine myself to one, which is in the front rank;" and adds: "This form of expression, far from indicating that he purposes to mention others, shows, on the contrary, why he will not mention them. They all flow from that which he proceeds to indicate." Perhaps this asseveration of the apostle is slightly apologetic, as going to show that he does not disparage the written law of Jehovah.] The words 'unto them' are not found in the original; they *seem* to be necessary, only because the translators misunderstood the construction of the verb, which they rendered 'were committed.' The translation should be: "They *were entrusted with the oracles of God.*" The verb is passive in form, and when it is derived from the active sense "to believe," as it is in 2 Thess. 1: 10 and 1 Tim. 3: 16, it is passive in sense; but in the more common case, in which it is derived from the active sense "to entrust" [something to some one], it is invariably followed by the

accusative of the object entrusted. An examination of the original in the following passages, the only places besides the one under examination where the passive form is found, makes this conclusion very plain: 1 Cor. 9: 17; Gal. 2: 7; 1 Thess. 2: 4; 1 Tim. 1: 11; Titus 1: 3.¹ All the older versions led the way in this misconstruction of the verb. 'The oracles (λόγια) of God.'² The same word is applied to the Old Testament Scriptures in Acts 7: 38; Heb. 5: 12; 1 Peter 4: 11. It is a great 'advantage' to possess the Holy Scriptures. It was so to those who had only the Old Testament; how much more to those who have both the Old Testament and the New. Yet how many neglect to improve this chief advantage which they have over the heathen. The Lord has himself here decided the important question, whether or not it is a blessing for the heathen to have the Scriptures and the knowledge of the way of salvation. True, those who reject the offer of salvation, and prefer darkness rather than light, will meet a much severer doom than if they had remained in ignorance; and these are usually the majority. Still, the possession of the gospel, the having of the opportunity to be saved, is a priceless benefit. So God regards the matter, and he here shows that he so regards it. He virtually shows that he so regards it by commanding us to make known the gospel to every creature; but he expressly declares that he so judges by pronouncing the possession of the Scriptures the chief advantage of the Jew over the Gentile. This text ought to silence forever the objection to missionary enterprise, so often advanced, that we do but increase the final condemnation of the heathen, in the majority of cases, by sending them the gospel. Indeed, this way of reasoning, if it were fairly applied, would prove quite too much; it would arrest the progress of evangelization altogether, at home and abroad. It would forbid us to make known the gospel to our countrymen, our neighbors, our own children, even,

¹ See further in Winer, pp. 229, 230. Buttmann (pp. 152, 189) makes this to be akin to the so-called Greek accusative, or accusative of limitation. Compare Heb. 2: 17: "Faithful (as to, in) things pertaining to God."—(F.)

² The word, while embracing all the sacred writings of the Old Covenant, may have special reference in this place to the prophetic statements or promises concern-

ing the Messiah which are found in the Old Testament. The form of the word is thought by Bengel and Philippi to be a diminutive, having thus a reference to oracular brevity. According to Meyer, λογία would be the diminutive form. "λόγιον is used both in classical and Hellenistic Greek, chiefly of utterances of the Deity."—Philippi.—(F.)

3 For what if some did not believe? shall their unbelief make the faith of God without effect?

4 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified

3 God. For what if some were without faith? shall their want of faith make of none effect the faithfulness of God? 1 God forbid: yea, let God be found true, but every man a liar; as it is written.

4

1 Gr. *Be it not so*: and so elsewhere.

lest we should only aggravate their final condemnation.¹

3. For what if some did not believe?

A second objection is here presented. The resemblance of the three principal words in this verse is partially lost in the translation. Alford [following De Wette] preserves it in this way: "For what if some were unfaithful [to the covenant], shall their unfaithfulness nullify the faithfulness of God?" [Dr. Hodge puts this language in the mouth of a Jew, relying for security on his covenant relation to Abraham: "'What if we were unfaithful,' says the Jew, 'does that invalidate the faithfulness of God? Has he not promised to be a God to Abraham and his seed?'" But this does not well suit the connection. The disobedience, or rather disbelief, doubtless has reference to these inestimable 'oracles,' which, as being God's word, will not fail of fulfillment. Meyer and Godet think Paul has here in mind the disbelief of the Jews in the Messiahship of Jesus: others make their unbelief relate to their pre-Christian history.] The case is mildly stated in the first clause: 'What if *some* did not believe?' It might have been put more strongly, as it is by Isaiah (53:1), and by the author of the Epistle to the Hebrews (3:16). I think this verse from Hebrews should be translated: "For *who* having heard, did provoke? But did not all those who came out of Egypt by Moses?"² But we may suppose that Paul purposely avoided, as a Jewish objector would be likely to do, stating the case in its full severity. [Yet "many are only some when they are not the whole." Compare 11:17.] The substance of the objection here brought forward is: "Will God fail to fulfill his promises because men

fail to fulfill their engagements?" [Some separate the first two words from the rest and render them: "For what?" or, "What then? If some did not believe," etc. There is a difference of idea between unbelieving and unfaithful or untrue. Meyer and Philippi take the words here in the sense of belief or unbelief, denying that the word for unbelief ever signifies unfaithfulness in the New Testament. The sense of the passage would then be: 'Shall their unbelief destroy the trustworthiness or truthfulness of God so that he should not keep his promises?' This rendering seems to accord best with the Pauline use of the word faith or belief. Others would give this translation as most appropriate: 'Shall their unfaithfulness nullify the faithfulness of God?' and adduce in support of their view such passages as 2 Tim. 2:13; Luke 12:46; Rev. 21:8.]

4. God forbid. This expression, which occurs thirteen times in Paul's epistles and only once elsewhere in the New Testament (Luke 20:16), does not contain the name of God in the original, but means simply "Let it not be" [or, as the apostle uses it, something like: Perish the thought! Dr. Riggs, however, in his "Suggested Modifications of the Revised Version," thinks the phrase "by no means" would be an adequate rendering.] It were better to adhere to the above stricter translation, or to render it, as the revisers of the Bible Union and some others [Noyes] have done, "far be it." Here, too, our translators followed all their English predecessors. [Let God be (regarded as) true. God is 'true' (*αληθής* = *verax*) because he cannot lie: he is 'true' (*αληθινός* = *verus*) as opposed to false Gods or idols. This 'true' (compare

¹ We can imagine that Paul, under circumstances like those in which many of our modern missionaries have been placed, would have felt it to be a part of his apostolic or missionary duty to set up schools, instruct the people, translate the Bible, superintend its printing, distribution, etc., so that all the people might possess and be able to read the inestimable 'oracles of God.' But how different his situation from that of many of our missionaries! He had no new language to learn, much less had he any to create or put into written form. With the knowledge of Hebrew and Greek, he could

preach understandingly in almost every part of the then known world. The people to whom he preached were not simple-minded or infantile in understanding, but were the most highly educated and cultured.—(F.)

² We may here remark concerning this translation that *τις*, if its second letter have the acute accent, is an interrogative pronoun; if it is otherwise accented, or stands as an enclitic without any accent, it is the simple indefinite pronoun, as above. Compare the *τις* of 1:13 with *τις* of 6:21.—(F.)

in thy sayings, and mightest overcome when thou art judged.

5 But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man.)

6 God forbid: for then how shall God judge the world?

That thou mightest be justified in thy words,

And mightest prevail when thou comest into judgment.

5 But if our unrighteousness commendeth the righteousness of God, what shall we say? Is God unrighteous who visiteth with wrath? (I speak after the manner of men.) God forbid: for then how shall God judge the world? ¹ But if the truth of

¹ Many ancient authorities read *for*.

“God who cannot lie,” Titus 1:2) favors the interpretation *truthful* or *trustworthy* of the last verse.] The apostle indignantly repels the supposition that God should be untrue; sooner let that be admitted which David said in his haste: “All men are liars.” (Ps. 116:11.) [Though it is doubtful whether Paul had this Psalm expressly in mind, since he proceeds immediately to quote from another.] And he very appropriately quotes the words in which David confesses himself a sinner, and ascribes righteousness and truth to God. (Ps. 51:4.) **That thou mightest overcome when thou art judged.** [*In order that thou mayest*, etc.]¹ The language ‘That thou mightest overcome,’ etc., seems to be borrowed from legal matters—at least it is such as is commonly used in such cases. [The translation of Noyes is as follows: “That thou mayest be justified in thy words and mayest overcome when thou art arraigned.” This is an exactly literal quotation from the LXX, which, as Meyer concedes, “does not yield any essential difference of sense from the idea of the original text.” If the last verb should be rendered—as by Meyer, Ewald, Philippi, and the Revised Version—actively, “when thou judgest,” it would correspond more nearly to the Hebrew original.]

5. A third objection, arising from the way in which the previous one was answered. [Especial reference seems here to be had to the latter part of the preceding verse, where it is implied that God can turn man’s sinful act to his own glory, the exhibition of his righteousness.] So far from God’s taking

advantage of man’s unfaithfulness to fail in fulfilling his promises, his veracity appears the more conspicuous in contrast with man’s unfaithfulness. Compare the terms ‘unrighteousness’ and ‘righteousness’ in this verse with the unfaithfulness and faithfulness [or unbelief and trustworthiness] of ver. 3. If, then [as is actually the case], our unrighteousness thus commends [or sets forth] by contrast the righteousness of God, shall we say that God is unrighteous in taking [more literally, *who brings upon us*] vengeance? that he cannot righteously punish the sin which gives occasion to the fuller exhibition of his righteousness?² **I speak as a man.** *I speak as men are wont to speak.* This clause seems to be inserted apologetically, as if there were a kind of irreverence in the very supposition of ~~any~~ possible unrighteousness in God. Yet men do very often ascribe unrighteousness to God on suppositions that are true; so the apostle may well say: ‘I speak as a man.’ [De Wette on this phrase says: “I speak as men speak who often inconsiderately judge of God.” Bishop Lightfoot notices that this expression is found only in the group of epistles to which this belongs—to wit: Corinthians and Galatians.]

6. God forbid: for then how shall God judge the world?³ The certainty that God will judge the world is assumed, as something that the Jewish objector admitted, and so the apostle might legitimately argue that any supposition incompatible with that admitted truth is thereby proved to be false. [“Paul assumes that only the righteous One can judge

¹ Instead of the subjunctive after *ὅπως*, some MSS. (Æ A D) have the future indicative, which, like the use of *ἂν* after *ὅπως*, occurs but rarely in the New Testament. (Buttmann, 214, 234.)—(F.)

² ‘What shall we say,’ or *infer*, occurs seven times in this Epistle (4:1; 6:1; 7:7; 8:31; 9:14, 30), and is found in none other of Paul’s letters. Except in 7:31; 9:30, it introduces a false conclusion. “The wrath” (as in Revised Version) is that retributive wrath of God already spoken of (1:18; 2:5, 8). “This question,” says Meyer, “is so put that, as in ver. 3, a nega-

tive answer is expected.” For the particle (*μή*), when used as the sign of a question, always supposes an answer in the negative. See 9:20; 11:1; Winer, p. 511. Some writers think there are occasional exceptions to this rule.—(F.)

³ The normal force of the word here rendered ‘for then’ may be seen by supplying an ellipsis, thus: Far be it, *since* (in that case) how shall God judge the world? Buttmann (233, yet see 359) renders it by “*for*,” simply: “For how shall God judge the world” (if he be unrighteous)?—(F.)

7 For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?

8 And not rather, (as we be slanderously reported,

God through my lie abounded unto his glory, why am I also still judged as a sinner? and why not (as we are slanderously reported, and as some affirm that

the world." (Weiss.) Some, however, regard this as assuming the very thing to be proved, and affirm that it is no more certain that the Judge of the world must be just than that God is just. (Hodge.) But it is a very natural assumption, for, "Shall not the judge of all the earth do right?" It seems likewise to be taken for granted that in God's judgment of the world of sinners there must be the infliction of wrath. The conscience of the transgressor acknowledges his desert of wrath, and even the righteousness of the Heavenly Father in inflicting it. Right reason would concede at once that God, though our Heavenly Father, has a right to visit with wrath where it would be improper for an earthly parent to do so. On this point, some men in their reasonings have made a mistake. In remembering the "fatherhood of God," they have forgotten his rightful and infinite sovereignty. Even Farrar acknowledges that "We may not push the truths of the finite and the temporal into the regions of the infinite and eternal." The supposition that he could not righteously punish the unrighteousness which commended his righteousness, would be incompatible with his being the Judge of the world, for *all* unrighteousness of man is, or may be, the occasion of showing God's righteousness more conspicuously, and so there would be nothing left for him to judge and punish. The argument from the greater to the less, from the general to the particular, here, is the same in principle as in Matt. 6: 25, and in 1 Cor. 6: 2. [Hodge speaks of it as a *reductio ad absurdum*.] "Intellectual difficulties in religion are best met by moral axioms. It may sound plausible to say: 'If man's sin contributes ultimately to God's justification, God cannot justly punish it;' but conscience, ever a safer guide than the intellect, echoes the language of revelation, which declares the coming judgment, and that judgment presupposes that sin can be, and will be, justly punished. The method of Scripture is to state each of two apparently conflicting principles (*e. g.*, God's grace and man's responsibility)

singly and separately, and leave conscience, rather than intellect, to reconcile and adjust them." (Dr. Vaughan.) The expression 'God forbid' is explained under ver. 4.

7. This verse seems to be substantially but a restatement of the objection in ver. 5, but in the statement the *form* is changed in several particulars. The identity of the objection for substance is confirmed by the same introductory phrase in both. **For if.** The differences of *form* are: 1. In ver. 5, first clause, man's unrighteousness is the subject and God's righteousness the object (grammatically speaking); while, in ver. 7, God's truth ["in fulfilling his promises" (Boise)] is the subject and man's falsehood the object. 2. In ver. 5, first clause, the *generic* terms, righteousness and unrighteousness, are used; in ver. 7, the more specific terms, truth and falsehood, are substituted, suggested, doubtless, by ver. 4. 3. In ver. 5, second clause, the question is: Can God justly punish man? In ver. 7, the question is: Can man be justly punished? And this reversing of the difficulty from the divine side, or standpoint, to the human is emphasized by the use of the personal pronoun, **I also**. [The full force of this last clause is something like this: "Why am *even* I who *in my lie* have contributed to God's glory, *still judged* of God as a sinner?" The sinner is ever desirous to justify himself, even though he has to charge God foolishly and wickedly in doing so. "If there is evil in the world, who is responsible for it but God himself? And if my sin is God's glory, why is he angry with me, and why should not I be rewarded rather than punished?" Of course, he is not sincere in this self-defense, for he knows that in his transgression he did not *intend* God's glory.]

8. The answer to this modified form of the third objection is made somewhat obscure by the elliptical character of the verse. Yet the difficulty pertains rather to the precise grammatical construction of the sentence than to the nature of the argument. The insertion of two little words will help to develop the sense:

1 "But," rather than 'for,' is the better sustained reading in ver. 7.—(F.) [It seems to me that, according to Tischendorf's eighth edition, 'for' is sustained

by quite as much evidence as "but." Yet the authority, as furnished by manuscripts, versions, and patristic citations, is pretty evenly balanced.—A. H.]

"And why not rather say," etc.? Why not speak out the full thought which lurks in this objection? [In reference to this construction, see Winer, p. 628. Instead of **let us do evil**, etc., introduced as a quotation, and dependent on **we say**, we should naturally have expected a question similar in form to the preceding, the two questions reading thus: Why yet am I also judged as a sinner? And why should not I do evil, etc.? If we supply the word *say*, as some do, the construction becomes quite regular, thus: And why not *say*, as some affirm that we say, 'let us do evil,' etc.? Observe the change from the singular—"I," of ver. 7—to the plural of this verse. The simple outline of the objector's thought seems to be this: "If my unbelief, unrighteousness, untruth, contribute to God's glory, 'why yet am I also judged as a sinner;' and why should I not persevere in doing (what is called) evil that God's glory may be further enhanced; and why should not I be rewarded rather than punished therefor?" **Whose damnation** (*judgment*) **is just** is Paul's only answer to those who hold such abominable doctrine. "Syllogistically stated," says Farrar, "the existence of evil might be held to *demonstrate* either the weakness or cruelty of God, but such syllogisms, without the faintest attempt to answer them, are flung aside as valueless and irrelevant by the faith and conscience of mankind. The mere *statement* of some objections is their most effective refutation. . . . However logically correct, they are so morally repulsive, so spiritually false, that silence is the only answer of which they are worthy." But is it not a little singular that "advanced" objectors of our time will hardly allow the existence of any "evils" in this universe until you suggest to them the existence of an Almighty and all-wise One, who is able to control these evils and to educe good out of them? Yet, apart from the idea of a gracious and all-wise Providence, our ills would be evils indeed and well-nigh unbearable. We need in this world the sustaining thought which alone supported the Saviour: "The cup which *my Father* hath given me, shall I not drink it?" It is not very strange that those high views of the divine sovereignty, which Paul sets forth in this Epistle.

should be malignantly mis-represented, as he says they were, and as, in fact, they still are. But he puts the brand of his severest reprobation upon the Jesuitical principle: 'Let us do evil, that good may come.' They who profess such a pernicious doctrine, he says [not those who so slander us], are justly condemned, whose condemnation, judgment [perhaps referring to their being 'judged as sinners'], is just.

Notice the different ways in which these three objections are answered. The first (verses 1, 2) by a direct and specific assertion; the second (verses 3, 4) by an indignant repudiation of the objector's inference (a more specific reply being reserved to 9: 6-13); the third (verses 5-8) by showing that the principle of the objection is at variance with admitted truth, and shocking to the moral sense, and so refutes itself. The review of these verses suggests several reflections: 1. It is legitimate to argue from our intuitive moral perceptions. 2. The doctrine which never provokes from perverse men such objections as these must be different from the doctrine which Paul preached. 3. The habit of objecting against the principles of the divine government, and the doctrines of the divine word, is no new thing. Christians need not be surprised nor perplexed when they meet with such objections. Most of the objections are only old ones revived—the very same in substance that the first promulgators of Christianity had to encounter. If they could meet them calmly and confidently, how little ought they to disturb us! 4. The way in which the apostle meets these objections may afford us instruction. There are three fundamental truths against which objections and cavils, however plausible, are not entitled to any weight. These are, (a) God's truth and righteousness; come what will, these are never to be questioned. (b) The future judgment; this is one of the surest doctrines of revelation, and one which meets an answering echo in the conscience of man. (c) The essential quality of moral actions; any doctrine or sentiment that shocks our fundamental moral perceptions must be rejected at once as coming from the father of lies.¹ [It will doubtless be urged by the objectors to the

¹ The "Memoirs and Confessions of Reinhard" (born 1753, died 1812, court preacher at Dresden from

1792) records an interesting illustration of the efficacy of settled moral principles in giving the mind a firm

and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.
 9 What then? are we better *than they*? No, in no

we say), Let us do evil, that good may come? whose condemnation is just.
 9 What then? are we better *than they*? No, in no

doctrine of "eternal punishment," that it perfectly "shocks" their moral sense, and that, therefore, there can never be in this universe of a God of love anything so utterly shocking as an individual suffering consciously to all eternity, even though this suffering be mental and in consequence of personal transgressions. We freely confess that the idea of an eternity of suffering is shocking to our natural feelings, and so is the bodily and mental anguish which men suffer in this world. We could not for an instant endure the sight of the collective amount of suffering which exists every moment in the earth. "Syllogistically stated," as Farrar says, "the existence of evil might be held to *demonstrate* either the weakness or the cruelty of God," that is, when regard is had to but one set of facts. From one point of view, no man living can explain a solitary groan, a single tear, in all this universe of God. And in a universe of chance neither this nor anything else can be explained. Still, all reflecting persons, with scarcely an exception, unite in declaring that God is good, though it is through his arrangement of causes and means and under his permission, that all this earthly suffering takes place. Nor would they perhaps be shocked at the idea of God's permitting a man to live forever on the earth, sinning and suffering in the manner he does now. So also an apostle, while not ignorant certainly of the pain and wretchedness experienced in this world of sin and death—a world which our limited wisdom and goodness would not care to create nor will to exist—could yet unhesitatingly affirm that "God is love!" Truly there is, notwithstanding such an inconceivable amount of human misery, abundant evidence of the goodness of

God, and hence the idea of such a degree of suffering in this world of sin, where yet God's power and providence have absolute control, and can also educe good out of evil, does not "shock our fundamental moral conceptions." Why may we not, during the eternity that is before us, cherish these same views of the goodness of God, and of his moral government, even though sin should be allowed to exist forever and as "eternal sin" (Mark 3: 29, Revised Version) to be eternally punished? Certainly our merciful Saviour could not have spoken of "eternal punishment" in the way he did—in contrast with "eternal life"—unless those words of fearful import were true. But it is in view of such teachings as these that, as in the apostle's time so nowadays, men who do not realize that it is not for "such poor creatures as we" fully to understand all parts of an "infinite scheme" (Butler), are disposed to charge God with unrighteousness.]

Having answered these objections, the apostle now returns to the point where he left off at the end of chapter 2. The Jews have great privileges and outward advantages; but in regard to justification before God, they stand on the same footing with the Gentiles.

9. What then? What is the result of the foregoing discussion? **Are we better than they?** That is, "we Jews, than they Gentiles?" "He addresses the Jews in the third person, when he claims a pre-eminence for them (verse 1), but joins himself with them in the first person now, in denying their superior merit." (Calvin.) The verb translated, "are we better?" is variously explained. It does not occur elsewhere in the New Testament. Literally, it would be translated, *do we hold ourselves before?* Probably

anchor, when assailed by a tempest of doubts and questionings. He was professor of both philosophy and theology in the University of Wittenberg, and required to lecture in both sciences, at a time when his own views were very unsettled. The striking of the clock which called him to the lecture room often found him walking his chamber with tears, engaged in earnest prayer to God, that he would not suffer him to say anything detrimental to religion and morality. Of his state of mind at this time he thus writes: "Notwithstanding the uncertainty, however, in which all my knowledge, even that which I had considered as rest-

ing upon a solid basis, was about this time involved, two principles remained by me unshaken: *first*, never to permit myself to indulge in any explanation in philosophy which did violence to my moral feelings; and *second*, never to assert anything in theology which was at variance with the obvious declarations of the Bible." Letter 7, p. 49. This little book, consisting of letters to a friend, giving an account of his education, was translated by Oliver A. Taylor, Resident Licentiate at Andover, Mass., and published in Boston, in 1832. It is an admirable help to students in theology. I fear it is now out of print.

wise: for we have before proved both Jews and Gentiles; that they are all under sin;

10 As it is written, There is none righteous, no, not one:

11 There is none that understandeth, there is none that seeketh after God.

12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

the meaning is, "have we any excuse?"—anything to hold before ourselves as a pretext? [So Meyer. The 'what,' however, cannot be joined to the verb, as this would require *nothing* (ὅτι), instead of *no*, for an answer. The Canterbury Revision has this rendering: "are we in worse case than they?" and in the margin: "do we have any advantage?" or, "do we excel?" Godet renders it: "are we sheltered?" Beet: "are we shielding ourselves?" The verb here "clearly cannot be passive," according to Winer, though elsewhere in this form it is generally so used. It occurs only here in the New Testament.] The words 'than they' are not in the original; and if we have rightly apprehended the meaning of the verb, they are not needed. **No, in no wise.** [Literally—*not entirely*. Instead of this order of words we should have expected the reverse, as in 1 Cor. 16: 12. For the position of the negative here, which some regard as misplaced, see Winer, 554. "The Jew would say: *altogether*, but Paul contradicts him." (Bengel.) Morison, as quoted by Godet, thinks it enough to make a pause after *not* in reading, thus: *no, absolutely, or no, certainly*. Winer also remarks that "a half comma [after *not*] would at once remove all ambiguity." He supposes that the meaning "was probably indicated by the mode of utterance." Buttman (pp. 381, 121) thinks that, according to New Testament usage, the position of the negative with the word meaning *every* or *all* (*nās*) is oftentimes a matter of indifference.] The apostle answers the question here in just the opposite way to his answer of the question in verse 1. *There*, it was a question of comparative privileges and opportunities, in which the Jew had great advantages over the Gentile; *here*, it is a question of comparative standing before God in respect to justification, and in this the Jew had no advantage at all. **For we have before proved both Jews and**

wise: for we before laid to the charge both of 10 Jews and Greeks, that they are all under sin; as it is written,

There is none righteous, no, not one;

11 There is none that understandeth,

There is none that seeketh after God;

12 They have all turned aside, they are together become unprofitable;

There is none that doeth good, no, not so much as one:

Gentiles. ['For' confirms the preceding negation. The word 'proved' seems to have the force of a legal indictment: we have previously accused or charged Jews as well as Greeks as being all under sin, and we regard the accusation as good as proved. By the use of 'we,' he perhaps associates Christian believers with himself in this judgment, though it may be simply the plural of authorship. As in 1: 6; 2: 9, 10, so here, the apostle mentions the Jew before the Greek.] He had proved this in respect to the Gentiles in 1: 18-32; and in respect to the Jews in chapter 2. **Under sin** signifies to be under its power, and consequently liable to its penalty.¹ This charge, which he has already proved by describing their character and actions in his own words, he now proceeds to confirm by citing the words of the Old Testament.

10-18. ["The passages quoted describe the moral corruption of the times of David and the prophets, but indirectly of all times, since human nature is essentially the same always and everywhere." (Schaff.) "That complaint (of David and Isaiah) describes men as God looking down from heaven finds them, not as his grace makes them." (Bengel.) The words immediately following **as it is written**, to the end of ver. 10, seem to be an epitome, in the apostle's own words, of the substance of what follows. The remainder to the end of ver. 18 is quoted almost literally, according to the Septuagint, from various places in the Psalms, and the prophecies of Isaiah. [Ver. 10-12 from Ps. 14: 1-3; ver. 13 from Ps. 5: 9; 140: 3; ver. 14 from Ps. 10: 7; ver. 15-17 from Isa. 59: 7, 8; ver. 18 from Ps. 36: 1. **There is none that understandeth**, etc.—literally, *he that understandeth is not* (or, *does not exist*). **There is none that seeketh after God**, etc. **There is none righteous**, etc. In the same Psalm (14), from which apparently this is quoted, we

¹ See the expressions: under law, under a curse, under grace, etc. All these nouns are in the accusative case, the dative after *ὑπό*, which would here seem to

be quite as appropriate, not occurring in the New Testament.—(F.)

13 Their throat *is* an open sepulchre; with their tongues they have used deceit; the poison of asps *is* under their lips:
 14 Whose mouth *is* full of cursing and bitterness:
 15 Their feet *are* swift to shed blood:
 16 Destruction and misery *are* in their ways:
 17 And the way of peace have they not known:
 18 There is no fear of God before their eyes.
 19 Now we know that what things soever the law

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 With their tongues they have used deceit:
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 17 And the way of peace have they not known:
 18 There is no fear of God before their eyes.
 19 Now we know that what things soever the law

read of the generation of the *righteous*, and of the poor whose refuge is Jehovah. Yet there is no real inconsistency in these diverse representations. "In the deep inner sense which St. Paul gives to the passage, 'the generation of the righteous' would be the first to acknowledge that they form no exception to the universal sinfulness asserted in the opening verses of the Psalm." ("Bible Commentary.") **Their throat is an open** (literally, *opened*) **sepulchre**. [This thirteenth verse agrees wholly with the Septuagint.] Some understand the first clause as referring to the *insatiable destructiveness of the grave*; ["It is death to some one whenever they open their mouths." (Grimm)]; others as representing the *nauseous and poisonous odor* that issues from a newly-opened sepulchre. The latter reference agrees better with the participle *opened*, and gives a sense more distinct from what follows in ver. 15-17. Calumny is a pestiferous vice. [Meyer finds the comparison in the point that "when the godless have opened their throats for lying and corrupting discourse, it is just as if a grave stood opened (observe the perfect) to which the corpse ought to be consigned for decay and destruction. So certainly and unavoidably corrupting is their discourse." It requires, as it would seem, more than one verse to describe the sins of throat, tongue, lips, and mouth. How much misery they bring to the world when they are under the dominion of sin! A hasty word; how easily it is spoken even by a Christian believer! Yet how it grieves the Holy Spirit, and how it grieves his own spirit, and perchance the spirit of a fellow mortal, a fellow Christian.

Oh! many a shaft at random sent,
 Finds mark the archer little meant.]

With their tongues they have used deceit. [Habitually used it (imperfect tense); and we may still exclaim: O thou deceitful tongue!] **The poison of asps is under their lips**. [In the expression (Ps. 10: 7) "under his tongue is mischief" most inter-

preters, according to Hengstenberg, take the metaphor "from the poison of serpents which is concealed under the teeth [or tongue], and from thence is pressed out as is mentioned in Ps. 140: 3, 'Adder's poison is under their lips.'"] "Behind the cunning of falsehood there is deadly malice." (Lange.) **Their feet are swift to shed blood**. They commit murder on the slightest provocation. **Destruction** [literally, *a breaking together or crushing*] **and misery are in their ways**. They spread destruction and misery in their ways, wherever they go. **And the way of peace have they not known**. They know not [nor wish to know] how to live peacefully, [or walk in the way of peace, "the way that leads to peace." (Schaff.)] The way of peace is one of happiness and safety, free from the 'destruction and misery' of the sinner's 'ways.' **No fear of God**. This corresponds with the 'no seeking after God' in ver. 11. How refreshing by way of contrast to think of one saying: "Whom have I in heaven but thee, and there is none upon earth that I desire beside thee!" This dark catalogue of divine testimonies to human depravity is not without orderly arrangement. Ver. 10-12 emphatically affirm the *universality* of human sinfulness; ver. 13, 14, relate to sins of the *tongue*; ver. 15-17, to sins in action, especially sins of *violence*; ver. 18 assigns the inward sinful cause of all these vicious habits. They are traceable to the absence of pious reverence for God. Notice how this agrees with the representation in 1: 24-31.

19. Now we know. It is self-evident to all, it agrees with common sense. [The verb is literally *have seen*, but, used as in the present tense, signifies to know.] **The law**—that is, the Jewish law, not in a restricted sense (for these quotations are not from the Pentateuch, but from the Psalms and prophets), but in a broad sense equivalent to the Old Testament Scriptures. In this broad sense 'the law' is often used. See John 10: 34; 12: 34; 15: 25; 1 Cor. 14: 21, etc. [It is generally supposed that the Scriptures took thus the

saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

saith, it speaketh to them that are under the law: that every mouth may be stopp'd, and all the world may be brought under the judgment of God: because ¹by ²the works of the law shall no flesh be ³justified in his sight: for ⁴through the law cometh the knowledge of sin.

1 Gr. out of..... 2 Or, works of law..... 3 Or, accounted righteous..... 4 Or, through law.

name *law* from this, their more important part. Besides, the entire Scriptures, as Hengstenberg remarks, have a normal, or regulative character. The reference to the law here is apparently for the purpose of showing to the Jews that they, as well as the Gentiles, are under sin: "How this solemnly emphatic 'whatsoever' heaps upon the Jews the divine sentence of 'guilty,' and cuts off from them every refuge, as if this or that declaration did not apply to, or concern them!" (Meyer.)

It saith to them who are under the law. *It speaks* would be more exact. The two verbs [λέγειν and λαλεῖν, see λαλά, Matt. 26: 73], "to say" and "to speak," are generally distinguished in translation, and should be always. Whatever the law *says*, it is *speaking* [utters its voice] to them who are under the law; they are certainly and most directly addressed, though not always *exclusively*. *In the law* would be a more literal translation: *in* it as their sphere of life. [Compare 2: 12.] **That every mouth may be stopped.** Compare this clause with ver. 9. [For the figure of stopping one's mouth, here, literally: *that every mouth may be hedged*, see Job 5: 16; Ps. 107: 42.] The conclusion seems, to a superficial view, broader than the premises; for the *immediate* context relates to the *Jews* alone. But the argument holds good; for the case of the Gentiles, before shown to be guilty, is now taken in, agreeably to what is said in ver. 9; and so **all the world becomes guilty before God.** *May become accountable to God.* (Gifford.) The word "guilty," or "subject to the judgment of God," as in the marginal reading of the Common Version, occurs only here. Sin and redemption alike put us all on a level before God.]

20. Therefore by deeds of the law there shall no flesh be justified in his sight. *Because* would be the more exact translation of the first word.¹ The apostle regards the more general conclusion arrived at here as necessitating what he had said in ver. 19

[*that every mouth may be stopped,* etc.] not, as 'therefore' would imply, as a *conclusion* from that verse. Not by the deeds of the Jewish law, but *by works of law*, in the broadest sense—broad enough to cover the conclusion, **all the world**. For an explanation of the meaning of the verb, to be justified, see the notes on 1: 17. [Paul's language here is similar to that in Ps. 143: 2: "Enter not into judgment with thy servant, for in thy sight shall no man living be justified." The apostle adds, '*by the deeds of the law,*' and substitutes for *living* the word 'flesh,' as denoting men in their weakness and sin. The same assertion is found in Gal. 2: 16. On the import of the term 'justified,' Dr. Hodge thus remarks: "It would be utterly unmeaning to say that 'no flesh shall be pardoned by the works of the law,' or that 'no man shall be sanctified by the deeds of the law.'" The construction is Hebraistic, the literal rendering being, 'not shall be justified every flesh.' By this idiom, non-justification is predicated of every, or all flesh; or, as we should say, no flesh or no man will be justified. In our idiom, the idea implied would be that some flesh, or some men, would be justified by legal works. The '*deeds (or works) of the law,*' have no reference to the ceremonial, as distinguished from the moral law; for the Scriptures make no sharp distinction of this kind—such distinction being what may be termed an "afterthought of theology." Besides, these *works* here are used in contrast, not with other works, but with *faith*. It refers rather to the moral law; for the apostle immediately adds that **by the law is the knowledge of sin**. And in 7: 7 he avers that he "had not known sin except through the law" (Revised Version); "had not known coveting, except the (moral) law—the tenth commandment—had said, Thou shalt not covet." But do these works of law embrace in this connection what are elsewhere styled good works, and excellent works

¹ ἕνεκεν occurs twenty-two times in the New Testament, and is everywhere causal, unless we give it an illative meaning here.—Boise.—(F.)

(ἔργα ἀγαθὰ, καλὰ, 2: 7; 2 Cor. 9: 8; Eph. 2: 10; Col. 1: 10; Titus 2: 7, 14; 3: 8, 14), or "works of grace"? The law, indeed, does not produce these good works; but are they not such as the law requires? If 'works of law' are taken in this last sense, then it would follow that we cannot be justified even by, on account of, our good works. And this is the invariable teaching of the Scriptures. Nowhere is it said that we are justified and saved on the ground of works, or of faith even, but we are justified gratuitously, by grace, through faith, through Christ, and in his blood. A salvation which is gratuitous, and by grace is not a salvation on the ground of works, whether 'works of law,' or 'works' generally, or 'works of righteousness'; and so it excludes all "boasting." (3: 24, 27, 28; 11: 6; Eph. 2: 8, 9; 2 Tim. 1: 9; Titus 3: 5, 7.) The Christian's "good works" are poor and imperfect, his tears of penitence, even, leaving a stain. They will not stand the test of the judgment for a moment. They all need washing in atoning blood. We therefore adopt the view which Philippi, in a lengthy discussion, advocates, in the third (not the first or second) edition of his commentary, that works of law are all works required by God's law, and in harmony with it, which, whether they are merely outward works of the unregenerate, or truly good works of the regenerate, do not justify before God, because they are a *consequent* of justification, and not a constituent element of it, and because in no case are they a perfect fulfillment of the law. 'Shall be justified.' "The future here is *ethical*—that is, it indicates not so much mere futurity as moral possibility, and with *not* (οὐ), in *not any flesh*, something that neither can, nor will ever happen." (Ellicott on Gal. 2: 16.) Winer, on this clause, says: "This is a rule which *will hold true* in the world." Some, however, refer the future tense of the verb to "the judgment of the great day."] **For through law is knowledge of sin.** ["The law brings *only* the knowledge of sin" (De Wette), and of course its works cannot bring justification to the guilty. "Life and death proceed not from the same fountain." (Calvin.) The word for knowledge is a compound, and signifies full knowledge, clear discernment or realization. See 1: 28; 10: 2. Watts very truly says:

In vain we ask God's righteous law
To justify us now,
Since to convince and to condemn
Is all the law can do.

Further on we shall see that the law, by virtue of its condemnatory and prohibitory nature, occasions the calling forth of the passions of sin and the abounding of trespasses and thus the working out of wrath. (7: 5; 5: 20; 4: 15.) This is a very comprehensive declaration. The very *idea* of sin comes from the previous idea of law, as a rule of action, of which sin is a violation; all true knowledge of the *nature* of sin comes through the *precept* of the law: all correct estimate of the *evil* of sin comes through the *penalty* of the law: all just sense of *personal* sinfulness comes through the application of the law.

In this passage, (ver. 9-20.) the apostle aims a death blow at all the self-righteousness and self-complacency of sinful men. He proves, by divine testimonies, the universal depravity of human nature. He shows the corruption of our nature, in its trunk and in its root. He proves the impossibility of justification by works. He virtually asserts that to be justified by our works is neither more nor less than to be justified by our sins: for all the acts of a man, prior to his being justified freely by grace through faith, are comprehended in these two classes—acts of disobedience to the law of God, and acts of imperfect obedience. The first are positive sins, the last are sins by defect—that is, they are sins, by as much as they fall short of perfect obedience. By which set of performances, then, is he to be justified? Not certainly by his positive transgressions, for these are the very deeds for which he is justly condemned. Can he be justified any more by his imperfect obedience—that is, by his sins of defect? This would be to suppose them no longer sins. Nay, we may go further, and say this would be to suppose an actual *merit* in his lesser sins sufficient to atone for the *demerit* of his greater sins. To such absurdities does the idea of justification by works lead. The whole question is closed forever by this divine sentence—"cursed is *every* one that *continueth not in all things* which are written in the book of the law, to do them." (Gal. 3: 10.)

21. The apostle has hitherto been showing the *need* of that "righteousness of God,"

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

21 But now apart from the law a righteousness of God hath been manifested, being witnessed by the law

which was indispensable, and yet unattainable by the law. He now begins a new division of his subject, the object of which is to show how that indispensable righteousness *can* be attained. [Under the general head of justification and its results (3: 21-5: 21) Beet gives this analysis: "Justification through faith and through Christ (3: 21-26); by which all boasting is shut out (3: 27-30); but, as the case of Abraham proves, the law is established (3: 31-4: 17); description of Abraham's faith (4: 18-23); we have now a well-grounded hope (5: 1-11); and the curse of Adam is reversed (5: 12-19); the law was given to prepare for this (5: 20-21)."] We have now come to a section which Farrar says contains the very quintessence of Pauline theology, "and is one of the fullest and weightiest passages in all his writings." Its very words seem freighted with thought of highest moment. In these modern times men may not feel much interest in a discussion about law, faith, justification, etc.; but these with the apostle were matters of gospel or no gospel, of life or death, of salvation or perdition. What an almost infinite solemnity of meaning there is in his words addressed to the Galatians: "I do not set aside the grace of God: for if there be righteousness through law, then Christ died without cause"—*died for nothing*. (Gal. 2: 21; Bible Union Version.) And with what yearnings of heart he regarded these same Galatians as they were severing themselves from Christ and falling away from his grace. With similar feelings, perhaps, he has now taken a survey of the Gentile and Jewish world and sees them all alienated from the life of God, all under the power of sin, all exposed to God's judgment. And now to the Gentiles who are yet not so far lost in sin but that they clearly recognize God's just sentence and their desert of death, and to the Jews who may perchance have been brought by the law to the full knowledge of their sins, Paul proceeds to make known a righteousness of God which will be theirs through faith, and a way of justification through the redemption of Christ which will secure to them the life eternal. But how can

we rightly understand or fitly explain those things into which angels desire to look?]

But now the righteousness of God, etc. [Luther thus renders: "But now is revealed, without the assistance of the law, the righteousness which avails before God."] **Now** (*νυν*) is used here, not probably as an adverb of time [as it would be in classic Greek], but rather in a logical way, "as the case now stands"—that is, the attainment of righteousness by law being plainly out of the question.¹ Yet it is also true in a *temporal* sense, since this new way of righteousness is now for the first time fully revealed, so that there is a *coincidence* of the two senses in which this adverb is used; but the sense above explained is the predominant one, that of time is subordinate. See a similar use of the adverb *now* in 7: 17; 1 Cor. 15: 20; Heb. 8: 6, etc. **Without the law.** Apart from law [or, without its co-operation. (De Wette.) And, according to this author, the antithesis of this would be: "Through the facts of the new revelation" has God's righteousness been manifested.²] These words are made emphatic in the original by their occupying the first place in the sentence. Some regard them as qualifying the phrase, 'righteousness of God'; others as qualifying the verb, 'is manifested.' The sense is not materially different, but the position of the words in the original would rather suggest that they are not to be exclusively connected with either. This whole matter (the righteousness itself and its manifestation) is out of the sphere of law, utterly excludes all merit of works. The expression **is manifested**, or, more exactly, *has been manifested*—the present of completed action (Meyer)—rather than "is revealed" (1: 17), is eminently suitable here. It is *no new* thing, so far as God is concerned, nor yet wholly new to man, as the following words imply, but newly 'manifested,' with an emphasis upon that word. ["Having previously been hidden in God's counsels, it has now been made manifest in historical reality, in the person of Jesus Christ. . . . The manifestation, in fact, is complete; the revelation in

¹ In this sense the Greek writers would use *νυν*.—(F.)

² The word for *without* (*χωρίς*, akin to *χωρά*, place or

room) conveys more than *ἀνευ*, the idea of separateness.—(F.)

22 Even the righteousness of God *which is by faith* of Jesus Christ unto all and upon all them that believe; for there is no difference:

22 and the prophets; even the righteousness of God through faith¹ in Jesus Christ unto all² them that believe; for there is no distinction; for all³ have

1 Or. of..... 2 Some ancient authorities add and upon all..... 3 Gr. sinned.

the gospel still goes on." (Gifford.) **Being witnessed by the law and the prophets.** By the law, as in Gen. 49:10; Deut. 18:15, etc. By the prophets, as in Isa. 53; Jer. 23:6, etc. [The phrase 'the law and the prophets' is of frequent occurrence (Matt. 5:17; 7:12; 22:40; Acts 25:23), and denotes in general the Old Testament Scriptures. The gospel of gratuitous justification is shown by this reference to the Old Testament to be not an invention of Paul.] The present participle indicates a continuous, permanent manifestation in the abiding Scriptures. Compare 1:2.

22. Even the righteousness of God, etc. [The word for 'even' (ἐν) has generally a slightly oppositive force, and here, perhaps, introduces a contrast to the law of the last verse. Thus, though this righteousness is witnessed by the law, it is not gained by means of the law or by means of works, *but* by means of faith of (*in*) Jesus Christ.] Observe with what painstaking fullness the apostle shows us that this righteousness of God is conditioned on faith. ["Faith is at once the soul's highest exercise of freedom, its lowliest 'confession of sin,' and the only homage it can render to God." (Gifford.)] He repeats the expression 'the righteousness of God' in order to bring in this explanation, **by faith, or through faith, of Jesus Christ,** and then subjoins: [Which is] **unto all them that believe.** [A still fuller form which the apostle sometimes uses (as in ver. 24: Eph. 2:8) would be: "The righteousness of God which is *by grace* through faith," etc., grace being the objective, instrumental cause of salvation, faith the subjective *medium* by which it is received—grace imparting, faith receiving. See Ellicott on Eph. 2:8. Since 'righteousness' has no article in the original, the feminine article after the word 'God' is naturally dispensed with. Its omission also

here and in similar cases gives a more complete unity to the conception. (Winer, 135.) On 'righteousness of God,' see comments on 1:17. The meaning of this 'righteousness' (δικαιοσύνη) is indicated by the "being justified freely by his grace," etc. (ver. 24.) "This righteousness," says Godet, "is granted to *faith*, not assuredly because of any merit inherent in it, for this would be to fall back on *works*—the very thing which the New Dispensation wishes to exclude—but because of the *object* of faith. Therefore it is that this object is expressly mentioned—Jesus Christ."

"The person of Christ in its unity and totality ('Jesus Christ') is the proper redemptive object of faith." (Dorner.) The difference between the expressions **unto all and upon all** is commonly thus explained: Offered 'unto all,' and actually available to, or resting **upon all them that believe.** According to this explanation, 'all them that believe' is to be connected with the latter preposition, 'upon,' only, and not with the former, 'unto.' This would be tolerably satisfactory if the reading of the original were certainly genuine; but though defended by Meyer, the words 'and upon all' are rejected, or marked as doubtful, by most recent critics.¹ This, of course, forestalls all need of the above explanation and leaves no place for it. **For there is no difference.** There is no distinction of Jew and Gentile, or of any other kind, among men, as to the *need* of justification or the *way* to be justified. Whatever difference there may be as to the degree of sinfulness and blameworthiness, all are under the same condemnation by the law, and shut up to the same only hope of justification by the gospel. The Pharisee and the publican, the openly vicious and the comparatively moral, are alike lost if they look to the law, and may be alike saved if they look to Christ in faith.

¹ The addition of the second clause is designated by Westcott and Hort as "Western and Syrian" (their "Syrian" being nearly equivalent to Constantinopolitan, or the text of Chrysostom, a native and, for several years, a preacher of Antioch, in Syria, and, to my mind, *one* very good authority), and is regarded by them as one of those "conflate" or combined and, hence, fuller readings which are characteristic of our

Textus Receptus, and which are generally discarded in their edition of the Greek Testament, as also in the Revised Version. Meyer retains the second clause and would connect believing with each "all." Prof. Jowett says that, "Of the two prepositions, εἰς represents the more internal and spiritual relation of the gospel to the individual soul, as ἐν, its outward connection, with mankind collectively."—(F.)

23 For all have sinned, and come short of the glory of God :

24 Being justified freely by his grace through the redemption that is in Christ Jesus :

24 sinned, and fall short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God set forth ¹ to be

¹ Or, to be propitiatory.

This is a hard saying to the self-righteous; but it is just as certainly true as that "there is none other name under heaven given among men whereby we must be saved." (Acts 4: 12.) "If you do not regard yourself as wholly undone under the law, you will keep out from your mind the whole clearness and comfort of the gospel." (Chalmers.)

23. For all have sinned, and come short—or, *fall short* (Revised Version)—**of the glory of God.** There is a *seeming* inaccuracy here in the *tense* of the second verb. It *appears* to be in the *perfect* tense, like the first verb, but is really in the *present*. There is no reason for supposing that the translators intended to mislead the English reader; the translation is not incorrect, though almost invariably misunderstood. The misunderstanding would have been effectually prevented had they inserted the auxiliary *do* before the second verb: *All have sinned, and do come short of the glory of God* is the precise form in which the apostle states the case, at least so far as the tense of the second verb is concerned.¹ The verb 'sinned' would be quite as accurately rendered without the 'have,' as referring to an indefinite past act. According to the most common use of the Greek tense here employed, the sins of mankind are here represented as "gathered into one act, regarded as prior to the manifestation of the righteousness." (Webster.) The *sinning* is represented as a fact that occurred in past time, the *coming short of the glory of God* as the present and abiding consequence. [The historical aorist, 'sinned'—according to Bengel. Olshausen, Wordsworth, Shedd—refers, primarily at least, to the fall of our race in Adam, which is the prolific source of all depravity and all sin. See 5: 12. Prof. Shedd says: "It is the one original sin of *apostasy*, more than any particular transgressions that flow from it, that puts the Jew and Gentile upon the same footing, so that there is 'no difference' between them."] What is meant

by coming short of the glory of God? Here we have a great variety of explanations, some of them depending upon the view taken of the sense of the verb, and some upon the meaning assigned to the phrase, 'the glory of God.' As to the meaning of the verb, we remark that it does not mean to lose something once possessed, but to *fail of gaining* something once attainable. This excludes such explanations as that of Olshausen, to lose "the image of God in which man was created." The most pertinent text, perhaps, to illustrate the meaning of the verb here, is Heb. 4: 1. As to the sense of the expression, 'the glory of God,' see the notes on 2: 7. [Most expositors, we think, regard this phrase as nearly equivalent to the praise of God, "the *glory* that cometh from the *only* God." (Revised Version. John 5: 44; 12: 43.) But Meyer says: "The glory of God cannot, in reality, be anything essentially different from the righteousness of God, and cannot be merely future."]

24. Being justified. ["Suddenly thus is opened a more pleasant scene." (Bengel.)] This participle must agree grammatically with 'all' of ver. 23. But are 'all' actually justified? No; the present participle here used does not imply that: it is the customary form of stating a general truth or principle without affirming the universality of the fact. It describes, with what follows, the only mode of justification in the case of all who are justified; the justification of men is going on in this way and in no other. The apostle is careful not to use the *perfect* participle, as Luke does in 18: 14, or the indefinite past, as he himself does in 5: 1 of this Epistle, where it would be more exactly translated: "Having been justified." Either of these forms would represent the justification as an accomplished fact, and it is justly so represented in both the passages referred to; but the present participle does not so represent it, and in the passage under consideration it could not be truly so repre-

¹ This verb—signifying, literally, *to be behind*, hence, *to fall short*, to lack—is properly followed, as here, by the genitive, the "whence case," the genitive of pro-

ceeding from, of separation, and removal. The verb, being in the middle voice, is supposed by some to indicate a felt need. Compare Luke 15: 14.—(F.)

25 Whom God hath set forth to be a propitiation | a propitiation, through faith, in his blood, to shew

sented. [Winer says: "The apostle conceived the connection thus—and come short of the glory of God, in that (since) they are justified freely, etc.; the latter is proof of the former." And Godet paraphrases as follows: "Being consequently justified, as we have just declared (ver. 21, 22), freely, etc.]" Dr. Schaff has a full and admirable note on the meaning of the verb "to justify" in Lange's commentary on this verse. [On the verb to *justify*, see notes on 1:17; also Dr. Hovey's "Manual of Theology," p. 264, *seq.*; and his "God with Us," pp. 114, 252. To justify, as defined by Prof. Cremer, is: "By a judicial decision to free from guilt, . . . and to represent as righteous." Almost every word here used in connection with "justified" shows that this term does not mean made righteous or sanctified.] **Freely by his grace.** These two qualifying terms, though intimately related, are not identical. The first denotes the entire freeness of justification, "without money and without price"; the second, the divine benignity, which is the source of that free gift. Again, the second might be true without the first. It would be a favor, an act of grace, on God's part, to grant to men justification on some easy and indulgent terms, though not as an absolutely free gift. [See 5:17, gift of righteousness, and Eph. 2:8, the gift of God. If it is without cost to us, it was not so to the Giver. The word translated 'freely' (*δωρεάν*)—or, better, *gratuitously*—is found elsewhere in Matt. 10:8; John 15:25; 2 Cor. 11:7; Gal. 2:21; 2 Thess. 3:8; Rev. 21:6; 22:17. 'Grace' here "is emphasized precisely as *divine*, opposed to all human co-operation." (Meyer.) On the antithesis of grace to any reward of work or to debt, see 4:4; 11:6. Compare Titus 3:5. Some persons, chiefly of the hyper-Calvinistic Antinomian School, have held that Christ, by his redemption, has fully paid the debt of sinners, so that they, if belonging to the number of the elect, are freed from desert of punishment, and can demand deliverance from death as a right, thus making crimes transferable, like debts. But we, as lost sinners, must ever seek this deliverance as an act of grace, such deliverance being through Christ's redemption, rendered consistent with justice, but not required by it. (Fuller.) **Through the redemption**

(ἀπολύτρωσις) **that is in Christ Jesus.** 'Redemption' [a word which supposes the truth of ver. 9, that we are "all under sin" or in bondage to sin] is deliverance effected by paying a ransom. Compare 1 Cor. 1:30. See also Eph. 1:7; Col. 1:14, in both which places redemption is defined as "the forgiveness of sins," and in the former with the addition, "through his blood." (In the latter passage this qualification is omitted in the best editions of the original text.) Compare also the word "ransom" (ἀύτρον) in Matt. 20:28; Mark 10:45; (ἀντίλυτρον) 1 Tim. 2:6; and the noun "redemption" (λυτρωσις) in Heb. 9:12; and the verb "to redeem" in Titus 2:14; 1 Peter 1:18. [See also such kindred words as bought, purchased, etc., 1 Cor. 6:20; 7:23; Gal. 3:13; Rev. 5:9; also Acts 20:28. The purchase price paid, we may say, to the holiness of the infinitely holy and righteous Lawgiver and Judge was the "precious blood" of Jesus. See ver. 25; Eph. 1:7; 1 Peter 1:18, 19; 2:24; Rev. 5:9. Compare Matt. 20:28; 1 Tim. 2:6. This 'redemption,' which is in or rests in Christ, is to be considered as the objective, and faith as the subjective, medium of justification. (Philippi.) The redemption is from the curse, from sin, from death, and from Satan. "Every mode of conception which refers redemption and forgiveness of sins, not to a real atonement through the death of Christ, but, subjectively, to the dying and reviving with him, guaranteed and produced by that death, . . . is opposed to the New Testament, a mixing up of justification and sanctification." (Meyer.) "Here is a foundation for the satisfaction theory of Anselm, but not for its grossly anthropopathic execution." (De Wette.)] The two verses following explain *how* this redemption was effected.

25. Whom God hath set forth. [Middle voice: *set forth for himself*, for the exhibition or demonstration of his righteousness. (Winer, p. 254.) Godet remarks that "it is God himself who, according to this passage, is to be regarded as the *author* of the whole work of redemption. The salvation of the world is not therefore wrested from him, as is sometimes represented by the mediation of Christ." Compare 1 John 4:10; 2 Cor. 5:18; John 3:16.] God set Christ forth, or exhibited him to men historically by his in-

through faith in his blood, to declare his righteousness |

his righteousness, because of the passing over of the

incarnation. Compare Gal. 4: 4.¹ God (the Father) set forth for himself and before the world or universe, Christ Jesus the crucified, slain as a sacrifice for sins. **To be a propitiation.** The words 'to be' are supplied by the English translators; they add nothing to the sense. The word 'propitiation' (*ἰλαστήριον*) is in form a verbal adjective, signifying *propitiatory*, and implying some such word as *sacrifice*, or *offering*, understood, with which it agrees. In the only other two cases where the word 'propitiation' is used in our English Bible, 1 John 2: 2; 4: 10, the Greek word (*ἱλασμός*) is a noun from the same root as the verbal adjective used here; and in both the above passages it is applied to Christ. The only defensible translation of the word here is 'propitiation' or 'propitiatory sacrifice.' The representation of Christ as an expiatory sacrifice for sin pervades the New Testament. He is said to have "given himself as an offering and a sacrifice," Eph. 5: 2, compare Heb. 10: 12; he is "our Passover, sacrificed for us," 1 Cor. 5: 7; he is "Lamb of God," John 1: 29, 36; 1 Peter 1: 19; Rev. 5: 6-9. This last title of Lamb is given to him nearly thirty times in the book of Revelation alone. [The word 'propitiation' here denotes that which propitiates God or his justice. See Dr. Hovey's "Manual of Theology," 210, seq., also his "God with Us," 114, seq., 252, seq. Godet, speaking against the false idea that propitiation is intended to originate a sentiment which did not exist in God before, says: "What it produces is such a change in the relation between God and the creature, that God can henceforth display toward sinful man one of the elements of his nature rather than another." And he approvingly quotes Gess as saying: "Divine love manifests itself in the gift of the Son, that it may be able afterward to diffuse itself in the heart by the gift of the Spirit." In the love of God there is, as he says: "(1), The love which precedes the propitiation and which determines to effect it; and (2), Love such that it can display itself when once the propitiation is effected."] **Through faith in his blood.** The precise

connection of these two clauses with each other, and with the preceding context, especially with the words 'propitiation' and 'set forth,' has given rise to some discussion. According to the common punctuation of the English, the two expressions would seem to have the most direct and intimate connection with each other, 'in his blood' being the object on which faith is exercised. In that case, we must understand by his blood that expiation for sin which he effected by the shedding of his blood. In no other sense can 'faith in his blood' be an efficacious means of propitiation for sin. But the lack of any Scripture warrant for the expression 'faith in the blood of Christ' is a strong objection to insisting on so close a relation between these two clauses. It is better to connect the clause 'in his blood' with the verb 'set forth,' and the clause 'through faith' with the noun 'propitiation'—*whom God set forth in his blood, as a propitiation through faith* [so Meyer]; or, which is but slightly different without so distinctly separating the verb and the noun, 'propitiation,' to join these two clauses with both, making the 'blood'—that is, the sacrificial death of Christ—the ground of the propitiatory virtue of his redemptive work and faith, exercised by the sinner, the condition of its propitiatory efficacy. **To declare his righteousness,** etc. Here it is necessary to make more important changes than are often required in our English translation, so excellent as a whole. "To declare his righteousness," literally, 'for manifestation² of his righteousness,'—that is, his judicial righteousness, or justice, as explained in the last part of the next verse. [This retributive righteousness or justice of God (defined by the phrase in the next verse: that he might be righteous, or just) is of course different from that righteousness of God through faith which has been manifested without the law.

Ver. 21 speaks of the manifestation of God's justifying righteousness, this verse speaks of the exhibition of his judicial righteousness. The reason for this exhibition is given under two aspects, the first stated being, perhaps, the

¹[This is true; but there seems to be no reference to the incarnation in this verse. It is Christ Jesus whom God is here affirmed to have set forth as a propitiation in his blood, or death, and not the eternal Word whom

he exhibited to men by means of the incarnation.—[A. H.]

²*ἐπίδειξις*, whence our *indication*, see Eph. 2: 7, for an equivalent phrase.—(F.)

for the remission of sins that are past, through the forbearance of God;

26 To declare, *I say*, at this time his righteousness:

26 sins done aforetime, in the forbearance of God; for the shewing, *I say*, of his righteousness at this

more subordinate one.] **For the remission.** The word (*ἀφεσις*) usually translated 'remission' (or, in several places, *forgiveness*,) occurs seventeen times in the New Testament, but it is not used in this place. Instead of the ordinary word (*ἀφεσις*), the apostle uses another word (*πάρεσις*) which is found nowhere else in the Greek Testament, and which bears the same relation to the usual word that our word pratermission, or passing over, bears to remission. We can hardly suppose that he would have used a different word only here, unless he had designed to express a different sense. [**Sins that are past**, or formerly committed—that is, prior to the atoning death of Christ.]¹ **Through** (literally, *in*) **the forbearance of God.** This word 'forbearance' confirms the correction just made in the word 'remission.' To pass over sin is the work of 'forbearance'; to remit sin is the work of grace. We would translate and explain the latter part of this verse as follows: "For manifestation of his righteousness on account of (or in respect to) the passing over of past sins, in the forbearance of God." During the past ages, God had not executed the judgment upon the sins of men which his righteousness had threatened, and seemed to demand; but had in his forbearance passed over, and seemingly ignored them. This made necessary some manifestation of his righteousness in this respect. (How could he righteously so pass by the sins of men? The setting forth of Christ as a propitiatory sacrifice answers this.) [God might have exhibited his righteousness or justice by visiting upon sinners his deserved wrath, the penalty of death; but this through his love for man he did not do. Yet thereby his justice seemed to be set aside or impaired,

and hence he "spared not his own Son but gave him up for us all." Says Andrew Fuller: "If the question were, Why did God give his Son to die for sinners rather than leave them to perish in their sins? the answer would be, Because he loved them. But if the question be, Why did he give his Son to be an atonement for sinners rather than save them without one? the answer would be, Because he loved righteousness and hated iniquity." Similarly Julius Müller: "To maintain the authority of the divine government in view of innumerable sins left unpunished (*πάρεσις*), it was necessary that God in establishing a new kingdom of love and grace should manifest his justice in the expiatory death of its founder and king." It is almost needless to say that such an exhibition as this of God's justice (and of his mercy, too, in behalf of sinners), and such a setting forth of Christ as a propitiatory covering and sacrifice for the sins of men, which Meyer calls "the epoch and turning point in the world's history," will not be lost and will never be repeated. Calvary witnessed the finishing of man's redemption; and never again will Christ be called from heaven to make atonement for sin. Godet says: "The righteousness of God once revealed in the sacrifice of the cross, this demonstration *remains*. Whatever happens, nothing can again efface it from the history of the world, nor from the conscience of mankind. Henceforth no illusion is possible; all sin must be pardoned—or judged."²

26. To declare, etc.—[literally, *for the manifestation of*, as in the previous verse. Some (Alford, Schaff) think that Paul would by the use of the article in this and not in the former verse distinguish this 'manifestation'

¹ Prof. Stuart remarks that if Jesus died only as a martyr to the truth, and his death had no *vicarious* influence, it could not avail for the forgiveness of sins (or the pratermission of sins) committed in the early ages—(F.)

² In illustration of the gracious efficacy of this verse we adduce the religious experience of the poet Cowper. After walking up and down his room in an almost despairing state of mind he at length seated himself by a window and opened a Bible which happened to be there, if perchance he might find some consolation. "The passage which met my eye was the twenty-fifth

verse of the third chapter of Romans. On reading it I immediately received power to believe. The rays of the Sun of Righteousness fell on me in all their fullness; I saw the complete sufficiency of the expiation which Christ had wrought for my pardon and entire justification. In an instant I believed and received the peace of the gospel. . . . If the arm of the Almighty had not supported me, I believe I should have been overwhelmed with gratitude and joy. My eyes filled with tears, transports choked my utterance. I could only look to heaven in silent fear, overflowing with love and wonder."—(F.)

that he might be just, and the justifier of him which believeth in Jesus.

present season: that he might himself be ¹just, and the ¹justifier of him that ²hath faith ³in Jesus.

1 See ch. ii. 13, mar id. 2 Gr. is of faith. 3 Or. of.

from the other as being "the fuller and ultimate object." Meyer thinks the former is here resumed and made prominent, in order to emphasize the historical element (in this present time) not previously mentioned, and to bring into full view the end that was designed by God ("that he might be just") in the propitiation. In Godet's view, the "manifestation" is repeated to show what is the object to be gained in the future.] What in the previous verse was expressed in a somewhat incidental way, and with reference rather to his righteousness in not immediately and fully punishing sin, now comes out more emphatically with reference to his righteousness in forgiving sin. Note how emphatically the apostle declares that the "righteousness" of God is manifested by the vicarious sacrifice of Christ—the very thing which men often object to, as unrighteous in God. **At this time.** These words are contrasted not so much with the phrase "in the forbearance of God," as if that expression referred specially to the time of God's forbearance, as with the phrase "the sins that are past." The passing over of transgressions in times past, and the remission of sins now, both require to be reconciled with the righteousness of God. "The time of Christ is a time of critical decision, when the prætermission, the passing over, of sins, is at an end, and men must either accept the full remission of sins, or expose themselves to the judgment of a righteous God." (Schaff.) Many passages might be referred to as illustrating the same idea. See, for example, Luke 2: 34, 35; Acts 17: 30, 31; Heb. 9: 15. [*That—in order that*, indicates the purpose, the "intended result" (Meyer), of setting forth Christ as a propitiatory sacrifice through faith in his blood.] **Might be just, and the justifier.** *Just and justifying* is the more literal translation; just in justifying; that his justice might be exercised and manifested even in the act of forgiving and accepting the sinful as righteous on their believing in Jesus. This last clause of the verse explains especially the object of the *manifestation*, but also truly and comprehensively of all that precedes, from the beginning of ver. 25. "This is the keystone, the

final aim of the whole affirmation: that he might be just and justifying the believer." (Meyer.) [If God could be really just (Paul uses the word meaning to *be*, not the word meaning to *become*, nearly equivalent to be *manifested* or *regarded* as just, see ver. 4) and could justify and save sinners apart from the obedience and sacrifice of a substitute, how is it that his own Son, the Son of his love, in human flesh was made to bear our iniquities and was bruised for our offences? Just and justifying the ungodly! "We have here the greatest paradox of the gospel; for in the law, God is seen as just and condemning; in the gospel, he is seen as being just himself and justifying the sinner." (Bengel.) This "sinner," however, is a penitent believer, one—literally, that is of *faith of (in) Jesus*. The uncials F G of the ninth century omit the name Jesus, while other copies vary the reading. Meyer, judging it to be a repetition from ver. 22, thinks it should be omitted, "notwithstanding the preponderating testimony in its favor." Compare this whole passage with the Socinian idea of atonement as operating only *backward*. [Bishop Butler, in cautious but weighty language, states that "the doctrine of the gospel appears to be, not only that he taught the efficacy of repentance, but rendered it of the efficacy which it is by what he did and suffered for us, that he obtained for us the benefit of having our repentance accepted unto eternal life; not only that he revealed to sinners that they were in a capacity of salvation, and how they might obtain it, but, moreover, that he put them into this capacity of salvation by what he did and suffered for them." Dr. Hovey says: "This passage (Rom. 3: 24-26) seems to have been written for the very purpose of rendering forever vain and futile any attempt to limit the efficacy of the Atonement to its moral influence over men." See his "God with Us," pp. 100-155.] This is a standard passage, on the doctrine of *atonement*. Olshausen calls this passage "the Acropolis of the Christian faith." "There is perhaps no single passage in the book of inspiration," says Chalmers, "which reveals in a way so formal and authoritative as the one before us the path of transition by which a

27 Where *is* boasting then? It is excluded. By what law? of works? Nay; but by the law of faith.

28 Therefore we conclude that a man is justified by faith without the deeds of the law.

27 Where then is the glorying? It is excluded. By what manner of law? of works? Nay; but by a law of faith. ¹We reckon therefore that a man is justifi-

¹ Many ancient authorities read *For we reckon*.

sinner passes from a state of wrath to a state of acceptance. There is no passage, to which if we would only bring the docility and compliance of childhood, that is more fitted to guide and to turn an inquiring sinner into the way of peace."

On the relation of this passage to what follows, to the end of chapter 4, Alford remarks: "Jewish boasting is altogether removed by this truth; not, however, by making void the law, not by degrading Abraham from his pre-eminence; but by establishing the law, and showing that Abraham was really justified by faith, and is the father of the faithful." He now goes on to show, in the following verse, that this way of gratuitous justification, while it lays the firm foundation for the highest assurance, is also adapted to beget the deepest humility. When the hope of salvation rests on works, it can have no rational assurance. The man that is at all conscious of his great sinfulness—in other words, the man that has any real knowledge of himself, must be often troubled with misgivings, and harassing doubts and fears, so long as his hope of acceptance with God depends in any degree upon his own performances. There is no room, in his creed, for an intelligent confidence of his final salvation. But when Christ's perfect work of propitiation, and not his own imperfect and inconstant works of obedience, is the sole foundation on which he rests, he has a hope which is an anchor of his soul, sure and steadfast; and his consciousness of his many sins, and of the imperfection of his best acts of obedience, does not form any bar to his joyful assurance of salvation. So admirably, in the gospel scheme, are humility and assurance reconciled and combined!

27. [Where is (in the Greek *the*, equivalent, perhaps, to *our*) **boasting then?** 'Then' signifies an inference or conclusion drawn from the preceding passage. Are the statements in that passage the invention of the author's genius, the mere figment of his brain? or are they plain, sober, infinitely important truths? and do they furnish to our minds a

solid foundation for safe inference? There is no middle view which we can take of this matter. The apostle's inference from the asserted truths is that all 'boasting' on the part of sinners is **excluded**, or, in the words of Theodoret: "it no longer has room." The "*boasting*" of the Jews "was excluded" once and forever, when God set forth his Son as a propitiation. The verb here is in the indefinite past tense; but this is one of the cases where it may most suitably be represented in English by the perfect: *has been excluded*. The contrast in the following words: **By what law?** [literally: *through what kind of law?*] is not between the law and the gospel, as two dispensations; but the word 'law' seems to be used here in what is sometimes called a rhetorical sense, nearly equivalent to the word "principle," or "rule": by what principle? **Of works? nay, but by the law (principle) of faith.** The word 'law' seems to be used in the like sense in 7: 21, 23, 25; 8: 2, etc. [For a man to believe in Christ who died that sinners might, through faith in him, be justified and saved, is to confess himself guilty and lost, and that his hope is not in himself but in the mercy of God. By the gospel man is thus both exalted and abased—exalted as to his nature, but abased as a sinner. From Jew and Gentile alike all glorying is excluded. Each one is asked: who maketh thee to differ? Each believer is assured that even his salvation *through faith* is a gift of God, and is not of himself or of his works, lest he should glory. The gospel teaches no Parkerian doctrine of self-sufficiency, but that a Christian's sufficiency is from God, and that if he glories he must glory in the Lord. (1 Cor. 1: 26, 31; 2 Cor 3: 5; Eph. 2: 8, 9.)]

28. **Therefore we conclude** (in Revised Version, *reckon*). [The Revisers retain this 'therefore,' which here marks a second inference of the apostle.] Instead of 'therefore,' the reading *for* [adopted by Westcott and Hort] is preferable. *For we reckon* instead of being a conclusion from what goes before is rather a reason for what goes before [a con-

29 *Is he the God of the Jews only? is he not also of the Gentiles?* Yes, of the Gentiles also:

30 *Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.*

29 *Or is God the God of Jews only? Is he not the God of Gentiles also? Yea, of Gentiles also; if so be that God is one, and he shall justify the circumcision ¹ by faith, and the uncircumcision ² through faith.*

1 Or, works of law.....2 Gr. out of.....3 Or, through the faith.

firmation of the statement that faith excludes boasting.] **Without the deeds of the law.** This does not mean that a man, without the deeds of the law, is justified by faith; but it means, as it reads, that a man is justified by faith, without the deeds of the law—that is, that the deeds of the law contribute nothing toward his justification. The statement, interpreted fairly by the common laws of language, is not liable to the construction that a man who is justified by faith is under no obligation to perform the deeds of the law; but it would perhaps gain some additional security against such a misconception by being translated, “for we reckon that a man is justified by faith, apart from (*χωρίς*) works of law.” The same truth is stated, with emphatic reiteration, in Gal. 2: 16. [This *reckoning* here seems to denote a fixed and final decision. On the word ‘man’ Chrysostom thus remarks: “He says not ‘Jew,’ nor ‘he that is under law’; but having enlarged the area of his argument and opened the doors of salvation to the world, he says, ‘man,’ using the name common to the nature.” We scarcely need say that the faith of which Paul speaks so much as being essential to salvation was no “dead” faith, but operative, “working through love,” and bringing forth all the fruits of righteousness. If we are justified by faith solely, we are not justified by a faith which is or remains solitary. Justification is apart from works, but faith is not. Were it otherwise, faith would be inoperative, dead—in fact, no faith at all. Paul’s faith was a deeply seated, a deeply earnest, an intensely active and operative principle, moving his whole being toward Christ and Christian duty. With his whole heart, as we believe, he would have subscribed to the truth of F. W. Robertson’s statement that “Faith alone justifies; but not the faith which is alone,” adding simply this, that the faith last spoken of did not deserve the name of faith. The Confession of Faith adopted by our Puritan Fathers at a synod held at Cambridge, 1648,

declares that “Faith thus receiving and resting on Christ and his righteousness is the alone instrument of justification; yet it is not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love.” According to Paul’s doctrinal scheme, believers are created in Christ Jesus for good works, and are to be zealous of good works; and he exhorts them to be careful to maintain good works, and to be rich in good works. (Eph. 2: 10; Titus 2: 14; 3: 14; 1 Tim. 6: 18.) Nor did the faith which Luther advocated ignore good works. He says: “It is as impossible to separate works from faith as to separate heat and light from fire.” Yet much abuse was heaped upon him by his opponents for his translation of this verse: “So now we hold that a man is justified, without the works of the law, *only* through faith” (*allein* durch den Glauben—*sola fide*, whence comes the epithet, Solifidians). The meaning is in the text, but a translation did not require its express statement.]

29, 30. Is he the God of the Jews only? is he not also of the Gentiles? [This query is designed to confirm the principle, stated in the last verse, that no man is justified by works of the law. The Gentiles have no such law as the Jews, and if one is justified before God only by works of law, then is God the God of the Jews only. **Seeing it is one God**, or, as rendered in the Revised Version, “If so be that God is one.” This supposes a unity of dispensation. See Ellicott on Gal. 2: 5. The words ‘Jews’ and ‘Gentiles’ are without the article in the original, since, as proper names, the Greek does not require it.] **The circumcision—and uncircumcision**—that is the Jews and the Gentiles. **Shall justify.** The future is used here, not with reference to the day of judgment, but by a common idiom of most languages, to express a permanent purpose, or habit. The difference between the expressions **by faith** (or, more literally, *from faith*)

31 Do we then make void the law through faith? God forbid: yea, we establish the law.

31 Do we then make ¹ the law of none effect ² through faith? God forbid: nay, we establish the law.

1 Or, law. . . . 2 Or, through the faith.

and **through** (*the*) *faith*,¹ does not seem to have any doctrinal significance. In ver. 28, *faith* stands in the Greek text without any preposition, but in a form which indicates that it is the instrumental cause, the "*sine quâ non*," of justification—the three forms of expression are equivalent. [It is not unnatural for writers to vary the choice of nearly synonymous words merely for the sake of variety, and this appears to have been often the case with Paul. See Winer, § 50. De Wette, however, makes the *from* denote the objective *ground*, and *through*, the subjective *medium*. In the one case justification is represented, as a result of faith, or resulting from faith, and in the other as resulting by means of faith—faith being thus represented as a source and as a means. (Winer, p. 411.) Some have conjectured that *from* more appropriately refers to the Jews, members of the Commonwealth of Israel, while *through* relates to the admission of Gentile strangers. Yet *from* is used of Gentiles. (9: 30; Gal. 3: 8.) Calvin finds in this interchange of prepositions a delicate irony: "If any one wishes to have a difference made between the Gentile and the Jew, let him take this—that the one obtains righteousness *by* faith, and the other *through* faith," which, in our opinion, would be something like a "quip, or merry turn," which Cowper said could not be found in Paul's writings.]

31. Do we then make void the law through faith? [This law, according to De Wette (and Meyer), is "the Mosaic law which demands works." The word "make void" (*καταργέω*, the root of which is *α-έργος*, *not working, inoperative, hence, powerless*) is a favorite with Paul, being used in his epistles twenty-five times, and found only twice elsewhere. See also comments on 6: 6. For some other specially Pauline words and phrases, see notes on Acts 20: 35. Paul's doctrine of a righteousness apart from law, a justification apart from works (see ver. 21, 28), would naturally give rise to the idea that he nullified the law through faith.] The statement **we establish the law** admits of two explanations. 1.

We establish or confirm the law by the foregoing doctrine of faith as the indispensable condition of justification, because this doctrine effectually secures the fulfillment of the law. This truth, constantly affirmed or assumed in the Scriptures, is, formally and elaborately proved in chapters 6, 7 and 8 of this Epistle. 2. We establish, or confirm the law, by our doctrine of justification by faith, because this way of justification agrees with the teaching of the law—that is, of the Old Testament. ["The principle of justifying faith is pointed out in the law itself," (De Wette.) "Justification by the grace of God through faith is already taught in the law." (Meyer.)] This has already been intimated in ver. 21, "witnessed by the law and the prophets;" and this the apostle immediately proceeds to show, in the next chapter, from the instances of Abraham and David. We conclude, therefore, that this latter explanation, as being more in agreement with the context, is what the apostle means by **we establish the law**. [In illustration of the truth of the apostle's assertion, Bishop Wordsworth adduces the following considerations—namely, the doctrine of justification is grounded on the testimony of the law that all are under sin; the sacrifice of Christ on the cross was pre-announced by the passover and other sacrifices of the law; the law reveals God as a just Judge who needs an adequate propitiation for sin; the death of Christ is such a propitiation; Christ has by his perfect obedience to the law, both in doing and suffering, established its moral dignity, etc., etc. According to Godet, Paul has shown that the teaching opposite to his would overturn the law "by keeping up the vainglory of man which the law was meant to destroy, and by violating monotheism on which it is based." Calvin says: "Where there is a coming to Christ there is first found in him the perfect righteousness of the law, which becomes ours by imputation, and then there is sanctification, by which our hearts are prepared to keep the law, which, indeed, is imperfectly done—but there is an aiming at the work. Similar is

¹ The article before the second *faith*, Prof. Boise says, "seems to point to the fact that the word had just been

mentioned, and that *the faith* was the same in each case."—(F.)

CHAPTER IV.

WHAT shall we say then that Abraham our father, as pertaining to the flesh, hath found?
 2 For if Abraham were justified by works, he hath whereof to glory; but not before God.

1 What then shall we say ¹ that Abraham, our fore-
 2 father ² hath found according to the flesh? For if
 Abraham was justified ³ by works, he hath whereof

1 Some ancient authorities read of Abraham, our forefather according to the flesh? 2, Or, according to the flesh, hath found? 3 Gr. out of.

the case with ceremonies. . . . Viewed in themselves they are vain and shadowy images, and then only do they attain anything real and solid, when their end is regarded. In this, then, consists their chief confirmation when they have obtained their accomplishment in Christ."] The expression **God forbid** is explained in the note on ver. 4.

Ch. 4: [Justification by faith through grace, illustrated by examples from the Old Testament Scriptures.]

1. What shall we say then. What, then, if such be the way of justification, shall we say of the righteous men who lived under the Old Testament Dispensation? What has our forefather Abraham gained by the fleshly rite if justification is by faith? [De Wette gives this paraphrase: What, now (if, as ye Jews suppose, all depends upon works of law), shall we say that Abraham has obtained (namely, for his justification) according to the flesh? The Jews evidently supposed that Abraham obtained from his works justification before God, and hence had cause for glorying before God and man. The apostle, in what follows, seems to concede that if Abraham obtained from his own labor aught for justification, he had in this some ground for glorying, but denies that the justification thus supposedly obtained furnished any ground of glorying before God, and thus, in effect, denies that he was justified by works. Dr. Hodge thinks this chapter would have opened differently if the establishing of the law consisted merely in showing that the Old Testament Scriptures, by the examples of Abraham and David, taught the faith method of justification, or justification by grace.] The words **as pertaining to the flesh** should probably be connected with the verb **hath found** rather than with the words **our father** (or, *our forefather*, as it is in the most ancient manuscripts). These words, 'as pertaining to the flesh,' would seem superfluous and unmeaning when connected [as in the Canterbury Re-

vision] with Abraham, but have a very pertinent sense' as connected with the verb. 'Hath found' is the more literal, but *hath gained* expresses the idea more clearly, and is justified by the use of the same verb in Heb. 9:12, where it is translated "obtained." [The meaning of the Greek expression translated 'as pertaining to the flesh' would be represented more exactly in this place by the phrase, "by way of the flesh," or, "in virtue of the flesh." Compare Matt. 19:3; 1 Cor. 3:10; 2 Thess. 1:12; 2 Tim. 1:9; Rom. 4:16. And 'the flesh' is here used as equivalent to the natural man, who works by and for himself, and as the antithesis of grace and the spirit of God. "What, then, shall we say that Abraham attained by virtue of the flesh?" (A. H.) [Westcott and Hort, and the English Revisers in the margin, omit the verb 'hath found.' It should, without doubt, be retained, as the *for* of the next sentence seems to refer to it or to its answer.]

2. For if Abraham were justified by works, he hath whereof to glory. There is an appearance of inexactness, or want of perfect congruity, in the use of the *tenses* here, which does not belong to the original. 'If he *were* justified by works, he *would have* whereof to glory' (or ground of boasting), would be the more exact and regular construction; or, 'if he *was* justified by works, he *has* whereof to glory.' This last is, in fact, the precise form of the original sentence. [Prof. Stuart thinks the use of the present instead of the imperfect (είχε with ἄν) "shows a design on the part of the writer to say, not only that Abraham *would have had* ground of glorying, in case of perfect obedience, but that the same would have continued down to the then present time."] We naturally expect here an answer to the question of the preceding verse, but the apostle seems to have regarded the true answer, "nothing at all" (so far as relates to justification), as so plain that it did not need to be stated. The 'for' assumes this answer: Abraham certainly gained no

3 For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness.

3 to glory: but not toward God. For what saith the scripture? And Abraham believed God, and it was

advantage in respect to his justification, by circumcision or any other work, 'for,' if he had, he would have ground of boasting before God, which he has not. [Godet thinks this verse gives the reason for putting the above question. The phrase 'by works' throws light on the phrase, 'pertaining to the flesh.' These 'works' pertain to the flesh, since they proceed not from the spirit or the spiritual element of faith. The reference to circumcision is excluded by the plural 'works.' (De Wette.)]

'Whereof to glory.' The noun so translated is only another form of the same word translated *boasting* in chapter 3: 27. There the *act* of boasting is meant; here it is *matter* of boasting, or something to boast of. The apostle carefully observes the nice distinction between the two forms of the word. [The final clause **but not before God** is regarded by interpreters as one of special difficulty. It is understood by the Greek expositors—Chrysostom, Ecumenius, Theophylact, and Theodoret—as meaning that if Abraham had performed all the good works required by the law, he would have had ground for glorying in himself or in his own righteousness, but not in respect to God or what God had done for him. This interpretation is adopted by Meyer and Tholuck, but opposed by Philippi, on the ground that "this was precisely what the Jews maintained." But did the Jews maintain this? Did they not think themselves to be the favorites of heaven, and believe that God had given them the law by which they might work out their own salvation? Did they not think that they had ground for boasting in respect to God, even though they supposed themselves to be justified by works? Just this Paul denies. If Abraham was justified by works, he has ground for boasting in respect to himself, but not in respect to God. (A. H.)] [Meyer, as above intimated, follows the interpretation of the Greek expositors, thus: "Assuming that Abraham has been justified by works, he has cause for boasting—namely, that he has attained righteousness through his actions; but he has not this ground of boasting with respect to God (as if his justification were the *divine* act), since, in the case supposed, it is not God to

whom he owes the justification, but, on the contrary, he has himself earned it." The Five Clergymen put a period after boasting, and give this rendering: 'But he hath none before God: for what saith the Scripture?']

3. For what saith the Scripture?

[The interrogative form gives force and vigor to the passage cited. (10: 8; 11: 4.) The 'for' here confirms the last clause of ver. 2. That he has no ground to boast is certain; 'for' the Scripture says, etc. The passage here quoted is found in Gen. 15: 6. The Scripture says that *faith*, and not works, was counted to Abraham for righteousness. This passage (found for substance in 1 Macc. 2: 52) is cited almost verbatim from the Septuagint. See also Gal. 3: 6. In the Hebrew it reads: 'And he (Jehovah) counted it to him for righteousness.' Even in Abraham's believing God, as Meyer remarks, Paul has rightly discerned nothing substantially different from the Christian *faith*, since his faith had reference to the divine *promise*, and indeed, to *the* promise which he recognized as that which embraced in it the future Messiah. (John 8: 56.) "Faith," says Philippi, "does not justify man before God on account of its subjective character, a view which must be described as falling back to the legal standpoint, but it justifies man only on account of its object and import, which is no other than Christ, or God's forgiving grace in Christ. Even Abraham knew and in faith embraced the promise of this grace (see John 8: 56), and this faith was reckoned to him for righteousness." "It (faith) means believing, not, however, as a virtuous exercise of the mind, which God consented to accept instead of perfect obedience, but as having respect to the promised Messiah, and so to his righteousness as the ground of acceptance." (Andrew Fuller.)

"The meaning of the phrase: counted for righteousness, or to accept and treat as righteous, is here very plain. It signifies gratuitous or unmerited justification on the grounds already explained. By the apostle's own explanation in the context, this justification is one which is 'according to grace' (ver. 24) and 'apart from works.' (ver. 6.) While faith, or belief, then, is absolutely necessary

4 Now to him that worketh is the reward not reckoned of grace, but of debt.

5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

4 reckoned unto him for righteousness. Now to him that worketh, the reward is not reckoned as of 5 grace, but as of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his

in order to prepare a man to become the proper subject of the gratuitous justification which the gospel proffers; while without faith he cannot be justified; yet faith is not in any *legal* sense the meritorious ground of justification, nor does the promise attached to it imply a reward of *merit*, but only of grace." (Prof. Stuart.) Abraham showed his faith in God by leaving his own country at God's command; by believing God's promise, that he should have a numerous posterity, when the child of promise was not born, though he was about a hundred years old; and by giving that promised child as a sacrifice at the command of God. Compare Heb. 11: 8, 9, 12, 17-19. The apostle selects the second of the above instances for particular development in the context, (ver. 17-22); and, indeed, this was the exemplification of Abraham's faith specially referred to in the passage of Genesis, which he quotes. **It was counted unto him for righteousness:** 'it'—that is, his *believing* God, his faith. ["If the gospel of St. Matthew fitly opens the whole evangelical record by connecting it with the former Scriptures, so also for the same reason does this great Epistle open the doctrinal series: for what the one does in respect of fact the other does in respect of doctrine, justifying throughout the intimation with which it opens, that the gospel will here be treated as that 'which God had promised before by his prophets in the Holy Scriptures.' In the constant references and in the whole line of argument, we see the illustrious genealogy and lineal descent of the Christian doctrine of justification by faith, traced, like that of Jesus himself, from Abraham and David, and vindicated by the witness of the Law and the Prophets; so that we enter on the final exposition of the truth with a settled sense that in all the successive stages of its revelation the truth has still been one." (Bernard's "Progress of Doctrine in the New Testament," p. 167.) De Wette says: "When the apostle in this way unites the climax of religious development with the historical

point of beginning—for the developing series commenced with Abraham—he gives evidence of great historical insight."]

4. To confirm what he had already said in regard to Abraham's justification, he now shows that faith excludes works, as a ground of justification, inasmuch as they proceed from antagonistic principles, the former coming under the principle of *grace* [favor freely shown to the undeserving], and the latter under the principle of *merit*. It is no *favor* to give a man what he has *earned* or deserved. **Now to him that worketh** [Luther: "is occupied with works"]—that is, to him that earns wages by work. [The supposition here is that he does his work perfectly.] **Is the reward not reckoned of grace** (that is, *as a favor*) **but of** (or, *is paid as a*) **debt**. ['The reward'; as the noun has here the article, it is equivalent to the deserved reward. The word for debt is used by Paul only here. There is a sense in which it could be said that God would not owe us anything, even if we had done all "the things that were commanded." (Luk. 17: 10.) It is because we are all undeserving, and can strictly claim nothing as a debt, that God in his sovereignty can justly give to the one hour laborer the same as to him who has borne the burden and heat of the day. (Matt. 20: 12.)¹ "The merit of a creature before the Creator is *partial*. It is founded upon a promise or covenant, and not upon the original relation between the finite and the Infinite." (Shedd.)]

5. **But to him that worketh not**—that is, that does not earn anything by working [does not merit anything by full and perfect obedience, consequently, does not work for hire or reward. "By 'working not,' the apostle did not mean a wicked inaction, but a renunciation of works as the ground of acceptance with God." (A. Fuller.)² **The ungodly** [literally, 'the non-worshiper,' but used here in a more general sense], the natural state of all men, even Abraham not excepted. Compare 5: 6. It is utterly im-

¹ Trench remarks that this parable of the laborers in the vineyard "might justly be entitled: On the nature of rewards in the kingdom of God—the whole finding an instructive commentary in Rom. 4: 1-4."—(F.)

² The apostle, referring here to a *supposed* class, uses the subjective negative μή.

possible to *combine* faith and works, grace and merit, as joint and co-ordinate conditions of salvation. They will not amalgamate. Compare 11: 6. On the Romish (or any other) theory of justification by *inc wrought* righteousness, there can be no intelligent ground of *assurance* of salvation for any man in this world. [On the word 'ungodly,' Meyer thus remarks: "It is not even to be weakened as equivalent to *unrighteous*, but has been purposely selected (compare 5: 6) in order to set forth the saving power of faith by as strong a contrast as possible to 'him that justifieth.'" The 'justifieth' explains the 'righteousness' which God imparts to the penitent believer. When God justifies an ungodly man, he does not justify his ungodly deeds, but he forgives him, being penitent, acquits him of deserved punishment, and restores him to favor. Though "justification respects a man as ungodly" (Edwards), yet it cannot be truly said that God justifies the ungodly man as such or remaining such, only so far as a penitent believer may in himself ever be regarded as sinful and deserving of condemnation. Jehovah will not justify the wicked (Ex. 23: 7)—that is, those who are determinedly such. Fuller says: "Saving faith, or faith that worketh by love, is necessary to justification, not as being the ground of our acceptance with God, not as a virtue of which justification is the reward, but as that without which we could not be united to a living Redeemer." And again: "Faith justifies not in respect of the act of believing, but of the righteousness on which it terminates." Prof. Stuart rightly enough remarks that "in all cases of *logizomai* (to reckon or impute) as applied to Abraham's faith, or that of others who follow his example, it is only *his* or *their* own faith which is counted for righteousness." But may we not find a gratuitous imputation in Abraham's case and in ours, in that a faith which viewed subjectively was not in the sight of God a perfect righteousness, was yet through grace and on account of the object of faith accepted for righteousness? Even the Christian's faith, which is in essence only the renunciation of all merit, and is but im-

perfect at best, is not in itself meritorious; and if this faith is reckoned for righteousness the objective ground of such gracious imputation is the righteousness of Christ. See Meyer's note on 4: 4, 5.¹

"It is not in any wise on account of any excellency or value there is in faith that it appears in the sight of God a meet thing that he that believes should have this benefit of Christ assigned to him, but purely from the relation faith has to the person in whom this benefit is to be had, or as it unites to that Mediator in and by whom we are justified." (Edwards' "Justification by Faith Alone.") It is said that the parallel between Abraham and the Christian believer is not complete, *faith* being imputed to Abraham for righteousness; while Christ's righteousness—or, as Canon Evans of the "Bible Commentary" (1 Cor. 1: 30) would have it, the "righteousness of God the Father"—is imputed to the penitent sinner by faith. Again, if the righteousness of God is "*by* faith," then faith itself cannot be that righteousness. We answer that this faith, nevertheless, can through grace, and in view of Christ's merits, be reckoned for righteousness. And if faith in Christ as a condition (not the ground) of justification makes us righteous in God's sight, it is no contradiction to say that faith is reckoned to us for righteousness, and that this righteousness becomes ours through faith. Though "the Bible never says 'faith justifies'" (Schaff), yet we have the substantial equivalent of this, not only in the phrase, justified by faith, but in the expression, faith is reckoned for righteousness, which means that we are regarded and treated as righteous through faith in the Redeemer. See in 4: 5, 6, 9, 11, the frequent interchange of the expression, the imputation of faith for righteousness, and the imputation of righteousness to the believer. To reckon one's faith for righteousness is but another expression for imputing righteousness according to grace and without works (4: 5, 6, 16); and the imputing of Christ's righteousness to the believer simply denotes that "his perfect obedience is reckoned to our account, so that we have the benefit of it as though we performed it ourselves." (Edwards.) The faith which

¹ In Meyer's opinion, it is our subjective faith which is imputed for righteousness, yet "The merit of Christ always remains the meritorious cause to which we are indebted for the imputation of our faith."—(F.)

is reckoned for righteousness unites us to Christ, puts us, as it were, *in* Christ, God's well-beloved Son, so that God looks upon us, not as in our naked selves, but as in Christ, and thus regards us as sons and as righteous in and on account of Christ's righteousness. Philippi says: "The imputation of *faith* is of itself identical with the imputation of righteousness by grace. With Paul faith is always in the act of justification, the opposite of works and the correlative notion to grace. (1:6.) Hence, with good reason, the evangelical church has explained the expression, 'faith is reckoned as righteousness'—seeing that this is done by grace for the sake of Christ's righteousness—as equivalent to the proposition: 'Christ's righteousness is reckoned to the believer as righteousness.'" Christ thus becomes the end or aim of the law for righteousness to the believer, and in him we become the righteousness of God. But the Scriptures do not in explicit phrase speak of imputing Christ's righteousness to the believer, and probably nearly all that is meant by this expression is that we, believing and trusting in him, are justified and saved through and on the ground of the merits of his righteousness. "Imputed righteousness is Christ's righteousness in the sense that it is the fruit and purchase of his work in the flesh," (Quotation in "Bible Commentary.") Of course, the righteousness of Christ cannot be actually communicated to us. It is, as Tuckney remarks, "proper to himself, and is as inseparable from him and as incommunicable to others as any other attribute of a thing or its essence itself." When Christ was made sin for us, he suffered for our transgressions, and was himself treated as a transgressor, but was not himself a sinner. He died the *just* for the unjust. "Debts are transferable, but crimes are not." (A. Fuller.) So by our union with Christ, and by virtue of his righteousness, we, though imperfect, are accepted as righteous. In Christ "we are 'made righteousness,' *as if* we had not sinned at all." (Charnock.) "The righteousness is still in

Christ, not in us, even when we are made partakers of the benefit of it." (Bunyan.) "Obedience itself may be and is imputed, while its effects only are imparted and consequently received." (A. Fuller.)¹ In regard to the question, whether the Scriptures impute that to a person which he himself does not possess, we will quote Prof. Cremer's remarks relating to the justification of Abraham. In the expression 'to impute for,' etc., as here used, "the actual fact," he says, "is not taken into account; the opposite rather is assumed, and according to this is the relationship or treatment regulated. That is transferred to the subject in question and imputed to him, which in and for itself does not belong to him; . . . something is imputed to the person *per substitutionem*. The object in question supplies the place of that for which it answers; it is substituted for it. That this is the apostle's thought is clear from Rom. 4: 4, where the imputing of ver. 3 is distinctly described as imputing according to grace."² If this were not an imputing according to grace, a reckoning by substitution, the statement at the end should have been: His righteousness was imputed, etc. But faith is now put in the place of righteousness. Compare ver. 6, 'to whom God imputeth the righteousness without works,' which, according to ver. 8, denotes the forgiveness of sins. Thus this imputing by substitution, or according to grace, is a technical term for the justifying act of God." Similarly, Dr. Weiss: "God reserves it to himself to appoint a condition under which he justifies the sinner. This condition is faith. . . . Accordingly, the act of justification can also be described as that faith is reckoned by God as righteousness. This is a pure act of divine grace, for whatever faith may be, it is by no means righteousness in the original sense (in the sense of fulfilling the law), and God, accordingly, out of grace reckons something for righteousness which is not righteousness in itself, and on the ground of which he did not, therefore, need to justify:"]

¹ See Andrew Fuller's "Three Conversations [between Peter, James, and John] (Booth, Fuller, and Ryland) on Imputation, Substitution, and Particular Redemption."—(F.)

² As Prof. Shedd remarks: We never read of sin

being imputed to men gratuitously, by way of favor, without works, or according to God's good pleasure. "The imputation of sin, both original and actual, is according to debt only." So eternal life is a free gift, but eternal death is "wages."—(F.)

6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

7 *Saying*, Blessed are they whose iniquities are forgiven, and whose sins are covered.

8 Blessed is the man to whom the Lord will not impute sin.

6 faith is reckoned for righteousness. Even as David also pronounceth blessing upon the man, unto whom God reckoneth righteousness apart from works,

7 *Saying*, Blessed are they whose iniquities are forgiven, And whose sins are covered.

8 Blessed is the man to whom the Lord will not reckon sin.

6. Even as David also. The case of David, too, though not strictly co-ordinate with that of Abraham, as there is no mention made of faith, is pertinent in this respect, that David speaks of *free remission*, which is tantamount to justification; for there is no negative and neutral position midway between condemnation and justification. ["The appeal to David next after Abraham was peculiarly apposite, because Christ was and was called a Son of David, and to David next to Abraham the most definite promise of the Messiah had been given." (Philippi.)] **Describeth the blessedness of the man.** More literally, *speaks, or pronounces, the felicitation of the man*. ["Even as David also declareth the man blessed." ("The Five Clergymen.")] The verb here used hardly means to *describe*: it is the word commonly translated "to say," the same that is used in ver. 3: "what *saith* the Scripture." Neither is the noun used here the one properly equivalent to our word "blessedness"; instead of being derived directly from the adjective so often translated "blessed" or "happy," it is derived from it indirectly, through an intermediate verb, which means "to felicitate," or "pronounce happy." This is the verb which in Luke 1: 48 is translated "to call blessed," and in James 5: 11 "to count happy." These are the only places in the New Testament where it is used; and the noun here translated 'blessedness,' like the English word, is used in only one other place besides ver. 6 and 9 of this chapter—namely, in Gal. 4: 15. The meaning, then, is not to *describe* the blessedness, but to utter or pronounce the felicitation, or the happiness; and this is precisely what David does in the passage quoted. **Unto whom God imputeth righteousness without works.** This imputation of 'righteous-

ness without works' [that is, without the merit of works], though not *expressed* in the passage quoted, is clearly *implied*; for free forgiveness, and non-imputation of sin, is gratuitous justification. [Paul has nowhere used the precise phrase: God imputes to us the righteousness of Christ apart from works, but it amounts to the same thing when he speaks of the righteousness of God which shall be ours through faith in Jesus Christ; when he asserts that we are justified gratuitously and by grace through the redemption which is in Christ Jesus; that "justification of life" is through the righteous act and obedience of the second Adam; that our faith in Christ, through which we are justified, is imputed to us for righteousness; that Christ is the end of the law for righteousness; that he is made unto us righteousness; and that we become the righteousness of God in him. See 1 Cor. 1: 30; 2 Cor. 5: 21. Meyer gives this as the equivalent of the last two references—namely, "by means of faith we, through the death of Christ, have been justified before God," and "In his atoning death our justification is grounded." This we may regard as imputed righteousness.]

7, 8. Blessed are they, etc. [More literally: *happy (are they) whose iniquities are (were) forgiven, and whose sins are (were) covered.*] The forgiveness is here represented as prior to and causative of the happiness experienced.¹ These expressions are found in Ps. 32: 1, 2. Our English translation of the P-salm agrees more exactly with the Hebrew than the version of the Seventy here [exactly] quoted does, in that it employs, like the Hebrew, three different words to express sin. In this triple felicitation, sin is viewed as a wrong against God (transgression) which needs to be *forgiven*,

¹The Revised Version renders both verbs in the present tense, as though they were gnomic aorists. The intensive double negative, οὐ μὴ, is generally used, as here, with the subjunctive aorist, and regularly re-

fers to the future, to what in *no wise* will or should take place. (Winer, p. 505.) The Greek subjunctive has in itself a look toward the future.—(F.)

9 *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

11 And he received the sign of circumcision, a seal

9 Is this blessing then pronounced upon the circumcision, or upon the uncircumcision also? for we say, To Abraham his faith was reckoned for righteousness. How then was it reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision; and he received the sign of circumcision, a seal of the righteousness of

as a loathsome thing (sin) which needs to be covered,¹ and as a crime (iniquity) which needs to be avenged unless some satisfaction is rendered to justice; or, to express substantially the same distinctions more briefly, sin is represented as an offense against God's majesty, his purity, and his justice. This confirmation of the law through faith (3: 31), in ver. 1-8, derives peculiar force from the character of the two persons whom the apostle selects as illustrations. *Abraham* was the great progenitor of their race, whom they proudly called their father, and on whom their own Scriptures had bestowed the peculiar honor of being styled 'the friend of God.' (2 Chron. 20: 7; Isa. 41: 8.) Compare James 2: 23. *David* was their mighty king, the most distinguished ancestor and type of the Messiah, the man after God's own heart. (1 Sam. 13: 14.) Compare Acts 13: 22. If these two most renowned of their ancestors, who had so much to glory of, renounced all pretense of merit by works, and were justified before God solely by faith, what higher confirmation of the apostle's doctrine could be needed? Surely they could not claim to surpass these worthies in merit, nor hope to succeed where these had failed. [In these words of David we have, as Godet remarks, the negative side of justification, the evil which it removes; while in regard to Abraham it was only the positive side which was under treatment, the blessing it confers. Thus it is that the two passages complete one another.]

9. *Cometh this blessedness* (or, *felicitation*) *then*, etc. [An inference from ver. 3-9 in the form of an inquiry.] The apostle blends the two examples intimately together, and with good reasons, for Abraham was unquestionably included in the blessing pronounced by David, and David was no less unquestionably included among those justified by faith apart from works. Yet as the case of Abraham was best adapted to the apostle's purpose, partly on account of the form of

expression here again quoted, and partly on account of the *date* of his circumcision, he selects the example of Abraham for fuller development in what follows. It will be observed that the words 'cometh' and 'only' are supplied by the translators. The simple verb *is* might answer instead of the first [but the "is pronounced" of the Revised Version is still better; see ver. 6], and the second is clearly implied in the word 'also' after 'uncircumcision.' **For we say.** This expression implies an affirmative answer to the last clause of the question—"yes, upon the uncircumcision, also"—as is fully expressed in the similar case in 3: 29. Thus the 'for' introduces the *proof* of that implied affirmative. [**We say that faith.** The article is connected with 'faith' in the Greek, and is here equivalent to *his* faith.]

10. **How was it then reckoned?** In what condition, then, was he when it was so reckoned, circumcised or uncircumcised? From Gen. 15: 6; 16: 1-4, 16, it appears that Abraham was said to have been justified by faith some months, at least, before the birth of Ishmael, and that he was eighty-six years old when Ishmael was born; and from Gen. 17: 24, that he was ninety-nine years old when he was circumcised. His "faith was reckoned to him for righteousness," therefore at least thirteen or fourteen years ["perhaps as much as twenty-five" (Alford)] *before* he received the sign of circumcision. ["Circumcision was so little the ground of justification that it was rather the consequence of it." (De Wette.) "Abraham's righteousness through faith was attained when as yet there was no distinction between circumcised and uncircumcised, and to this mode of becoming just before God, independent of external conditions, Christianity, by its righteousness from faith, leads back again and continues it." (Meyer.)]

11. **The sign of circumcision.** This is what is called the genitive of apposition, when two words thus connected by 'of' relate to

¹ In the Old Testament God is often spoken of as covering sins, but this (quotation) is the only instance mentioned in the New Testament. Augustine says:

"If God covered sins he was unwilling to observe them, and if unwilling to observe he was unwilling to punish."—(F.)

of the righteousness of the faith which *he had yet being* | the faith which he had while he was in uncircumci-

the same thing: He received circumcision as a sign. See other examples of the same nature in 2 Cor. 1:22; 5:5; Eph. 6:14, etc. [Meyer thinks that with this sense the word 'sign' should have the article. His interpretation is: "A sign which took place through circumcision," the genitive defining the sign more precisely. Winer and De Wette regard it as simply genitive of apposition, like the phrase: Cities of Sodom and Gomorrah. (2 Peter 2:6.) On the absence of the article before the word 'sign,' see 2:6.] **A seal of the righteousness of the faith.** Setting the seal to a document is the final act of its confirmation. So circumcision is represented as a token or seal of God's covenant with Abraham. (Gen. 17:11.) [The word seal in connection with circumcision is used by Paul alone, and only in this place. In Genesis, circumcision is called the token of the covenant between God and Abraham. Regarded as a "seal," it seems designed to certify the reality and worth of Abraham's faith-righteousness. It has nothing to do directly with attesting or confirming the righteousness of the faith of any other individual. If every circumcised Jew who has lived from the days of Abraham until the present time were destitute of the righteousness of faith, still the sign they bore in their flesh would be a "seal of the righteousness of the faith which Abraham had while he was in uncircumcision." Dr. Hodge says that "all the Jews were professors of the true religion, and constituted the visible church, in which, by divine appointment, their children were included. This is the broad and enduring basis of infant church membership." We grant that this argument from circumcision will ever be the principal one for infant baptism. But how silent the apostle is as to the virtual transference of this chief rite of Judaism into the pale of Christianity! Was it because of the severity of his contest with Jewish legalism, which specially centred itself around this rite? Yet how easily he might have allayed—certainly to a great extent—the animosities and prejudices of these zealots for circumcision had he at once and plainly assured them that infant baptism, by divine appointment, was to take the place of circumcision. Let us consider,

for a moment, how in this country infant baptism (of females as well as males) would be paralleled with Jewish circumcision. First, and most essential of all, we must have an eminently pious forefather—a righteous, national founder. We have a Washington, who was, at least, remarkable for his unselfishness and his integrity, willing to become an humble, private citizen after winning the laurels of a great conqueror, which would seemingly entitle him to become the nation's perpetual dictator. God, for his great integrity, makes a special covenant with him and with his people, assuring him that he should be the father of a mighty nation, and that He would be in a special manner a God to him and to them forever. In token of this covenant, he bids Washington baptize himself, and all the children he might have, and all his slaves, and also gives command that henceforth every infant born in the nation should be baptized on the eighth day after its birth, and that every immigrant who wished to become an American citizen should also be baptized; and, finally, that every unbaptized person throughout the land in all coming generations should be cut off from his (or her) people. This would be circumcision-baptism, and our duty as parents in this matter would be very plain. In this kind of baptism we have a "seal" (an invisible one, however) of the rightness of the integrity of Washington before he was baptized, and every citizen of this country, though he be a traitor at heart, yet bears this (invisible) seal of the uprightness of Washington. But is such a national church (?) as this the model for a church of Christ? See further on this subject, chapter 26 of the writer's "Studies on Baptism;" also Dr. Arnold's excellent remarks in Appendix A of this volume.] **Which he had yet being uncircumcised.** The pronoun 'which' here (standing for the equally ambiguous Greek article) may refer to either of the words 'faith' or 'righteousness.' The former reference is the more natural, and seems to be confirmed by the intimate connection between faith and circumcision in the following clause, and also in the next verse. But if the pronoun (or, in Greek, the article) be referred to the word

uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

sion: that he might be the father of all them that believe, though they be in uncircumcision, that righteousness might be reckoned unto them; and the father of circumcision to them who not only are of the circumcision, but who also walk in the steps of that faith of our father Abraham which he had in 13 uncircumcision. For not 'through the law was the

1 Or, through law.

'righteousness,' which *Alford* prefers, as more relevant to the apostle's argument, then the article before the word 'faith' should be canceled, and we should read: *A seal of the righteousness of faith* [equivalent here to *faith righteousness*] which he had yet being uncircumcised. The former construction (defended by *De Wette* and *Meyer*) is, however, preferred. **That he might be the father,** etc. [*In order that he might be*, etc. The present infinitive, in order to be, or, to his being, is best rendered by the auxiliary 'might,' though the present, 'may be' would well express its force. *Prof. Boise* remarks that the placing the subject directly after the infinitive instead of before it is especially frequent in the New Testament. *Ecumenius* observes that "as those in uncircumcision have not Abraham for their father, for the sole reason that he believed in an uncircumcised state, unless they are also imitators of his faith, so neither without this condition shall they of the circumcision have him for their father from the mere circumstance of his having been circumcised."] The fact that Abraham was declared to be justified by faith before he was circumcised gives believing Gentiles an equal title with believing Jews to be called his children, and to inherit, as his spiritual heirs, justification by faith. [The full force of the original is: Abraham received this sign and seal, *in order that* (by divine arrangement and purpose) he might be the father of all who believe through (in a state of) uncircumcision. Compare 2:27. The final 'that' is probably to be connected with believing, thus: Of all them who are believing, . . . in order that righteousness might be reckoned unto them. The *spiritual* fatherhood of Abraham is referred to by John the Baptist and by Christ himself. (*Mat.* 3:9; *Luke* 3:8; *John* 8:39.) The whole life of this "father of believers," says *Tholuck*, "displayed an extraordinary strength of faith. . . . On account of this persevering faith, he is highly extolled

even among the Jews (*1 Macc.* 2:52, '*Philo de Abrahamo.*'")]

12. **And (that he might be,** is to be supplied from ver. 11) **the father of circumcision** (not to all the circumcised, but only) **to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.** All seems plain here; but there is a grammatical difficulty in the original, arising from the article preceding the participle in the clause translated, 'but who also walk,' etc. We should be obliged, in strict accuracy, to translate as follows: to them who are not of the circumcision only, but also *them* who walk, etc. Some meet this difficulty by saying that Paul wrote inaccurately here through negligence, others by supposing that the text has been corrupted in transcribing, of which there is no documentary evidence. We leave the difficulty with only this remark, that there is no reasonable doubt that our English translation expresses with substantial accuracy, the apostle's thought.¹ [*Godet* thinks to avoid the difficulty by rendering the first article (*οτις*) as a pronoun, and the second as a definite article—thus: those who are not only of the circumcision, but who *are also*, at the same time *the* (individuals) or the walkers, etc. The application of the term *walking* to moral conduct is quite a peculiarity with Paul. See notes on 6:4. 'Steps' is in the dative of *norm.* or rule. (*Buttmann*: manner.) Literally, it reads: *those walking in (or by) the footsteps of the in-uncircumcision-faith of our father Abraham.* "Hence," says *Godet*, "it follows that it is not, properly speaking, for the Gentile believers to enter by the gate of the Jews, but for Jewish believers to enter by the gate of the Gentiles." "If these apostolic propositions," says *Dr. J. B. Thomas*, in his "Mould of Doctrines," p. 82, "be not seen at once clearly to obliterate the foundations of the national, the hereditary, and the sacramental theories of the church, it

¹ See Appendix A.

13 For the promise, that he should be the heir of the world, *was not* to Abraham, or to his seed, through the law, but through the righteousness of faith.

14 For if they which are of the law *be* heirs, faith is made void, and the promise made of none effect.

15 Because the law worketh wrath: for where no law is, *there is* no transgression.

promise to Abraham or to his seed, that he should be heir of the world, but through the righteousness of faith. For if they who are of the law be heirs, faith is made void, and the promise is made void of none effect; for the law worketh wrath; but

would be vain to seek further to elaborate or emphasize them.'']

13. If those who believe are Abraham's seed, then his promised inheritance is theirs. **The promise, that he should be the heir of the world.** We do not read any explicit promise of this sort, as given either to Abraham or to his seed. For 'the heir of the world' is too broad an expression to be limited to the land of Canaan; and, besides this, the land of Canaan was never promised to believing *Gentiles*, who are here plainly reckoned as the seed of Abraham. How, then, are Abraham and his seed the promised heirs of the world? It was promised to Abraham, that his seed should be as the stars of heaven (Gen. 15: 5); that he should be a father of many nations (Gen. 17: 5); that in him and in his seed all nations should be blessed (Gen. 12: 3; 18: 18); believers in Christ are his seed (Rom. 4: 11; Gal. 3: 29); and they shall possess all nations, and shall inherit the world (Dan. 7: 27; Matt. 5: 5; 1 Cor. 3: 22); again, Christ is preeminently the seed of Abraham (Gal. 3: 16); he shall possess all the world (Ps. 2: 7, 8; Dan. 7: 14; Rev. 11: 15). The promise will be verified, therefore, both figuratively and explicitly, in the dominion of all nations given to believers; and literally and explicitly in the dominion of the world given to Christ. The expression 'heir of the world' derives peculiar emphasis from the fact that among the Hebrews things received by inheritance were alone inalienable; hence the frequency with which any firm and perpetual possession is called an inheritance. [The promise—namely, that Abraham should be heir of the world was **not through the law**—that is, it came not through the medium of the law, nor did it rest on the law as its ground. But the promise, like the inheritance, was a gift of grace (Gal. 3: 18), and it was made to Abraham **through** (the medium of) **the righteousness of faith**. The declaration of

Abraham's righteousness through faith is recorded in Gen. 15: 6, but the promise in substance was made to him previously, and was renewed after this time. He had the righteousness of faith before its declaration was made.¹ Philippi thinks that by the use of present tense the inheritance of the world is represented as a present possession to Abraham.]

14. He here makes the supposition which was denied in ver. 13, and shows that its consequence would be of such a nature as to confirm that denial. **If they which (who) are of the law.** [On the force of this *of*, see 2: 8.] If they who rely upon their works are heirs, the covenant of faith is **made void**, is broken; faith *has been emptied* of its significance, and the promise has been virtually abolished. If the heirship is by merit, it can dispense with faith and promise. The apostle uses here very fit and forcible words. [How the promise is made of none effect is told, as De Wette and others think, in the next verse—to wit, "the law which produces wrath excludes grace, and therewith the promise." "With the word *promise* the apostle always associates the notion of the spontaneous, *unconditioned* promise of grace." (Philippi.) The inheritance through promise was bestowed graciously, as a free gift. (Gal. 3: 18.) If inheritance is by the law, then, as Godet says, "it is all over at a stroke both with faith and with the promise; with faith, that is to say, with the hope of that final heritage, since the realization of that expectation would be bound to a condition which sinful man could not execute, the fulfillment of the law, and since faith would thus be deprived of its object; and next, with the promise itself; for, an impossible condition being attached to it, it would thereby be paralyzed in its effects."']

15. **Because the law worketh wrath.** The propriety of the reasoning—'because,' or

¹ The neuter article which heads the clause, 'that he should be the heir,' does not properly belong to the clause as a whole, as in 8: 26, but to the infinitive (com-

pare ver. 16, 18), thus giving the verb greater prominence. The clause stands in apposition with *promise*. —(F.)

16 Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,

rather *for*—is seen in the natural antithesis between *promise* and *law*; the one founded on grace, and the other on justice, the one giving freely, and the other exacting sternly; so that they mutually exclude each other as grounds of inheritance. ‘The law worketh wrath.’ [Of course, then, it cannot confer the inheritance of promise. The law worketh out wrath through its transgression, and hence this wrath is not that of man against God, but that of God visited upon man on account of his transgressions.] **For where no law is.** [*But*, instead of ‘for,’ is the reading adopted by Lachmann, Tischendorf, and Tregelles, according to preponderating evidence. The verse will then read: “But where there is no law, neither is there transgression.” —A. H.] **There is no transgression.** [“Namely, which excites the wrath of God, the Lawgiver.” (Meyer.)] We need not say, with *Beza*, “the reading *ought* to be, ‘where law is, there transgression is’”; but we *may* say that this negative axiom implies, in this connection, the corresponding positive. If there *were* no law, there *could* be no transgression; but there is transgression, as all men know, and so the law may be said to work wrath, which is inseparably linked to transgression. [Elsewhere the apostle describes how sin as a principle (*ἀνομία*) is augmented into “transgression” by the law, which is the “power of sin.” The wrath of God, as stated in 1: 18, seq., is due to the offenses even of the Gentiles who have not the law, but much more heavily must it rest upon those who transgress God’s revealed will. “Thus,” says Philippi, “the divine wrath and the punishment (*κόλασις*) annexed thereto, has its differences of degree.”]

16. Therefore of faith. [‘Therefore’ (*διὰ τοῦτο*), on account of. This usually has reference to something preceding, here to ver. 14, 15, because not from *law*, therefore from *grace*. Alford, however, seems to refer it to a reason which follows.] What is the subject here? What is by faith? The *inheritance*

where there is no law, neither is there transgression. 16 For this cause *it is* of faith, that *it may be* according to grace; to the end that the promise may be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham,

seems to be the most natural subject. **That it might** [through the divine purpose] **be by grace**—which it could not be if of works. [‘Grace’ here denies the meritoriousness, not only of works, but of faith. If believing in Christ, or faith in Christ, is in any sense a work or exercise of the human mind and heart, it is here denied to be the meritorious cause, or ground, of our justification. “Faith,” says Calvin, “we compare to a vessel; for, unless we come empty with the mouth of our soul open to implore the grace of Christ, we cannot receive Christ. Whence it may be inferred that we do not detract from Christ the power of justifying, when we teach that faith receives him before it receives his righteousness. Nevertheless, I cannot admit . . . that faith is Christ; as though an earthen vessel were a treasure because gold is concealed in it. For faith, although intrinsically it is of no dignity or value, justifies us by an application of Christ just as a vessel full of money constitutes a man rich.”] **To the end the promise might be sure to all the seed.** [The apostle here indicates the purpose of divine *grace*. In Paul’s view, as Olshausen remarks, “Everything which depends upon the decision, faithfulness, and constancy of such an irresolute and wavering being as man is extremely uncertain. . . . The blessedness of the man is certain, only because God has promised it and firmly intends it, and he only who believes in this decided will of God has this salvation also wrought in him.”] The emphatic words here are ‘sure,’ in contrast with made void of ver. 14, and ‘all,’ as explained in the following words: not only to Jews, but also to Gentiles, not only to the seed in the natural sense, but also to the seed in the spiritual sense. [Abraham is therefore the spiritual father of all who are spiritually circumcised, of all who are Jews inwardly—that is, of all true believers. (2: 29; Phil. 3: 3.) Christ is the true seed of Abraham to whom the promises were made, the seed through whom all nations of the earth should be

¹ ἐχθρα, enmity (against God), is ascribed by Paul to guilty men, but never ὀργή, wrath (towards God). This, however, is often predicated of God in his relation

toward man. See 1: 18; 2: 5, 8; 3: 5; 5: 9; 9: 22; Eph. 2: 3; 5: 6; Col. 3: 6; 1 Thess. 1: 10; 2: 16; 5: 9, etc.—(F.)

17 (As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were:

18 Who against hope believed in hope, that he might

17 who is the father of us all (as it is written, A father of many nations have I made thee) before him whom he believed, *even* God, who quickeneth the dead, and calleth the things that are not, as though they 18 were. Who in hope believed against hope, to the

blessed, and we, by believing in Christ, and by virtue of a living fellowship with him, thus become sons of Abraham and heirs according to promise.]

17. (As it is written, I have made thee a father of many nations.) This parenthesis confirms the last clause of ver. 16 by quoting Gen. 17: 5 [exactly after the LXX], and so quoting it as to imply not only a comparison, or analogy, between the natural posterity, composed of many nations, and the spiritual posterity, composed of all believers; but so as to imply that the prophecy was directly applicable to the latter. 'I have made thee' [or, *have appointed thee*]. He was already, in God's sight, a 'father of many nations,' though not, in point of fact, until long after. **Before him whom he believed.** This clause is to be connected directly with the closing words of ver. 16, 'who is the father of us all.' ["A vivid realization," says Meyer, "of the believing patriarch as if he were standing there as father of us all before the face of God." Some, as Bengel, Philippi, Godet, think this *before*, etc., should be connected with a verb in the past tense, and not with 'is father,' etc., which refers to the time of Paul's writing. Philippi supplies: and as such he was appointed, or, and thus he stood there, etc., deriving these phrases from the preceding verb: 'I have made.' Our Common and Revised Versions regard the relative as in the genitive by attraction to the case of its antecedent, but this attraction in the New Testament occurs only with verbs that govern the accusative, and to believe (*πιστεύω*) is not followed by the accusative of person. Hence Winer, Meyer, Philippi resolve this phrase thus: before God (before) whom, in whose sight, he believed. "In this verb the faith of Abraham is again made prominent, in order to intimate afresh how this alone mediated the true spiritual and universal fatherhood of Abraham." (Philippi.) **Who quick-**

eneth the dead. In allusion to the advanced age of Abraham and Sarah. Compare ver. 19 [and still primarily referring, we think, to the literal dead, as a "standing characteristic of the divine omnipotence." Compare Deut. 32: 39; 1 Sam. 2: 6; Wisd. of Sol. 16: 13; John 5: 21; 2 Cor. 1: 9; 1 Tim. 6: 13, etc. Meyer: "'Who quickeneth the dead and calleth the non-existent as though it were,' and certainly, therefore, can quicken the decayed powers of procreation and dispose of generations not yet in existence."] **And calleth those things which be not as though they were.** That is, Isaac, and Abraham's posterity in general. [Meyer translates and comments thus: "'who utters his disposing decree over that which does not exist, equally as over the existing.' What a lofty expression of all-commanding power! And how thoroughly in harmony with the then position of Abraham! For, as he stood before God and believed (Gen. 15: 6), God had just shown him the stars of heaven with the promise: 'so shall thy seed be.' So that God hereby issued his potent summons (so shall it be) to something that was not (the seed of Abraham) as though it had been." Alford makes this calling to mean speaking of. (9: 7.) Philippi, like Meyer, regards it as equivalent to issuing commands.]² The remainder of the chapter is devoted to an encomium on Abraham, the father and pattern of believers.

18. Who against hope [where there was nothing to hope for (De Wette)] **believed in hope** [on the ground of *hope*]. Who hopefully believed in God, contrary to all human hope. Pious trust in God shines brightest when all human hope is quenched. [Chrysostom: "Past hope of man, in hope of God." Bengel: "He believed in the hope of the promise against the hope of reason." Meyer: "Abraham's faith was opposed to hope in its *objective* reference, and yet not despairing, but rather based on hope in its *subjective* reference—a significant oxymoron."] **That**

¹ The Greek has *ὅτι* as a part of the quotation. As a causal conjunction it might be rendered, *for* I have made thee, etc.—(F.)

² De Wette and others, taking *ὡς* in the sense of *εἰς*,

refer it to God's creative power. The force of the subjective negative *μη* is thus expressed by Godet: "He calls as being in existence what he knows himself to be non-existent."—(F.)

become the father of many nations, according to that which was spoken, So shall thy seed be.

19 And being not weak in faith, he considered not his own body now dead, when he was about a hundred years old, neither yet the deadness of Sarah's womb:

and that he might become a father of many nations, according to that which had been spoken, So shall thy seed be. And without being weakened in faith he considered his own body now as good as dead (he being about a hundred years old), and the deadness

1 Many ancient authorities omit now.

he might become the father of many nations. [The Greek word for *father* has here no article, and the Revised Version is therefore correct, 'a father.'] These words, alike in the original and in the English, admit of two interpretations. They may mean (*a*), he believed that he should become, which makes his becoming the father of many nations the direct object of his faith, the thing which he believed; or they may mean (*b*), he believed, in order that he might become, his believing was a necessary condition of his becoming. This last sense of the words is preferred, as being the more natural construction of the expression in the original text. The first view, however, is advocated by Stuart, and several able German commentators [among whom we may mention De Wette]. It is not to be understood, however, that Abraham believed *because he knew* that his believing was an indispensable condition of his becoming the father of many nations: in order that, always implies an *intelligent design* on the part of the *Divine Disposer* [see on 3: 4, and Winer p. 458], but does not necessarily imply a *conscious purpose* on the part of the *human actor*; and this distinction is of great importance to the right understanding of many clauses which are introduced by the formula, "in order that," or some equivalent expression. In reference to the ambiguity here, so exactly the same in the original Greek and in the English translation, it is not out of place to remark, that it is a rare excellence in a translation when it can successfully transfer a doubtful meaning from one language to another. This remark applies, of course, only to passages where, in the judgment of competent scholars, there is a *real uncertainty* in the meaning of the original. In every other case, an ambiguity in a translation is a serious defect. The last clause of Heb. 5: 7 presents another instance of a happy transference of an ambiguity from the Greek to the English, although there is perhaps less real doubt as to the true meaning of the original there than there is here. **So shall thy seed be**—that is, as the context in

Gen. 15: 5 more fully expresses, as numerous, or rather innumerable, as the stars of heaven. "And he brought him forth abroad, and said, Look now toward heaven, and tell (that is, count) the stars if thou be able to number them; and he said unto him: So shall thy seed be." [Paul, according to Calvin, "designedly adduced this quotation incomplete, in order to stimulate us to read the Scriptures."]

19. Being not weak in faith. [The force of the clause may be expressed thus: *because* he was not weak, etc.] By a figure of speech, which is the opposite of hyperbole or "exaggeration," the apostle here says *less* than he might truly have said. He might truly have said, "being exceedingly strong," instead of saying, "being not weak." But this way of speaking which he here uses is often more forcible than the opposite figure, as this excites the imagination to *fill out* the contracted idea, while the opposite figure tempts the critical faculty to *abate* something from the magnified expression. It would be well for enthusiastic speakers and writers to bear this principle in mind. That Abraham's faith, instead of being *weak*, was remarkably *strong*, is shown by the fact that **he considered not his own body now dead**, but believed God's promise, in spite of that consideration—that is, though he was well aware of the natural obstacle, in the bodily condition of both himself and his wife, he did not *regard* that circumstance as any valid objection to the fulfillment of God's promise, that he should have a numerous offspring. **When he was about a hundred years old.** [Bengel remarks that after Shem we read of no one one hundred years old who begat children. (Gen. 11.) He also says that Abraham's renewed bodily vigor remained even with his marriage with Keturah.] It appears from Gen. 18: 1, that Abraham was ninety-nine years old when the Lord renewed to him, for the last time before its fulfillment, the promise of a son by Sarah, who was then ninety years old (ver. 17), and from ver. 21 it would seem that Isaac was born just a year from that

20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; 21 And being fully persuaded, that what he had promised, he was able also to perform.

20 of Sarah's womb: yea, looking unto the promise of God, he wavered not through unbelief, but waxed strong through faith, giving glory to God, and being fully assured that, what he had promised, he was

time. So far as the record goes, it would appear that Abraham was just a hundred years old, and Sarah ninety-one, when Isaac was born. But Paul did not think necessary to be more exact, and so he says "about an hundred years old." Besides, he is not speaking of the precise time of Isaac's birth, but of the age of Abraham when he showed his strong faith by believing God's promise that a son should be born of Sarah a year from that time. [It should be remarked still further, that according to the highest critical authorities, the word *not* should be omitted after the word *considered*.¹ Thus: *And being not weak in faith, he considered his own body now dead, when he was about an hundred years old, and the deadness of Sarah's womb.* (Ver. 20) *But staggered not*, etc. He took into earnest consideration the natural impossibility of offspring in such a case, but his faith in the promise of God was not thereby shaken. Some editors omit the word *now* before *dead*, and the sense is not injured by the omission; moreover, the insertion of it can be more readily explained than its omission, if it was a part of the original text.—A. H.]

20. He staggered not [literally—*was not divided*. The verb is passive in form, but may be used as in the middle voice.] He wavered not at the promise [or, *with respect to the promise*. The Revisers' rendering does not here closely follow their text] through unbelief—that is, wavered not as he would have done if he had been weak in faith; **but was strong in faith** [literally, *made strong, or was instrengthened*. Paul himself was thus "instrengthened" at many times, and in his last hours especially, by the presence of his Saviour. (2 TIM. 4: 17.)] **Giving glory to God.** He gave glory to God, by confiding so implicitly in his truth and almighty power. But the expression naturally suggests the thought of some *oral expression* of adoration and thankfulness, some devout doxology.

There is no *record* of any such act; but it seems highly probable that the patriarch would not fail, on such an occasion, to give verbal utterance to his devout and grateful emotions.

21. And being fully persuaded. [This and the preceding participle are in the past tense, their action being contemporaneous with the verb was strengthened.] The participle translated *being fully persuaded* [from a verb meaning to bring full measure] is very emphatic. It is from the same verb that is translated in the same way in 14: 5. What an inestimable advantage it would be, not only to every Christian, but to every man enlightened by divine revelation, if he was *fully persuaded* that what God has promised he is able and determined also to perform! And how unreasonable and sinful it is to entertain any doubt or misgiving about the fulfillment of anything which God has promised, however difficult or impossible it may seem to our human conceptions! [The verb *promised*, etymologically signifying *to proclaim* (in the way of promise), is here in the perfect passive form with middle signification. The proper rendering of this clause, 'what he *hath* promised he is able also to do,' makes this declaration applicable for all time. Pareus says: "Doubt has two arguments: *Will* God do this, and *can* God do this? Faith has likewise two arguments: God *will* do this because he has promised, and he *can* do it because he is omnipotent." Concerning the faith of Abraham in his many trials and in his great trial, see Heb. 11: 8, 17. Have not we the same reason for confiding fully in God's promises as our spiritual father Abraham had? And cannot we yield the same implicit trust? *We* love to be trusted, to have our word believed. May we not reverently say that God loves to be trusted and believed? Certainly we honor him when we confide in his word, his power, and his grace.]

¹The *not* is wanting in **Σ A B C** and some cursives and early versions, but is retained as a part of the genuine text by such critics as Fritzsche, De Wette, and Meyer. The latter says: "This omission . . . manifestly arose from incorrectly having regard here to Gen. 17: 17." Philippi, Lange, Alford, also favor the

retention of the negative. Buttmanu, on the other hand, discards the *not*, and supplies in thought a *μὲν* (indeed) to the verb, 'considered,' to which the following *εἰ* ('but staggered not,' etc.) is made to correspond.—(F.)

22 And therefore it was imputed to him for righteousness.

23 Now it was not written for his sake alone, that it was imputed to him;

24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

25 Who was delivered for our offences, and was raised again for our justification.

22 able also to perform. Wherefore also it was reck-

23 oned unto him for righteousness. Now it was not written for his sake alone, that it was reckoned unto

24 him, but for our sake also, unto whom it shall be reckoned, who believe on him that raised Jesus

25 our Lord from the dead, who was delivered up for our trespasses, and was raised for our justification.

22. And therefore [literally, 'wherefore also']—that is, because his faith in God was so complete and admirable [amid the strongest temptations to disbelieve]. The apostle now repeats the expression: **It** [that is, his believing] **was imputed unto him**, with a view of making the application to believers as the spiritual posterity of Abraham. [**For righteousness.** This *for*, as Meyer says, does not denote that faith has justification merely "in its train," or that it leads finally into righteousness, but the meaning of the expression is that faith is accounted, immediately and directly, as righteousness.]

23, 24. Now it was not written. We have here one of those instances of the niceties of Greek syntax, which cannot easily be fully exhibited in a translation. The formula "as it is written" occurs very often in the New Testament, in introducing passages from the Old. In such cases the verb is in the *perfect* tense, while here it is in what is called the *orist*. The perfect always has a reference to the present time, describing the action as past indeed, but also as abiding in its permanent consequences; while the *orist* simply describes the action as finished in some past time. The difference may be sufficiently represented in English by the expressions: "It *stands* written,"¹ and "it *was* written." Hence the propriety of the use of the perfect in the ordinary cases of quotation from the Old Testament, where the Scripture quoted is conceived of as a permanent record, without any particular reference to the time or act of writing it; and hence, also, the propriety of the *orist* tense in this instance, where the *act* of writing is emphasized. This distinction is dwelt upon particularly here, because this *orist* form is very rare in cases where the *inspired* writings are referred to. The only other instances in mind are 15:4 and 1 Cor. 10:11, in both which places, as here, the

object is to fix the attention on the act of writing. The unparalleled fullness and nicety of the Greek language in expressing grammatical relations, of which the passage under consideration is an instance, is one of many reasons why the Christian teacher should, when practicable, make himself familiarly acquainted with the original language in which the New Testament is written. **For his sake alone.** Not merely for the purpose of a historical affirmation and appreciation of Abraham's faith. **But for us also, to whom it shall be imputed.** [The *shall* is a separate verb in the original, and denotes something more than mere futurity, even the certainty and continuous accomplishment of the divine purpose.²] Such passages as this furnish a warrant for a sober and cautious generalization from the historical narratives of the Old Testament. See, as above, 15:4, and 1 Cor. 10:11; also 1 Cor. 9:10. **If we believe on him that raised up Jesus our Lord from the dead.** God is here represented as the object of *our* faith, in order to make the parallel with Abraham more complete. (ver. 17.) ["We who believe on the same God on whom Abraham believed, but who appears to us in a peculiar relation as finisher of the work of redemption." (Tholuck.) This raising of Jesus from the dead seems here to be purposely referred to as being a specially great and gracious exercise of Omnipotence (we may well trust such a Being), and because of its importance as an essential element in man's full redemption.]

25. [Gifford: "The apostle thus returns to the main point of his subject (3:24), 'bringing in the cross into the midst.' (Chrysostom)."] Hodge: "This verse is a comprehensive statement of the gospel." **Delivered—given up** to death. Compare 8:32; Eph. 5:2, 25; Isa. 53:12. See the touching particularity of the apostle's language in Gal. 2:20, where he

¹ Luther has used precisely this expression in his German translation, "es stehet geschrieben," "it stands written."

² The word λογίζομαι—to count, reckon, or impute—is used here for the eleventh time in this chapter.—(F.)

says of Christ: "Who loved *me* and gave himself for *me*." If Christ died for all, why may not *every* reader of these lines adopt this same language? The preposition [δέ, which with the accusative "denotes either the moving or the final cause." (Boise.)] is the same in both clauses, in the Greek as well as in the English. Yet, while the same preposition is *suivable* for both clauses, it is evident that the relation of his being delivered up, to our offenses is not precisely the same as the relation of his being raised again, to our justification. He was delivered up, *because we had offended*; he was raised again, *that we might be justified*; he was delivered, *on account of* our offenses; he was raised again, *in order to* our justification. [As we are said to be justified on the ground of Christ's obedience and in his blood, so some, as Bishop Horsley in former times, and Godet in our own, have given the preposition the same meaning in both places; thus Godet: "In the same way as Jesus died for our offenses [committed]—that is, our (merited) condemnation, he was raised because of our (accomplished) justification. Our sin had killed him, our justification [accomplished] raised him again." He interprets 1 Cor. 15: 17, "If Jesus be not risen ye are yet in your sins" in a similar manner: "So long as (your) security is in prison, (your) debt is not paid; the immediate *effect* of payment would be his liberation." But would not his non-resurrection show that he died as one of us sinners, and that man therefore has no Saviour? Meyer's view is as follows: "The resurrection of the sacrificed One was required to produce in man *the faith* through which alone the objective fact of the atoning offering of Jesus could have the effect of justifying *subjectively*, because Christ is the propitiation (ἱλαστήριον) through faith." Alford's view is quite similar. Ellicott, on the "power of Christ's resurrection," says: "The resurrection of Christ has at least four spiritual efficacies—namely: (a) as quickening our souls, Eph. 2: 5; (b) as confirming the hope of our resurrection, Rom, 8: 1; (c) as assuring us of our *present* justification, Rom. 4: 24, 25 (d) as securing our final justification, our triumph over death, and participation in his

glory, 2 Cor. 4: 10, seq. Col. 3: 4.]" This noun *justification* ["The establishment of a man as just by acquittal from guilt." (Cremier.)] is used only three times in our English New Testament—here, and in the 16th and 18th verse of the following chapter.¹ ["When the prison door," says Chalmers, "is opened to a criminal, and that by the very authority which lodged him there, it evinces that the debt of his transgression has been rendered, and that he now stands acquitted of all its penalties. It was not for his own, but for our offenses, that Jesus was delivered unto the death, and that his body was consigned to the imprisonment of the grave. And when an angel descended from heaven and rolled back the great stone from the door of the sepulchre, this speaks that the justice of God is satisfied, that the ransom of our iniquities has been paid, that Christ has rendered a full discharge of all that debt for which he undertook as the great surety between God and the sinners who believe in him." Dr. Schaff says: "Without the resurrection, the death of Christ would be of no avail, and his grave would be the grave of all our hopes, as the apostle clearly says. (1 Cor. 15: 17.) A gospel of a *dead* Saviour would be a miserable failure and delusion. . . . It is by the fact of the resurrection that Christ's death was shown to be the death of the innocent and righteous One for foreign guilt, and that it was accepted by God as a full satisfaction for the sins of the world." Dr. Weiss says: "For Paul the special significance of the resurrection must be this, that it proves that the death of Christ was not the death of the sinner. . . . Accordingly, the assurance that God cannot condemn us is owing primarily, it is true, to the death of Christ, but still more to his resurrection and exaltation to God's right hand, inasmuch as these first prove that his death was the death of the Mediator of salvation, who has redeemed us from condemnation. . . . The objective atonement was accomplished by means of the death of Christ, but the appropriation of it in justification is only possible if we believe in the saving significance of his death, and we can attain to faith in that only if it is sealed by means of the resurrection."]

¹ It corresponds exactly with the Greek word δικαιωσις, of which it is a translation, here and in 5: 18, the only two places where that word is found; not quite so ex-

actly with the Greek word δικαιομα, for which it stands in 5: 16, which is elsewhere translated "righteousness."

CHAPTER V.

THEREFORE being justified by faith, we have peace with God through our Lord Jesus Christ:

1 Being therefore justified¹ by faith,² we have peace
2 with God through our Lord Jesus Christ; through

1 Gr. out of.... 2 Many ancient authorities read *let us have*.

Observe, that the way of justification before God was substantially the same *before* Christ, as it is now, the same for Abraham and David, as it is for us.

The apostle here introduces what he follows in the next four chapters (5-8), "*death*, as connected with *sin*, and *life*, as connected with *righteousness*." (Alford.) [Others, as Godet, Gifford, Turner, think that the subject of sanctification is not introduced until the sixth chapter.]

Ch. 5: In this chapter the apostle treats of the happy results of the gospel way of justification, both to the individual believer (ver. 1-11), and to the race at large. (ver. 12-21.) [Perhaps as a general title to the chapter we might have something like this: Justification through Christ contrasted with condemnation through Adam. The more special subject of the first eleven verses is the certainty of final salvation for justified believers. (Godet.)]

I. Therefore. The last half of this verse is an inference from the preceding section. (3: 21.) **Being justified by faith;** or, more exactly, *having been justified by faith*, for it is important to make the distinction here between the *past* participle, which represents justification as a *completed act*, and the *present* participle used in 3: 24, which represents justification as in process, conditioned on hypothetical faith. This difference, which is declared by the tense of the original participle, is also confirmed by the concluding part of the verse. Observe how closely 'having been justified' follows 'justification' in 4: 25. This is liable to be overlooked on account of the division of the chapters. [For 'justified by faith,' Noyes has "accepted as righteous through faith." That our faith, subjectively considered, is not the ground or meritorious cause of our justification is affirmed in the "Formula Concordiæ": "Faith does not justify because it is so good a work or so distinguished a virtue, but because, in the promise of the gospel, it apprehends and embraces the merit of Christ."] **We have peace with God through our Lord Jesus Christ.** The

'peace with God' here spoken of is not to be confounded with "the peace of God" mentioned in Phil. 4: 7; Col. 3: 15. [In this last place the Revision has "peace of Christ."] This peace with God [literally, *in relation to God*] is the new and friendly relation which has taken the place of the former estrangement, and enmity, and exposure to wrath, [a relation of peace with God, which has been mediated 'through our Lord Jesus Christ.'] That 'peace of God' is an *inward feeling*. To some extent they mutually imply each other. The new relation is the ground and source of the new feeling, without which the feeling, if in any sense possible, would be only a delusion. [This 'peace of God,' as Calvin remarks, "the Pharisee has not, who swells with false confidence in his own works; nor the stupid sinner who is not disquieted, being inebriated with the sweetness of his vices; for though neither of these seems to have a manifest inquietude as he has who is smitten with a consciousness of sin, yet, as they really do not approach the tribunal of God, they have no reconciliation with him."] There is an important and somewhat difficult question here in regard to the true reading of the original. Instead of 'we have,' some manuscripts [8* A B* C D K L] read *let us have*. [This subjunctive form 'let,' etc., is the rendering of the Canterbury Revision, and so of the verb rejoice in ver. 2, 3, though the latter verb, either indicative or subjunctive in form, cannot as subjunctive be well associated with the direct negative (οὐ). If the subjunctive here could be taken in a concessive sense—"we may have peace," etc.—it would give a very appropriate meaning; but such a use of the Greek subjunctive, Dr. Schaff says, is "somewhat doubtful." Alford adopts the hortatory rendering: 'Let us have peace.' and says: "This is the only admissible sense of the first person subjunctive in an affirmative sentence like the present." Yet he doubts whether this was the original reading.] The difference between the two forms of the Greek verb is only in a single letter; there was probably no difference in the common pro-

2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

3 And not only so, but we glory in tribulations also; knowing that tribulation worketh patience;

whom also we have had our access ¹ by faith into this grace wherein we stand; and ² we ³ rejoice in 3 hope of the glory of God. And not only so, but

1 Some ancient authorities omit by faith.....2 Or, let us rejoice.....3 Gr. glory.

nunciation of the two forms, and there is abundant evidence in the manuscripts that the two letters were often interchanged. The external evidence—from extant manuscripts, translations, and patristic citations—is strongly in favor of the latter form, ‘let us have,’ the five oldest manuscripts agreeing in presenting that form. On the other hand, the simple indicative form, ‘we have,’ is what seems most suitable in the connection of thought. In such a case, the latter argument, which belongs to what is called *internal* evidence, must be *very strong indeed* to outweigh a decided preponderance of *external* evidence in the opposite scale. Meyer [and so De Wette] thinks that in the present case the internal evidence must prevail over the external, and therefore reads, with the common English Version, ‘we have peace with God.’ We feel constrained, however, in spite of this high authority, and in spite of the confessed logical difficulty, to yield to the force of external testimony, and read, “let us have peace with God.” [If logical coherence and clearness must in this case yield to external evidence, we may conceive of the apostle as saying: Since we have been justified by faith, let us *have*, let us *possess*, peace with God. At the time when we first trusted in Christ, we ‘received the reconciliation.’ (ver. n.) Let us *have* this relation of peace as a priceless treasure, and glory in all that it offers us. (A. H.)] This peace with God is the *first* of the blessings which the justified believer enjoys.

2. By whom also we have access. [Literally, *have had introduction*, etc., this past tense showing that the introduction, “not our coming, but Christ’s bringing,” is prior to *peace with God*. (Gifford.)] We have through Christ obtained the introduction [see Eph. 2:18; 3:12; compare 1 Peter 3:18] into this grace (of justification), and

having been so introduced, we abide and stand fast in it; and looking forward from this firm standing ground, we rejoice (or *make our boast*) in the expectation of something better still, even the glorious state of perfection which God has in store for us. (See notes on 2:7.) [We rejoice. That is, boast or glory “in a new and true manner. Compare 3:27.” (Bengel.) Our glorying rests upon hope as its foundation. Some expositors, by making *into* (εἰς) mean *in*, would read, ‘through faith in this grace,’ and thus refer the ‘access’ of this verse (compare Eph. 3:12, where this word is used independently) to our *approach* through Christ to the Father (Eph. 2:18); but this, as De Wette says, is “wholly inadmissible,” and in part (faith in this grace) is here “wholly senseless.” The verb *stand* is perfect in form but present in meaning.] This joy in the hope of future glory [see 8:18; 2 Cor. 4:17; Col. 1:27; 1 Thess. 2:12; Titus 2:13] is the *second* blessing of the individual believer, and is intimately connected with that assured position in which he stands as fully forgiven and perfectly justified.

3, 4. And not only so. [Tholuck (“Studien und Kritiken,” Vol. VIII, pp. 390, 391) finds in Paul’s style of thinking and writing an image of the tide where one wave overtops another; the frequently recurring *not only so* (οὐ μόνον δέ) is the beat or swelling of the wave. See ver. 11; 8:23; 9:10. Prof. Stuart thinks the repetition of the phrase here corresponds with our first, second, third, in English.] A *third* blessed prerogative of the justified believer is that afflictions are made subservient to the confirmation of his hope. We not only rejoice in hope of future good, but we also rejoice or make our boast¹ in present troubles; not merely *in the midst* of them, and *in spite* of them, but actually *in* them, or *on account* of them, as the context implies; and this is in accordance both with Scripture precept and

¹ The Canterbury Revision has here, as in the preceding verse, *let us rejoice*, a rendering which our American Revisers have properly discarded. This verb, meaning to exult or triumph, is in the Common Version oftener rendered by the word *glory* than by

any other, and is usually so rendered in the Revised Version. This Pauline word, as we may call it, occurs some thirty-six times in his epistles and only twice elsewhere—to wit, in James 1:9; 4:16.—(F.)

4 And patience, experience; and experience, hope:
5 And hope maketh not ashamed; because the love
of God is shed abroad in our hearts by the Holy
Ghost which is given unto us.

1 we also 2 rejoice in our tribulations; knowing that
4 tribulation worketh 3 patience; and 3 patience, pro-
5 bation; and probation, hope; and hope putteth not
to shame; because the love of God hath been shed
abroad in our hearts through the Holy Spirit which

1 Or, let us also rejoice..... 2 Gr. glory..... 3 Or, steadfastness.

with recorded Christian experience. See Matt. 5: 10-12; James 1: 2-4; 1 Peter 4: 13, 14; 2 Cor. 12: 9, 10. [One thing which enabled the apostle to glory in his tribulations (literally, *the tribulations*) was the consciousness that he was suffering for Christ. We all have a sufficiency of trials and afflictions, but we fail to rejoice in them, or to be supported under them, as we should be, through the suspicion that they may have been sent to us, not for our love to Christ, but on account of our unfaithfulness or misdeeds.] **Knowing that.** Because we know that. **Tribulation worketh [out] patience.** *Endurance*, as less *passive* than *patience*, would better express the apostle's thought. See notes on 2: 7. [The word literally means a remaining under, a bearing up under, the position of one who does not fretfully strive to throw off a burden, but, as Trench says, "under a great siege of trials bears up and does not lose heart or courage."] 'Tribulation' commonly works impatience in unbelievers, and sometimes in believers also. But in such cases, God's usual method is to add affliction to affliction, until the impatient soul is subdued under their weight and learns to be calmly submissive. Here the constancy and firmness of the believer under afflictions is assumed. We have in this statement, therefore, a good practical *test* by which to try our state. **And patience, experience.** *Endurance works* [first, a proving or testing, then] *approval*. The word here translated *experience* [used only by Paul] is the same that is translated 'proof' in 2 Cor. 2: 9; 13: 3; Phil. 2: 22. [In this last text, "Ye know the proof" of Timothy, Ellicott regards this "proof" as equivalent to "tried character." James 1: 12 is closely related to our passage both in thoughts and words: "Blessed is the man who *endureth* temptation (affliction), for when he is *tried*, he shall receive the crown of life," the object of his *hope*.] **And experience, hope.** When we have *endured* trouble, and the endurance has resulted favorably, it is inevitable that this proving of ourselves should strengthen and

brighten our hope. The hope that is born of faith takes on a new and more robust character when it has been confirmed by the experience of trial well endured.

Now, the apostle goes on to show the *certainty* of this hope as a *fourth* particular in the blessed results of this way of salvation to the individual believer.

5. And hope maketh not ashamed.

[Literally, *the hope*, which some regard as equivalent to *this* hope, but so the apostle did not write it. Abstract nouns in Greek, more frequently than in English, take the article, so that we cannot be sure of its having here any special emphasis. Yet it may refer to the hope just mentioned.] And our hope shames (us) not, by disappointing and mocking us ["the hope will be reality" (Bengel); "its issue in salvation most certain." (Calvin.)], **because the love of God** (to us) **is shed abroad in our hearts.** [Paul, in after years, in this very city of Rome to which he is now writing, had this same hope which maketh not ashamed even in the prospect of martyrdom, or, at least, in a state of uncertainty whether life or death lay before him. See Phil. 1: 20. If we have the sense of God's love shed abroad in our hearts by the indwelling Holy Spirit, our Christian hope will never shame us; on the contrary, it will afford us the highest confidence and greatest glorying. A sense of God's love will also create in our hearts a love to God in return. (1 John 4: 19.)] The expression 'the love of God' may mean either God's love to us or our love to God. There is nothing in the form of expression in either the Greek or the English to show which of the two meanings it has in any particular passage. It is certainly used in both senses in the Scriptures. It clearly means God's love to us in 8: 39; 2 Cor. 13: 14; and it just as clearly means our love to God in Luke 11: 42; John 5: 42; 1 John 3: 17; 5: 3. Hence its meaning must be determined in each case by the connected words and the course of thought. In this case, the connection seems to require us to understand by it God's love

6 For when we were yet without strength, in due time (Christ died for the ungodly.

6 was given unto us. For while we were yet weak, in 7 due season Christ died for the ungodly. For scarce-

toward us, though some commentators, ancient as well as modern, have taken it in the other sense. But the expression 'shed abroad in our hearts,' or, as it might be quite literally rendered, *poured forth* [or, *poured out*], as well as the general course of thought, points rather to God's love toward us. [Compare ver. 8, and see Winer, p. 185. Prof. Cremer remarks that "in the Pauline writings the relation of men to God is only once expressed by the substantive *love* (*ἀγάπη*)—viz., 2 Thess. 3:5," and that in other instances where *love* is followed by the genitive it expresses the love of God or of Christ to us. He says: "It is contrary alike to Christian experience and to St. Paul's chain of thought, here and elsewhere, to make the certainty of Christian hope rest upon *love to God* existing in the heart." His definition of the word for love (*ἀγάπη*), a word not found in the profane writers nor in Philo or Josephus—"a word born within the bosom of revealed religion" (Trench)—is this: "It denotes the love which chooses its object with decision of will, so that it becomes self-denying or compassionate devotion to and for the same." "Classical Greek," he says, "knows nothing of the use of this word (*ἀγαπᾶν*) to designate compassionating love or the love that freely chooses its object." Another verb (*φιλεῖν*) denotes the love of natural inclination, affection, friendship (Latin, *amare*), while this verb corresponds to the Latin word *diligere*.] The verb 'is shed abroad,' or 'is poured forth,' implies an *abundant* communication or expansion of God's love in our hearts. The same verb is used in Acts 2:17, 18; 10:45; Titus 3:6, to express the plenteous *effusion* of the Holy Spirit. ["The love of God did not descend upon us as dew in drops, but as a stream has it poured forth itself into our hearts." (Philippi.) [The heart, says Ellicott, "is properly the imaginary seat of the soul, and thence the seat and centre of the moral life viewed on the side of the affections." What greater blessing can we desire than that the indwelling Holy Spirit may continually and in rich abundance shed abroad in our hearts God's love and love to God in return? "Like an overflowing stream in a thirsty land, so is the rich flood of divine love poured out and shed

abroad in the heart." (Gifford.)] **By the Holy Ghost.** The Holy Spirit is here represented as displaying, expanding to the view of the soul God's love. This agrees with our Lord's words in John 16:14. It has been a subject of much critical discussion whether it is proper to speak of the Holy Spirit as acting upon the truth or only upon the mind and heart of man. Apart from all metaphysical niceties, this passage, and the one referred to above, seem to show that it is allowable to speak of the Spirit as acting upon the truth. [Is it said in either of these passages that the Holy Spirit acts *upon* the truth? Is anything more affirmed in John 16:14 than this, that the Holy Spirit would reveal Christ by means of the truth to the disciples? And is not that working *with the truth* rather than acting *upon the truth*? So, too, the words of Paul may imply that the Holy Spirit *makes use of truth* in pouring forth the love of God in believing hearts, inasmuch as we cannot see how he could otherwise reveal that love to their hearts; but does this imply any action of the Spirit on the truth itself? May not his action be altogether on the heart, either directly or by means of the truth? We are unable to see anything favorable to the view expressed by Dr. Arnold in either of these passages. (A. H.)] **Which is given** (more strictly, *was given*) **unto us.** *When* was this giving of the Spirit unto us? On the day of Pentecost, say various commentators. But to refer it to the time of each individual's regeneration seems more suitable, especially as it is *Paul* who says this, for *he* certainly did not receive the gift on the day of Pentecost. [According to Paul's teaching, the Holy Spirit is not only given to us at particular times, but dwells within us, in our hearts, as an abiding, sanctifying presence, so that our bodies are his temples. "Know ye not that your body is a temple of the in-you Holy Spirit?" 1 Cor. 6:19; compare Gal. 4:6; 1 Cor. 3:16; 2 Cor. 1:22; 6:16. Meyer remarks that the divine love shed abroad by the Spirit in believing hearts "is to them, like the Spirit himself, the earnest of the hoped-for glory." See 2 Cor. 1:22; 5:5."]

6. The **for**, with which this verse is introduced, indicates that what follows is a signal

proof of that love of God to us which is shed abroad in our hearts by the Spirit. **When we were yet without strength.** When we were impotent, powerless for good. [Dr. Gifford supposes a contrast here to the believer's present state, as strong in hope, etc.] The term 'without strength' is explained by the stronger terms 'ungodly' and 'sinners.' (Ver. 8.) [We are weak to do right, but strong to do wrong; strong to sin, but weak to resist. The special helplessness referred to here is man's inability to redeem himself or put himself into a salvable state. He can make no atonement for his sin nor deliver himself from its power. "This inability to help ourselves is a fact," says Prof. Boise, "which the philosophical and religious systems of Asia and Greece had failed to recognize or suitably to emphasize." The text of the Revision has two 'yets,' which occasion some difficulty, though the sense of the passage is entirely clear. Some render the first (*ἐτι*) *besides* or *moreover* (like *ἐτι* δε; see Heb. 11 : 36). Others think the repetition was for the sake of emphasis, and should be but once rendered. Meyer rejects the latter *yet* (*ἐτι*) as ungenueine.] The adjective here translated 'without strength' is the same which is translated 'sick' in Matt. 25 : 39, 43, 44; Luke 10 : 9; Acts 5 : 15, 16. Holiness is the healthy, strong condition of the human soul. **In due time Christ died.** There was a *due time*, a suitable *season*, for Christ to die. There was a long, providential *preparation*, a remarkable *concurrence* of many conditions, before "the fulness of time" for God to "send forth his Son" had come. What man could do to help himself—by experience of the evil of sin, by civil laws and religious rites, by philosophy, by the help of divine laws and typical sacrifices—must first be shown. And then a select nation must be prepared by centuries of discipline to comprehend the new doctrines; time must be allowed for the human race to grow out of the fabulous into the historic age, so that the proofs of the *facts* connected with the advent of the Son of God could be adequately established; a *language*, more copious and precise than any earlier one, must be developed; a *government*, wider and stronger than the world had before seen, must be con-

solidated, to favor unwittingly, even while it wickedly opposed, the dissemination of the gospel; and then, when all this protracted, complex, wonderful preparation was completed, *in due time Christ died for the ungodly.* [Philippi regards this 'due time' (*κατὰ καιρὸν*) as meaning "at the appointed time." Of course, the two views really imply each other. Meyer remarks—with, perhaps, too great restriction of view—that the death of Jesus for the ungodly took place at the proper season, because, had it not taken place then, they would, instead of the divine grace, have experienced the final righteous outbreak of divine *wrath*, seeing that the time of the "passing over" (3 : 25) and of the "forbearance" of God had come to an end. Compare the idea of the "fulness of the times" in Eph. 1 : 10; Gal. 4 : 4. Dr. Schaff, speaking of the fitness of time, race, country, as concerns the world's Saviour, says: "We cannot conceive of his advent at the time of Noah or Abraham, or in China, or among the savage tribes of America. History is a unit, and a gradual unfolding of a divine plan of infinite wisdom. Christ is the turning-point and centre of history, the end of the old and the beginning of the new humanity; a truth which is confessed, wittingly or unwittingly, by every date from A. D. throughout the civilized world." **For the ungodly.** The word 'ungodly' is without the article in the original, as referring, not to a class, but to all mankind.] It was for the benefit of the ungodly, that he might open for them a way out of their ungodliness into the favor of God. [The 'for' in this clause, like our English *for*, may signify 'instead of,' or 'for the benefit of,' but usually has the latter signification. It seemingly expresses, more fully than 'instead of' (*ἀντί*), the love and compassion of Christ. Dr. Gifford, in the "Bible (Speaker's) Commentary," says: "It would be enough to say that Christ died 'in our stead' (*ἀντί*), if his death had been unconscious, unwilling, or accidental." "Strictly speaking," says Ellicott, "*for* (*ὕπὲρ*), in its ethical sense, retains some trace of its local meaning, 'bending over to protect,' and thus points more immediately to the action than to the object or circumstance from which the action is supposed to spring."¹ Philippi

¹ "The latter relation," says Ellicott, "is more correctly denoted by *περί* [concerning, for]. *περί* will thus

be more naturally used with the thing, 'sins,' *ὕπὲρ* with the person, 'sinners,' and this, with a few exceptions

7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

ly for a righteous man will one die: for peradventure for the good man some one would even dare to die.

remarks that "one may die for and yet not instead of another, as the death that I submit to on another's behalf . . . does not always assume that he must have died if I had not died. Still, this will usually be the case, and with respect to Christ it *was* the case, his death being, as we know, from other sources, a vicarious, sacrificial death. Compare on 3:24. The phrases 'Christ died for us,' 'gave himself up for us;' (Rom. 8:32; 14:15; 1 Cor. 1:13; 2 Cor. 5:14; Eph. 5:2; 1 Thess. 5:10; 1 Tim. 2:6; Titus 2:14), therefore, express the compassionate love of Christ's vicarious, sacrificial death, so that in the *for* the *instead of* is assumed or rather included. Compare Steiger on 1 Peter 3:18." Prof. Cremer says: "We must particularly keep in view the representation of death as a punitive sentence when mention is made of the death of Christ." And after referring to the Pauline expressions, dying to and with, he adds: "Bearing all this in mind, it is also clear how the matter stands with reference to Christ's dying for the ungodly, which, if it does not actually express the substitutionary import of Christ's death (compare *ἀντὶ*, 1 Cor. 8:11), has meaning only upon the principle of this substitutionary import." Meyer states that Paul "has certainly regarded the death of Jesus as an act furnishing the *satisfactio ricaria*, as is clear from the fact that this bloody death was accounted by him as an expiatory sacrifice (3:25; Eph. 5:2; compare *ἀντιλυτρον* in 1 Tim. 2:6), but in no passage has he expressed the substitutionary relation by the usual preposition" (*ἀντὶ*). Our Saviour himself expresses this most clearly in Matt. 20:28; Mark 10:45, where he speaks of giving

his life a ransom *for* (*ἀντὶ*) many. 'Christ died for the ungodly,' not only for the weak, but for the wicked. The fact that the death of Christ for sins and in behalf of sinners is made so prominent in the New Testament Scriptures shows that he came into the world, not so much to be a teacher of men, or an example for men, as to become a propitiatory sacrifice for their sins. Not but that Jesus may be denominated the "Great Teacher," since he laid down certain great principles to guide men's thoughts and lives; yet he did not enter into the *minutiae* of Christian instruction so fully as did the Apostle Paul.]

7. For. If we supply some such thought as this (which very naturally suggests itself), 'this was wonderful love indeed,' the 'for' will have its explanation. **Scarcely.** This infrequent word expresses the great *difficulty* of the case, as we might say, 'it would be *very hard* to find a man who would do this.' The only other place where it has the same English translation is the remarkable passage in 1 Peter 4:18 (which, by the way, is quoted verbatim from the Greek of the LXX in Prov. 11:31). But the same Greek word is found in Acts 14:18, there translated *scarce*, and also three times in Acts 27: In ver. 7 (translated *scarce*), in ver. 8 (translated *hardly*), and in ver. 16, where the last clause may be rendered, "we could scarcely become masters of the boat." **For a righteous man will one die.** 'A righteous man' is contrasted with 'the ungodly' of the preceding verse. Hardly on behalf of a just man will any one die. **Yet peradventure for a good**

(for example, 1 Cor. 15:3; Heb. 5:3), appears to be the usage of the New Testament." [In Heb. 5:3, the Revision text has not *ὑπὲρ* but *περὶ ἀμαρτιῶν*. Among other exceptions he might have referred to Gal. 1:4; Heb. 5:1; 7:27; 10:12.] He further says that *ὑπὲρ* in its ethical sense has principally and primarily the meaning *in behalf of*, or *for the good of*, especially in doctrinal passages where the atoning death of Christ is alluded to—for example, 2 Cor. 5:21; yet there are doctrinal passages, as Gal. 3:13 (compare Philem. 13), where it may admit the second meaning (*instead of*) united with the first, though never *exclusively*. See his commentary on Gal. 1:4; 3:13; also Winier, p. 383, where he says "*ὑπὲρ* is nearly equivalent to *ἀντὶ*, instead of."—(F.)

¹ Buttman (p. 218) thinks that Greek writers would probably have used, instead of this future, the optative mood with *ἄν*: 'Scarcely *would* any one die.' But this mood in the later Greek fell gradually into disuse, and modern Greek has given it up entirely. In the New Testament, as a dependent mood, it is almost completely ignored, as it occurs but a few times, and only in the writings of Luke. In Paul's writings the subjunctive is always used, even after the so-called historical tenses, the imperfect, aorist, and pluperfect. Winier thinks this latter mood was at times purposely employed to "denote an action still *continuing*, either in itself or in its results, or one frequently recurring;" and Buttman says it is "especially suited to the expression of a purpose striving to become actual."—(F.)

8. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

man some would even dare to die. The little word (*γάρ*) translated 'yet' is the same which is translated 'for' in the beginning of the verse and in hundreds of other places in the New Testament. The most satisfactory explanation of its being used here is to regard the passage as elliptical, some such expression as this being supplied in thought, "but I do not insist upon this," and then the 'for' in place of 'yet' will be suitable. [Concerning the three *fors* in this and the preceding verse, Winer thus remarks: "The first *for* simply refers to the fact which attested the love of God (ver. 5, Christ's dying for the ungodly); the second explains, *a contrario*, how death (of the innocent) for the guilty evinces transcendent love; the third substantiates the remark, 'scarcely for a righteous man,' etc.] In behalf of the *good* man perhaps some one even ventures to die. The verb translated 'would dare' is in the *indicative* mood, and is properly translated *dares* or *ventures*. Observe the distinction between 'a righteous man' and 'a good man.' 'A righteous man' is *just* to others; 'a good man' is *beneficent* to others. That this sense of the word *good* belongs to the Greek adjective here used is confirmed by Matt. 20:15, where it plainly has that sense, and also by the article, which emphasizes the distinction between a righteous man and a good man, and, finally, by the nature of the case; for it is much less difficult to believe that some one would be willing to die for the *beneficent* man, to whom he was bound by the tie of *gratitude* for some great favor, than that he would die for a *just* man, who had merely rendered to him his due. [There being nothing in the original corresponding to the word *man*, 'the good' has been by some taken absolutely for that which is good, as by Godet, and in the margin of the Canterbury Revision, while Julius Müller refers it to God who alone is good. The contrasted words 'ungodly,' 'sinners,' etc., show that just and good refer to persons, while no one certainly would die for an abstraction. Meyer, strange to say, allows no essential difference of idea in these two words. Instead of righteous, the Syriac, singularly enough, reads unrighteous, which reading, in Fritzsche's opinion, makes very good sense—

8 die. But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for

a sense, we should say, which hardly required expressing. Wordsworth, in illustration of one's willingness to die for a benefactor or for the sake of friendship, refers to the story of Orestes and Pylades, Alcestis and Admetus.] For **some**, we should here read 'some one,' for the pronoun is in the *singular* number; whereas 'some,' without the 'one,' when used of persons is properly plural.

8. [The word 'God' is wanting in the important Vatican MS. B, and in other copies its position varies, for which reasons it is rejected by Alford, though the word 'he,' supplied by Alford, is made to refer to God. There seems to be, however, no sufficient grounds to doubt its genuineness.] **Commendeth.** Makes manifest, and magnifies, as in 3:15. [This verb, primarily, means to set or place together; hence in later use it becomes nearly equivalent to prove, establish, or evince. Besides the places referred to, it occurs elsewhere in this Epistle only in 16:1, where it means to bring together (as friends), hence to commend. The present tense is used here to denote an always existing, ever-present truth.] **His love.** *His own love*, so the original reads, to distinguish it emphatically from the *human* love referred to in the previous verse [perhaps, also, to contrast it with our want of love and goodness. See 1 John 4:10: "Herein is love, not that we loved God, but that he loved us.] **Yet**, in contrast with the *now* of the next verse. **Sinners**, corresponding with 'ungodly' and 'without strength' (ver. 6), and contrasted with 'righteous' and 'good.' (ver. 7.) "God showed *his own* love, in that Christ died for us; therefore he loved Christ as himself." (Bengel.) Or, therefore Christ is God; both inferences are equally valid. [If we compare this verse with 3:25, we see that the propitiatory offering of Christ was the means of exhibiting God's righteousness, and, at the same time, was also an expression of God's love. Paul does not here represent God the Father as all justice and Christ as all love, but shows us rather that God's love for sinful men was the same as Christ's. Godet observes that "this parallel has no meaning except as the sacrifice of Christ is to God the sacrifice of himself." Christ has "died for us sinners," and therefore we may be saved from

9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

10 For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life.

9 us. Much more then, being now justified¹ by his blood, shall we be saved from the wrath of God through him. For it, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be

1 Gr. in.

wrath through him, and in none other is there salvation. (Acts 4:12.) Abundant provision is thus made for our salvation, yet we may die of starvation though food is heaped up all around us.]

9. Much more then. If he died for us while we were yet sinners, much more then will he save us now that we have been made righteous through his death. If he made so great a sacrifice to begin a work, much more will he add that completion, without which this costly beginning will be of no effect. **Justified by** [literally, *having been justified in*] **his blood** is a very strong expression. It certainly cannot import less than that his *vicarious death* was *indispensable* to our justification. **Saved from wrath.** Literally, saved from *the wrath*, which was our confessed desert and our otherwise inevitable doom. [Christ's precious blood—in other words, his atoning death or "his accomplished and offered sacrifice" (Cremer)—is here represented as the source or ground of the sinner's justification. Meyer remarks that "faith as the recipient (*ἀληθινόν*) of justification is understood as a matter of course (ver. 1), but is not mentioned here, because only what has been accomplished by God through Christ is taken into consideration."]

10. For if. ['For' assigns a special reason for the certainty of our salvation.] **When we were enemies.** [Prof. Boise remarks that the word for public enemies (*πολέμιοι*) "so common in classic Greek is not found in the New Testament." In what sense is the word 'enemies' to be taken here? In the *active* sense, those who are opposed to God? or in the *passive* sense, those to whom God is opposed? The former is unquestionably the sense in which the word occurs most frequently in the Scriptures. But it certainly occurs also in the latter sense. Perhaps 11:28, and 2 Thess. 3:15, are the clearest instances. Here the *passive* sense, obnoxious to the divine displeasure, is required; for two reasons: 1. Because it is God's righteous opposition to us, rather than our unrighteous opposition to him, which is directly removed by

the blood of his Son; and, 2. Because it is the forensic, or judicial relation to God, not the moral—justification, not sanctification—of which the apostle is here treating. The best critical expositors are agreed in ascribing this sense to the word. Let the names of *De Wette, Alford, Meyer, Schaff*, suffice. [We add the names of Tholuck, Fritzsche, Philippi, Weiss, Gifford, and Godet. The latter says: "The enmity must above all belong to him to whom wrath is attributed; and the blood of Christ, through which we have been justified, did not flow in the first place to work a change in our dispositions Godward, but to bring about a change in God's conduct toward us. Otherwise this bloody death would have to be called a demonstration of love and not of righteousness." On this subject of the influence of the atonement Godward, see Dr. Hovey's "God with Us," pp. 100-155, "Manual of Theology," 207, seq.] **Reconciled to God by the death of his Son** [or, *reconciled with God*—that is, restored to his favor]. While *reconciliation*, much more than *enmity*, may as a general rule be assumed to be *mutual*, the *prominent* idea here undoubtedly is, not the giving up of our hostility to God, but the restoration of his favor to us. This follows from what was said on the previous clause. [Dr. Hovey thus paraphrases this verse: "For if, when we were the objects of God's wrath (like rebels whom the king counts as enemies), we were put in a condition to receive his favor, by the death of his Son, how much more, having been put in that condition, shall we be saved in his life." See also Weiss' "Biblical Theology," Vol. I, p. 428.] **Much more.** ["An argument *a fortiori*. If the greater benefit has been bestowed, the less will not be withheld. If Christ has died for his enemies, he will surely save his friends." (Hodge.) "When one has done *the most* for his *enemies*, he does not refuse *the least* to his *friends*." (Godet.) How much God has done for his enemies may be gathered from the words: 'death of his Son.'] **Being reconciled** (more exactly, *having been reconciled*), **we shall be saved by his life.** It is now

11. And not only *so*, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

11 saved ¹ by his life; and not only so, ² but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

1 Gr. in. 2 Gr. but also glorifying.

assumed, that the subjective reconciliation, the removal of our opposition to God, has also taken place; but no stress is laid on that assumption. 'By his life'—literally, *in his life* (in vital union with his life (Schaff)); in the fact that he lives and intercedes. (Boise.) "Justification," says Godet, "rests only on faith in the *death* of Christ. Sanctification flows from the *life* of Christ by the work of the Holy Spirit." Compare John 14: 19, "Because I live ye shall live also." Prof. Stuart remarks that this passage (ver. 6-10) "seems to be more direct, in respect to the perseverance of the saints, than almost any other passage in the Scriptures". The close relation in which he placed himself to us, by dying for our sins, carries with it our being associated with him in his resurrection life. This topic is treated more fully in the next chapter.

We may regard *the whole work* of Christ as a Saviour, *for* us and *in* us, beginning with his vicarious propitiation for our sins, proceeding with our justification, and culminating in our salvation, as virtually comprehended in our *reconciliation*, with this distinction between the expressions *we were reconciled* and *having been reconciled*, in ver. 10, that whereas in the former expression the first step in the process, propitiation, is most prominent, in the latter expression, by a very natural progress in the thought, the *second* step, justification, is most prominent.

Recurring now to ver. 5, which was introduced by the remark that the apostle is now to set forth, as a *fourth* prerogative of the justified believer, the *certainty* of his hope, we have this course of thought in the development of that subject. God has already shown the fullness of his love to us by giving his Spirit (ver. 5), by giving his Son to die for us while we were yet sinners (ver. 6-8), and by having thus begun the work of our salvation when we were enemies, he has given the surest pledge that he will complete it now that we are reconciled to him. (Ver. 9, 10.) And now to sum up all in a *fifth* blessing, we boast

ourselves in God, having received, through Christ, this wonderful reconciliation with him.

11. It is very plain that the apostle would have us regard what he speaks of in this verse as distinct from, and added to, all the foregoing. The introductory words—**and not only so, but we also**—manifestly imply this. ¹ [**But we also joy in God.** Literally, *but also glorifying*. With this participle most commentators supply the present tense of the verb to be. The words imply not only that we are saved; but that we have a joyous consciousness of our salvation. See Winer, p. 351.] And indeed this boasting in a God reconciled to us is something more than peace with God (ver. 5); something more than boasting in the hope of future glory (ver. 2); something more than boasting in tribulations (ver. 3, 4); something different from the assured certainty of our Christian hope. (Ver. 5-10.) It is a higher experience than any of these, even that of which the Psalmist speaks, in Ps. 34: 2; 44: 8. **Have now received the atonement.** The word 'atonement' is used nowhere else in our New Testament. The Greek word (*καταλλαγή*), to which it here corresponds, is, however, used in two other places, in 11: 15 and in 2 Cor. 4: 18, 19, in which it is more suitably translated *reconciling* or *reconciliation*. We say this last is the more *suitable* translation, inasmuch as the word *atonement* has acquired in theological language a fixed, technical sense, which does not correspond with the sense of the Greek word here used. [Paul in 3: 25 spoke of Christ, set forth in his blood, as our propitiation, and he often uses the word for *redemption* (*ἀπολυτρωσις*); but the most proper word for *atonement* (*ἰλασμός*) is employed not by him but by the disciple of love. See 1 John 2: 2; 4: 10. Compare, also, the corresponding verb (*ἰλασκομαι*) in Heb. 2: 17.] The noun here used is closely connected both in form and meaning with the verb translated *reconciled* in ver. 10. [The fact that we *receive* rather than make or give reconciliation shows the reconciliation to be in God's mind or disposition rather than in ours.

¹ The *δέ* and *ἀλλὰ*, corresponding to the German *aber* and *sondern*, may thus be rendered: *Not only so, however, but also*, etc.

At least, its primary reference is to the new relation which God sustains to us. Prof. Cremer, after referring to some doubtful passages, says: "But Rom. 5:11 is decidedly opposed to the supposition that either a change of feeling on the part of man, brought about by the divine redemption, is referred to, or an alteration in his relation to God to be accomplished by man himself. It is God who forms the relation between himself and humanity anew; the part of humanity is to accept this reinstatement. . . . God establishes a relationship of peace between him and us by doing away with that which made him our *adversary* (*ἀντίδικος*), which directed his anger against us. . . . Thus reconciliation denotes the New Testament divine and saving act of redemption (*ἀπολύτρωσις*), in so far as God himself, by his taking upon himself and providing an atonement, establishes that relationship of peace with mankind which the demands of his justice had hitherto prevented." So De Wette: "We must think of this reconciliation as the removal of the wrath of God, ver. 9." And in this view nearly all commentators of note coincide "Nor is it any contradiction that while God's anger rested on mankind, his love instituted a scheme of reconciliation, because the enmity falls only on *sin*; the love, on the other hand, regards sinners." (Philippi.) "Since this enmity of God is only directed against man as a sinner, it naturally does not exclude grace which seeks to remove the cause of this enmity and thereby to render reconciliation possible." (Weiss, I, 429.) The verb used here (*καταλλάσσω*) occurs six times. (5:10; 1 Cor. 7:11; 2 Cor. 5:18, 19, 20.) Another related word (*διαλλάσσω*) is found once (Matt. 5:24), "first be reconciled to thy brother." In this case it is the injured or offended brother of thine who is really to become reconciled, and this example, with that of 1 Sam. 29:4 in the Septuagint (see Josephus' "Antiquities," V, 2, 8), shows us that in the expression 'we were reconciled to (or with) God,' God may be regarded as the party who was at enmity, whose wrath, through the expiation of Christ, has been removed, so that we may be received

into his favor. And this view is still further confirmed by the general representation of Scripture, that our reconciliation and justification are effected by the sufferings, the death, the blood of Christ, as a sacrifice for the sins of the world. Still, the "Christian reconciliation," as Trench remarks in his "Synonyms of the New Testament," "has two sides, the second and subordinate one being our reconciliation toward God, "the daily deposition, under the operation of the Holy Spirit, of the enmity of the old man toward God. 2 Cor. 5:20; compare 1 Cor. 7:11. All attempts to make this secondary to be indeed the primary meaning and intention of the word, rest not on an unprejudiced exegesis, but on a foregone determination to get rid of the reality of God's anger against the sinner." Accordingly, our hymn revisers, who have substituted "To God I'm reconciled" for "My God is reconciled," have made a "secondary meaning of the word" to usurp the place of the primary. For Scripture teaches us that God when he reconciled all things to himself through Jesus Christ, through the expiation he made for our sins on the cross, by virtue of which expiation the guilty who deserve to die may be justified and thus saved from deserved wrath (ver. 9), set up a relationship of peace not before existing (Cremer); and that Christ, by his propitiation and by his perfect obedience rendered to the will of God, has effected conditions of peace between God and the sinner, whereby he now comes and "preaches peace" to a guilty world. "Reconciliation," says Meyer, "has taken place *objectively* through the death of Christ, but is realized *subjectively* only when men *become believers*, whereby the reconciliation becomes appropriated to them." Compare 2 Cor. 5:18-20; Col. 1:20-22; Eph. 2:16, 17; 1 John 4:10. In the examples from Ephesians and Colossians another word (*ἀποκαταλλάσσω*) is used. Both sides of the Christian reconciliation are, we suppose, presented to view in 2 Cor. 5:18-20; Col. 1:20-22.]¹

The apostle has now completed his account of the *individual* blessings secured to the believer by the gospel way of justification; and

¹ On the connection of *ἰλάσκομαι* (to make or be propitious) with reconciliation on the part of God, see Cremer's "Biblico-Theological Lexicon," Article *καταλλάσσω*; on the deep meaning of *ἰλασμός* (propitiation

or atonement), see Trench's "Synonyms," p. 292; and on this general subject, Dr. Hovey's "God with Us," pp. 114, 255.

12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

12 Therefore, as through one man sin entered into the world, and death through sin; and so death

from this point to the end of the chapter he treats of the way in which the human race is affected by this newly revealed method of justification. This is one of the most important, and one of the most difficult sections of the epistle. [The subject of which this section treats is *in itself* one of utmost difficulty, having to do with the "stubborn, terrible fact of the universal dominion of sin and death over the entire race." (Schaff.) Alford gives to this section (ver. 12-19) the following title: "The bringing in of reconciliation and life by Christ in its analogy to the bringing in of sin and death by Adam." Godet very happily introduces the topic which follows in these words: "After thus expounding in a first section (1: 1-3: 20) *universal condemnation*, in a second section (3: 2-5: 11) *universal justification*, there remains nothing more for the apostle to do than to compare these two vast dispensations by bringing together their two points of departure. Such is the subject of the third section which closes this fundamental part." Dr. Schaff gives very full notes on these verses in his edition of Lange's "Commentary," also a special section entitled: "Historical Statements on the Different Theories of Original Sin and Imputation."¹ We may here observe that to Paul alone of all New Testament writers, was it given to set forth the doctrine of our race connection with Adam's transgression, a doctrine nevertheless quite plainly intimated in the Old Testament. Yet "like a skillful physician the apostle goes not only to the root and fountainhead of the evil, but also to the root and fountainhead of the cure." (Dr. Schaff.)]

12. Wherefore (or, more properly, *therefore*) connects what follows as a conclusion from ver. 11, especially with the last clause, which may be regarded as a summary of the preceding verses of this chapter. [Since reconciliation contains an allusion to wrath, and so to condemnation as well as justification, the connection may be thus conceived, as by Godet: "Since, condemned as we all were, we

have found reconciliation in Christ, there is therefore between our relation to him and our relation to the head of natural humanity the following resemblance."] Reconciliation through Christ is now to be presented in a more general aspect, as affecting the destiny of the whole race, and in a new form, as illustrated by a comparison between Adam and Christ, or, more precisely, between the consequences to the race of its relation to each.

As by one man sin entered into the world.

['As.' This seems to begin a comparison, but we find no corresponding *so* in what follows. A simple and direct apodosis of the comparison would probably have run thus: *So* also by one man righteousness entered into the world and through righteousness life likewise entered. Tholuck, Philippi, Meyer find the second member of the comparison virtually in ver. 14, which speaks of Christ as the anti-type of Adam. Most expositors find it included in ver. 18, where the whole subject is resumed and completed. As the word *as* does not always require a *so* (compare Matt. 25: 14), some regard this *as* as introducing the second member of the comparison in some such improbable way as this: "Therefore stands Christ in a similar relation to mankind *as* Adam through whom sin and death entered into the world" (DeWette), or, "therefore we received and appropriated the reconciliation through Christ in the same manner as by one man," etc. (Lange and, similarly, Alford.) See Dr. Arnold's remarks further on.] The occasion on which this comparison is introduced accounts for the mention of Adam only, without any allusion to Eve. The design of the apostle is "to compare the One man who, as the bringer of salvation, has become the beginner of the new humanity with the one man who, as beginner of the old humanity, became so destructive, in which collective reference the woman recedes into the background." (Meyer.) Three reasons for the omission of Eve's name are given by Bengel: 1. Adam had received the commandment

¹ These terms are, we believe, now commonly distinguished from each other—or at least may be properly distinguished—in this way: imputed sin has reference to the condemnation and death of our race as grounded

in, and directly occasioned by, the sin of Adam, while original sin has reference to the natural proclivity of the human heart to evil.—(F.)

(apparently before the creation of Eve, Gen. 2:16, 17). 2. He was the head, not only of his race, but also of Eve. 3. If Adam had not obeyed his wife, only one would have sinned. (Sin would have ended where it began, with Eve.) [Dr. Shedd, however, would include both Adam and Eve under the general term man (*ἀνθρώπος*), as in Gen. 5:2, "God called *their* name Adam," or man. Fritzsche adopts the first of Bengel's reasons, and thus finds an excuse for Eve but none for Adam, making her offense relate rather to the matter of time and his to the matter of guilt. In this going back to Adam, our Epistle, as many expositors have noticed, is strikingly distinguished from the Epistle to the Galatians. "In the latter," as Godet says, "where Paul is attacking Judeo-Christianity, his argument starts from the theocratic history, from Abraham. In the former, which expounds the relation of the gospel to human nature, Jewish and Gentile, the argument starts from general history, from Adam, the father of all mankind. From the very beginning of the Epistle the standpoint is universal."] The New Testament plainly confirms the account in Genesis, by recognizing Eve as the first transgressor, in the only two passages where she is named—2 Cor. 11:3; 1 Tim. 2:13. Adam is mentioned in the following places: Luke 3:38; Rom. 5:14, twice; 1 Cor. 15:22, 45; 1 Tim. 2:13, 14; Jude 14. **Sin**, not merely in the sense of actual transgression, but sin as a ruling power or principle. Throughout the whole section 'sin' is carefully distinguished from both "transgression" (ver. 14) and "offence." (ver. 15, 16, 17, 18, 20.) It is *personified* and represented as an active power. Neither of the other two words above named could be so represented with equal propriety. **Entered into the world**—that is, into this *human* world [the world of humanity, which by Paul was regarded as then existing]. The account of its entrance into this world shows plainly that it had entered into the *universe* before. **And death by sin**. [Literally, *and through sin, death* likewise entered. In Meyer's opinion, "that Adam was *created* immortal our passage does not affirm, and 1 Cor. 15:47 contains the opposite." He further says: "If Adam had not sinned, . . . he would have *become*

immortal through eating of the tree of life in Paradise. As he has sinned, however, the consequence thereof necessarily was 'death,' not only for himself, seeing that he had to leave Paradise, but for all his posterity likewise. From this consequence, which the sin of Adam had for *all*, it results . . . that the fall of Adam was the collective fall of the entire race, in so far as in fact all forfeited Paradise and herewith incurred death." Paul in this section seeks not so much the origin of sin as that of death. (Godet.) Hence, one chief thing which we look for in this discussion is an explanation of the fact of death.] 'By sin'—that is, 'through sin,' as the means, and on account of sin, as its appointed penalty. What are we to understand by 'death' in this passage? *Primarily*, it means physical death, the separation of the soul from the body. Whatever else it *may* include, it *must* include this, otherwise there would be no propriety in using the word, and we may be sure the word would not have been used had the plain, literal sense of the word *formed no part* of its meaning here. And this is confirmed by ver. 14. But certainly *something more* than physical death is included in the word in this connection. In Gen. 2:17, we read that God said to Adam, "in the day that thou eatest thereof thou shalt surely die." Adam did not suffer physical death on the very day of his transgression. But he did suffer spiritual death, for sin is the separation of the soul from God, the fountain of life. And this spiritual death, unless some remedial agency comes in, naturally leads to, and culminates in, eternal death. See how sin and death are habitually connected in the Scriptures. (Gen. 2:17; Ezek. 18:4; Rom. 6:16, 21, 23; 7:10, 11; 8:13.) The death of the body is the palpable, representative test fact around which our reasonings naturally gather.¹ ["In order," says Prof. Cremer, "to the clear perception and understanding of . . . the New Testament use of this word (death), we must hold fast and abide by the fact that death, as the punishment pronounced by God upon sin, has a *punitive* significance. . . . Death, therefore, is a very comprehensive term, denoting all the punitive consequences of sin. . . . Hence we find that, according to the context, the

¹ See Appendix B.

reference is either (a) to death as the objective sentence and punishment appointed for man, or (b) to death as the state in which man is as condemned through sin." We suppose its chief reference here is to physical death, the death which reigned from Adam to Moses. (ver. 14.) See 1 Cor. 15: 21. Meyer and Godet refer to this solely. The sin of Eden as causative of our fall and death is referred to in the Apocrypha (2 Esdras 7: 48): "O thou Adam, what hast thou done? for though it was thou that sinned, thou art not fallen alone, but we all that come of thee;" also Eccles. 25: 24: "Of the woman came the beginning of sin, and through her we all die;" and compare Wisd. 2: 24. De Wette says: "No exegete can doubt that Paul teaches the extension both of sin and death from Adam to mankind." **And so death passed upon all men.** 'And so'—that is, in agreement with, and by reason of, this connection between sin and death. 'Passed upon all men.' We have the same *verb* here which in the first clause is translated entered, but with a different preposition. The more exact representation of the original would be given by translating the two clauses thus: "Sin *came into* the world;" "death *came through*" to all men. The representation would thus be made perfectly correspondent to the original, if what we call the *pre*-positions could really be *pre*-posed or *pre*-fixed, as they are in the Greek, instead of being *post*-posed, as the idiom of our language requires them to be. We cannot say, as the Greeks did, "sin *into*-came the world," and death "through-came to all men." [This declaration, 'and so death passed through unto all men,' supposes the fact stated in the next clause, 'that all sinned'—that is, either collectively in Adam or as individuals or both. Pfeleiderer, as quoted by Weiss, 'maintains that there is a double reason assigned for death passing unto all; namely, the sin of Adam and the sin of all, and that this is explicable only on the assumption that the sin of Adam was as such already the sin of all.' If we explain this passage by the nearly parallel statement of ver. 15, "the many died," etc., it would appear that death was made to extend to all men, not primarily

and solely by reason of their individual offenses, but by "the trespass of the one." Even Prof. Stuart acknowledges that the 'and so' of this clause intimates that "both the sins of men and their condemnation stand connected in some way or other with the first offense by Adam." De Wette remarks that this passing through of death upon all men differs from its entering into the world "as going from house to house differs from entering into a town."¹ **For that all have sinned.** The original expression which our translators rendered 'for that' has been variously understood—"in whom," or "in which man" ["*in whom* all have sinned"], say Origen, Augustine, Beza, Vulgate, Wycliffe; "on the supposition that," "in as far as," says Rothe [so Julius Müller]; but our translators were doubtless correct in saying 'for that' [which is nearly equivalent to 'because'; compare 2 Cor. 5: 4]. We may *expand* this a little by saying "upon the occasion that," which would be a very close adherence to the original, and which would be equivalent to the still more expanded form, "on the ground of the fact that" *all sinned*. The most exact parallel in form, sense, and translation is 2 Cor. 5: 14. Life was suspended on a certain condition—obedience; death was suspended on a certain condition—disobedience. All disobeyed, in consequence of which death, the original penalty of disobedience, came through to all men. 'All sinned' is more exact than 'all have sinned.' The verb here is in the same tense as the two preceding verbs, and there is no more reason why this should be translated 'have sinned' than why they should be translated 'has entered' and 'has passed.' But how are we to understand the expression 'all sinned'? Four different answers to this question may be briefly noticed:

1. All have actually and personally sinned:
2. All have become corrupt and sinful:
3. All did actually sin in Adam:
4. All virtually sinned in Adam, as the head of the human race, and the introducer of sin, which passes through to all.
 1. The first view [advocated by Tholuck, De Wette, Fritzsche, Reuss, Lange, Barnes,

¹ "εἰς with persons is not simply equivalent to πρὸς (to), but involves the idea of mingling with and association." (Ellicott.)—(F.)

Stuart, Ripley,] is inconsistent with the proper force of the *tense* of the verb, which properly signifies, not *do sin*, nor *have sinned*, nor *are accustomed to sin*; but simply *sinned*: their sin is regarded as one act in some definite past time. [The connection of the "all sinned" in 3: 23, whether it exclude all reference to the primal sin or not, is wholly different from the "sinned" in this passage.] This first view is also inconsistent with the design of the passage, which is to show that Adam's sin, and not our own apart from his, is the cause of death. It is inconsistent with ver. 13, 14, which are intended to *prove* what is here asserted: but they do not prove that all have actually sinned, but rather the reverse. It is inconsistent with the analogy between Adam and Christ. There would not be, according to this view, that resemblance between the way in which we become sinners through Adam, and the way in which we become righteous through Christ, which is affirmed in ver. 19. [Dr. Hodge says: "It would make the apostle teach that as all men die because they personally sin, so all men live because they are personally and inherently righteous. This is contrary, not only to this whole passage, but to all Paul's teaching, and to the whole gospel." We think the stanza of Spengler, quoted by Müller in his "Christian Doctrine of Sin," to be doctrinally far more Pauline:

As now we all by foreign guilt
In Adam are reviled,
Therefore we all by foreign grace
In Christ are reconciled.]

It is inconsistent with the facts of the case. It is not true that all die because all have actually and personally sinned. Death is more extensive than personal transgression. This Paul himself declares in ver. 14. Infants die, though they have not personally sinned.

2. The second view [advocated by Melancthon, Calvin, Prof. Turner] is also inconsistent with the meaning of the word, and with the nature of the comparison. The verb does not mean to become corrupt and sinful, but simply to sin. [Alford blends the first and second view together, making the sin to be "both original and actual: in the *seed*, as planted in the nature by the sin of our forefather, and in the *fruit*, as developed by each

conscious responsible individual in his own practice."]

3. The third view [Haldane's, Edwards', Shedd's,] is regarded as simply inconceivable. The appeal to Heb. 7: 9, 10, does not avail to make it conceivable, for the writer there takes pains to apprise us that he is not using language in a *literal* sense: "As I may so say" is a not uncommon phrase in the classics, in introducing a highly figurative expression, but is found nowhere else in the New Testament.

4. We are therefore shut up to this fourth sense of the expression, that all virtually sinned in the sin of Adam, who was the source, and then indeed, with Eve, *was the whole* of the human race. This interpretation is demanded by the *context*: by ver. 13 and 14, which contain the *proof* of what is here asserted; by ver. 15-19, which assume this meaning as proved; and by ver. 18, 19, which complete the comparison between Adam and Christ in accordance with this view. [Ver. 12 may be properly explained by the plainer and fuller assertions of ver. 15-19, since these assertions rest on this verse as a foundation. Notice the 'for if' in ver. 15, 17, 'so then' in ver. 18, 'for as' in ver. 19.] And it is confirmed, finally, by such passages as 1 Cor. 15: 22, and 2 Cor. 5: 14, which should be translated, "having judged this, that one died for all, therefore they all died." [Some interpret the phrase, 'for that all sinned,' as meaning that they sinned putatively or representatively; "in other words, they were regarded and treated as sinners on account of Adam's sin." (Hodge.) To this view it is commonly objected that we did not elect Adam to be our agent or representative (yet God might have appointed him as such), and it does not appear that he consciously acted as such. Dr. Schaff says that Prof. Hodge "by rejecting the realistic theory of a participation of Adam's posterity in his fall, loses the basis for a just imputation, and resolves it into a legal fiction." Only a sinful and guilty being can be the subject of the displeasure of a holy and righteous God. "We do not object," he says, "to the doctrine of imputation in itself, but simply to that form of it which ignores or denies the *vital* nature of our connection with Adam and with Christ, as plainly taught in this whole section. Adam is our natural repre-

sentative, *de facto* as well as *de jure*. He is the root of humanity and his fall affected the stock and every branch, by the inherent law of organic life union. . . . The human race is not a sand heap, but an organic unity; and only on the ground of such a vital unity, as distinct from a mechanical or merely federal unity, can we understand and defend the doctrine of original sin, the imputation of Adam's sin, and of Christ's righteousness." The elder Edwards, who could not think of any condemnation without personal ill-desert, carried the notion of our personal identity with Adam so far as to say that his sin was "truly and properly" ours, and therefore God imputes it to us. If, however, we as individuals actually sinned in Adam, there would be no need of imputing *his* sin to us, since we should have sin of our own to answer for. Dr. Schaff, it will be seen, adopts the realistic Augustinian imputation theory which finds perhaps its truest expression in the familiar couplet of the old New England Primer:

In Adam's fall,
We sinned all.

And this, indeed, is the view of many of the

¹ Prof. Stuart does not see anything which specially needs to be accounted for in the fact that all the descendants of Adam sin since *he* himself sinned who was created upright. He says, for substance, that as, according to Edwards, our race had a more favorable probation in Adam than we should have *in propria persona*, and yet he fell, it is therefore nothing wonderful that all his descendants fall, even though created upright and pure. But this, I think, does not follow. A strong man has an advantage in his strength, yet we conceive it possible that he might fall where a weaker man might stand. That a strong man fell simply shows that all others may fall, but does not prove that they certainly will. Edwards says that "an effect's happening once will not prove any fixed propensity or permanent influence." On the other hand, "a stated effect requires a stated cause," and in support of this postulate he adduces this illustration among others: "If such a case should happen that a person through the deceitful persuasions of a pretended friend, once takes an unwholesome and poisonous draught of a liquor he had no inclination to before; but after he has once taken of it, he be observed to act as one that has an insatiable, incurable thirst after more of the same"—so that he does and will indulge incessantly in the practice of drinking—"could it be said with good reason that a fixed propensity can no more be argued from his consequent common practice than from his first draught?" And he thinks it would be "weak

more distinguished modern commentators, as Olshausen, Meyer, Philippi, Godet, Bishop Wordsworth, the "Speaker's Commentary," Ellicott's "New Testament Commentary," etc. This view well accords with the tenses of the verbs: "All sinned," and "death passed through upon all men"—that is, at a definite time in the past, and, as we think, harmonizes with the drift of the apostle's argument, and best explains the universal natural depravity of mankind.¹ But how can Dr. Schaff, with others holding similar views, say that this verb to sin "means real, actual sinning," and yet add that "all men sinned in Adam, *not indeed personally by conscious, actual transgressions, but virtually or potentially*"? Volumes, perhaps, have been written on these two words: *all sinned* (πάντες ἥμαρτον),² especially on *how* this 'all sinned' is connected with the phrase 'the one that sinned' (εἰς ἁμαρτήσαντος), and volumes more we fear will have to be written before that definition will be found which will to all persons and in all respects be satisfactory. The truth is, as Prof. Boise remarks, the *how* of this matter "is not discussed by the apostle." One thing, however, seems to be certain, namely, that the

arguing" in an objector to say, "Do *you* tell me how it came to pass that he was guilty of that sin the first time, without a fixed inclination, and I will tell you how he is guilty of it so generally without a fixed inclination." One thing is certain, that theologians of every age and of every school, save the Pelagian and Socinian, have traced man's innate depravity to the sin of our first parents. "Whosoever," says Augustine, "contends that human nature in any age does not need the second Adam as a physician on the ground that it has not been vitiated in the first Adam, does not fall into an error which may be held without injury to the rule of faith, but by that very rule by which we are constituted Christians is convicted of being an enemy to the grace of God."—(F.)

² The "Five Clergymen" render this verb: *were sinners*, since this phrase "covers every sort of sin." Prof. J. R. Boise, in his notes on Romans, seems inclined to regard all the verbs of this verse as in the gnomic or iterative aorist, expressing as in the present tense a general truth or what is habitual. But the account here given of Adam, of his offense, and of its chiefest consequence, is manifestly historic, and it involves here a manifest incongruity to say: Through Adam sin enters into the world, etc. Besides, the use of this aorist in the New Testament is quite uncertain, and though affirmed by Buttmann, p. 201, is altogether denied by Winer, p. 277.—(F.)

apostle's argument requires us to keep two personages especially in view, who did not stand alone or act as private persons, but, as Melancthon states it, "merited" for others, yet "contrary things," and that as justification and salvation are conferred upon us on the ground of the obedience and righteousness of the second Adam, so condemnation and death have been visited upon us, upon our whole race, on the ground of the transgression of the first Adam. The apostle does not assert that Adam's transgression is the sole cause of the sinner's condemnation, nor does he ignore individual sins. He affirms that before the law was given "sin was in the world," and he speaks of our "many offences," and in a previous chapter declares that "they who sinned without law shall perish without law." Yet he does teach that the sin of Adam is the *primal* and *direct* cause of human depravity, sin, and death, and that in this respect he is a type of the last Adam from whom come directly our justification, life, and peace. "By one man (see especially in ver. 15, 17, the simple dative of means) sin entered and death by sin." "The judgment came of one unto condemnation." "Through one trespass it came unto all men to condemnation," which is here the same as saying that all men were condemned through the one trespass of Adam. Compare ver. 16, "the judgment was from one [*one offense*], unto condemnation." If we deny that this "one offence" is to us the ground of condemnation, we must also deny that Christ's righteousness is the ground of our justification. To assert that individual sins are the sole cause of man's condemnation and death would completely nullify the apostle's argument, and would be as false to Scripture as it to fact. Of what actual sins are irresponsible persons, infants, and children unborn, personally guilty that they should suffer the penalty of death? Their only sin for which they die—for there is no death without sin—is the imputed sin of Adam, unless it be, as some suppose (Origen, in olden times, Julius Müller, President Beecher), their individual sin in a previous state. That the apostle should ignore the fact that this very large part of our race suffer death is an impossibility, for he asserts that death through sin has passed through upon all men, and he expressly traces the death of all to the sin of

all, and hence this large class of dying persons must be put among the "all" who sinned. Nor will it do to interpret 'for that' as meaning *in so far as*, unless it be to express perhaps "different degrees of guilt and death" (Lange), because there must be a sin of all which is the cause of death to all. The apostle's argument, then, and we deem it irrefutable, is manifestly this: that there is a resemblance between the headship of Adam and of Christ, and that as by the trespass or transgression of Adam all men, even apart from their individual sins, are condemned and visited with death, so by the obedience of Christ, the second Adam, all who receive his grace are freely justified and crowned with everlasting blessedness apart from any inherent goodness or merit of their own. In the light of this argument, the phrase 'for that all sinned' must be interpreted. In 2 Cor. 5: 14, an "analogous though not parallel passage" (Godet), Paul asserts that because "one (Christ) died in behalf of all (or, instead of all) therefore all died." In like manner it may at least be said that as Adam sinned for all, to the disadvantage and condemnation of all, so they "all sinned." "The death of Christ was legally and effectively our death, and the sin of Adam was legally and effectively our sin." (Hodge.) "The apostle therefore represents the sin of mankind as objectively wrapped up in Adam, precisely as he contemplates the righteousness of mankind as objectively wrapped up in Christ." (Philippi.) Forbes wishes to find in this phrase an imputation as well as an imputation of sin, and this perhaps can be done. There is undeniably a sense in which we as a race *fell* in Adam (do we not rightly speak of our "fallen race"?), and there is a sense in which we as a race *sinned* in and through Adam, and so were put in the category of sinners. And this, we think, is the meaning of ver. 19, where Paul asserts that *through the disobedience of one man*, in which we all shared as a race, *the many*—that is, the whole race of mankind *were constituted*, set down in the place of *sinners*, and are consequently treated as sinners. Ols-hausen, speaking of our being constituted sinners through Adam's offense, says: "Not the personal transgressions of individual men, but the disobedience of Adam was alone the foundation of all being sinners, and just so the

reverse"—that is, in regard to our justification, solely through the obedience of Christ. He then adds: "No expression can be imagined by which Paul could have more distinctly defined ver. 12 and 15, and protected his meaning from erroneous conceptions; if, notwithstanding, he has not succeeded in preventing them, the cause of the failure can only at last be found in the heart's resistance to this doctrine, bringing, as it does, to nothing all man's self-sufficiency, a resistance which even unconsciously asserts itself while interpreting such passages."]

We must always bear in mind that death means more than the mere separation of soul and body, but that all which it means is so connected with this literal sense, that this last may be taken as a *representative fact*: where this is found, the rest will follow, without some extraordinary and superhuman intervention. Natural death is a part of the penalty; and so far the penalty goes into actual effect.

"The death of the soul," says Augustine, "takes place when God leaves it, as the death of the body takes place when the soul leaves it: it is then the death of both, that is, of the *whole man*, when a soul forsaken of God forsakes the body." ("De Civitate Dei," xiii, c. 1.) "Mors igitur anime fit, cum eam deserit Deus: sicut corporis, cum id deserit anima. Ergo utriusque rei, id est, totius hominis mors est, cum anima a Deo deserta deserit corpus."

Bengel calls attention to the *arrangement* of the four clauses in this verse:

Sin entered into the world,
And death through sin;
Death passed through to all men,
For that all sinned;

and adds this remark: "Sin precedes death; but the *universality* of death is known before the universality of sin: and the clauses are conformed to this order."

There is still one more point to be considered in this verse, before we pass to the next. Looking at the verse as a whole, it is evidently grammatically incomplete. Three ways are proposed of supplying what is necessary to its completeness.

(a) To supply at the beginning, or, rather, after 'wherefore' (*therefore*) "it was"—[that is, our justification was by one man, as through

one man came our sin and condemnation], thus making all that follows the second member of the comparison, technically called the *apodosis*, instead of the first, the *protasis*. Alford takes this view, and refers to Matt. 25: 14, for a similar use of the word translated *as*, without any preceding *protasis*. [The *therefore*, at the beginning of our passage, indicating a new starting point, forbids such a close grammatical connection with the preceding passage.]

(b) Others regard this as the *protasis*, and find the *apodosis* in a later clause of the same verse, some in the clause immediately following, *so* being supplied, *and* being changed to *also*: *as by one man sin entered into the world, so also death by sin*; and some in the next clause, and *so* being changed to *so also*.

(c) Others find the *apodosis* in a subsequent verse; some in the expression, *who is the figure of him that was to come* in ver. 14; and some in the latter half of ver. 18, *even so*, etc.

All these except the last would be grammatically irregular, the last under (b) pre-eminently so. We prefer the last under (c). Had the comparison been completed, in regular form with its proper connection [Winer, 569] and without any parenthesis or digression, we suppose ver. 12 would have read on this wise: *therefore, as by one man sin entered, etc., even so by one man righteousness entered into the world, and life by righteousness*. And this is virtually the way in which it is completed in ver. 18, the terms being somewhat changed, to accord with the interposed verses. To this view the principal objections are, that the matter contained in ver. 13-17 is too long and too important to be treated as a parenthesis: and also that ver. 18 seems to be a *recapitulation* rather than a *resumption*. Neither of these objections seems insuperable: in fact, the last seems of very little weight; for it would be quite natural, in *recapitulating* to *resume* the regular grammatical or rhetorical form of the sentence. It is confessedly a case of peculiar difficulty; but this way of making out the connection seems to us to be encumbered with less serious difficulties than any other.

13, 14. It is generally agreed that these verses are designed to prove [or explain] the statement of ver. 12, that death passed upon all men on account of sin. What is the nature

13 (For until the law sin was in the world: but sin is not imputed when there is no law.

13 passed unto all men, for that all sinned:—for until the law sin was in the world; but sin is not imputed 14 when there is no law. Nevertheless death reigned

of the proof? The infliction of penal evils implies the violation of law. The violation of the law of Moses will not account for the universality of death, for men died before that law was given. The violation of the law of nature will not account for the universality of death, for those die who have never violated that law. Death is more extensive than the violation of the law of Moses; it is more extensive than the violation of the law of nature. It is co-extensive with our connection with Adam. Here is a universal effect. Here are three causes proposed to account for that effect: Two of these causes are less extensive than the effect, the third is precisely co-extensive with the effect, and the effect is precisely what was foretold as the sure consequence of that particular cause. It follows, therefore, that men are subject to death on account of the sin of Adam.

For until the law. For prior to the law, and up to the time of the law. [This is further explained by the phrase—from Adam to Moses. The word law in the original has no article, yet it must have special reference to *the* law. The Jews knew only of one law, that of Moses, and hence “law” to them was the same as “the law.” So “world” in the following clause is destitute of the article, it being noticed by Winer under the general head of “words which denote objects, of which there is but one in existence, and which, therefore, approximate closely to proper names.” Especially are such words found without the article “when, in connection with prepositions, etc., they form phrases of frequent occurrence.”] **Sin was in the world.** [Continuously. The imperfect tense is used to express simultaneity, duration, non-completion. (Ellicott.)] There was sin in the world. This is proved by the fact that death, the consequence of sin, was all this time in the world. **But sin is not imputed when there is no law.** Sin is not reckoned as sin when there is no law. [It is not reckoned for punishment, or is not punished as transgression. (Meyer.)] The word translated *imputed* here is different in form (though the difference is not radical, both being derived from the same root) from that which is

usually so translated. The same form is not found elsewhere, except in Philem. (ver. 18.) Some have inferred from this that the word here used means, is not *fully* or *strictly* reckoned, in the absence of express law. But this requires that the word *law* should be restricted to *express* or *written* law, a restriction not called for, and, in our view, not consistent with a right view of the apostle's argument. [“Not put into the account for punishment” is Dr. Shedd's view. But surely the apostle has repeatedly and plainly asserted that the wrath of God will be visited upon the Gentiles, who have not the law, but who yet are fully aware that for their sins they are deserving of death. Paul in the last chapter (ver. 15) affirmed that “where there is no law neither is there transgression.” And his meaning in our passage must be that sin, in the absence of God's revealed will, is not reckoned or punished as transgression. It may be, as the Apostle John calls it, ‘lawlessness’ (*ἀνομία*), but not ‘a transgression of law’ (*παράβασις νόμου*). Yet death reigned from Adam to Moses, and if death was visited upon the people who lived during that time solely on account of their individual offenses, then their sin certainly was imputed to them. To get rid of this contradiction, Tholuck, Müller, Stuart, and others say that sin is not imputed *by men* where there is no law, and the idea then would be—though men in a state of nature, and in the absence of law, “make but little account of sin” (Stuart), yet in God's sight they do sin, and their sin, as such, is visited with death. But against this man-imputation view of sin, I would observe (*a*) that in the Scriptures, generally, God, and not man, is the one who imputes or does not impute sin; (*b*) that even Pagans, without any revelation, have recognized themselves as sinners (compare 1: 32; 2: 15), and the Jews, as we know, regarded the heathen Gentiles as pre-eminent sinners; and (*c*) that sinning men “make but little account” of sin whether committed before or after Moses, whether without law or with law. A better interpretation, and one quite as helpful to *their* view, would be something like this: Since prior to the time of Moses sin was in the world and

14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

death reigned during all that period, therefore though men were then destitute of the revealed will or law of God they yet sinned against *some* law, the law written in their hearts, for sin is not imputed and visited with death in the absence of *all* law. This view, which is adopted for substance by many interpreters, has some truth in it, but it makes a distinction, not apparent in the text, between the *law* (*νόμον*) of one line and the equi-pollent *law* of the line following. Both mean the same thing and are to be treated alike; and hence we are not to supply and emphasize an adjective, as we did above, before the second law. Not even the word *no*, which is inserted in our versions, is found in the original text. Supplying, as we may, the article to each *law*, we have this literal rendering: *For until the law sin was in the world, but sin is not taken into account, there not being the law, or, where the law is not; and this manifestly correct rendering is wholly antagonistic to the above view. This view, moreover, neglects the strong adversative force of the Greek conjunction (ἀλλά, but, or, nevertheless, death reigned, etc.), and does not accord with the drift, as we apprehend it, of the apostle's argument.] Nevertheless death reigned from Adam to Moses.* 'Nevertheless'—that is, although sin is not imputed when there is no law, yet the fact was that 'death reigned,' was not only in the world, but exercised a dominion which none could resist, and from which none were exempt. [Nevertheless or *but* "introduces an apparently contradictory phenomenon, confronting the *sin is not imputed, etc.*; one, however, which just proves that men have died, not through their own special sin, but through the sin of Adam, which was put to their account." (Meyer.) Death reigned in the world during a period when there was no law, which expressly threatened death as the penalty of transgression.] 'From Adam to Moses,' corresponding to the expression at the beginning of the verse—*until the law*—from Adam, the first transgressor, to Moses, the first lawgiver. **Even over them that had not sinned after the similitude of Adam's transgression.** Does this mean

from Adam unto Moses, even over them that had not sinned after the likeness of Adam's transgression, who is a figure of him that was to come. But

"even over those who did not commit actual transgression, as Adam did?" or, "even over those who did not violate an express precept, as Adam did?" If the latter, it was equally true of *all* those who lived between Adam and Moses; if the former, it was true only of a *part, a certain class*, of those who lived between Adam and Moses—that is, of those who died in infancy. [Meyer, Lange, and Hodge think that two classes are here indicated, though the former two find here no reference made to infants. But most commentators recognize but one class and find no intended reference to infants. "Children are included, but not specially intended." (Schaff.)] Now the form of the expression intimates that the words following 'even' designate a certain *part* of those who lived between Adam and Moses, over whom it might less have been expected that death would reign, than over the rest. What class could this be except those *infants* over whom death reigned? But it may be objected that if infants are intended, there is no reason for the limitation 'from Adam to Moses,' inasmuch as death's reign over infants was in no wise affected by the giving of the law. We answer, that limitation was not made in direct connection with the reference to infants. It was the writer's *immediate* purpose to show that death was not the consequence of the violation of the law of Moses. The proof of this was, that death reigned before the law of Moses was given, and having made that necessary limitation here—when he adds, incidentally, 'even over them,' etc.—he did not think it necessary expressly to *remove* that limitation; it was no longer *necessary*, to be sure. The statement was equally true of infants without that limitation; but the argument is not vitiated by allowing that no longer necessary limitation to remain. Besides, as Meyer has observed, the word 'even' necessarily assumes a class of sinners before Moses, whose sin *was* after the similitude of Adam's transgression," and this excludes the idea that the distinction emphasized by *even* is between those who had violated a specific command and those who had not. Moreover, this distinction is much less important than that between those who have com-

mitted actual sin and those who have not, and therefore it is highly improbable that the former distinction would be emphasized and the latter altogether ignored. Finally, it seems to us simply incredible that in such a discussion as this so prominent and significant a factor as the death of infants should be unnoticed. Our principal reason for laying so much stress on this particular question is that the reference to infants is denied by so many commentators of note. [Notwithstanding Dr. Arnold's exceedingly able argument in defense of a reference to infants in this verse (see Appendix B), we are still inclined to hesitate, and, on the whole, are disposed to adopt Meyer's interpretation of these difficult verses. (13, 14.) His view, with which that of Philippi and Godet is substantially accordant, is: "If the death of men after Adam had been caused by their own sin, then in the case of all those who died during the period from Adam till the law, the sin which they committed must have been already reckoned to them as transgression of the law, just as Adam's sin was the transgression of the positive divine command, and as such brought upon him death. But this is inconceivable, because the law was not then in existence." It was, therefore, on account of the Adamic transgression that death reigned from Adam to Moses, not only over those individuals, like Noah, to whom special commands were given, but even over those who sinned only against the law written in their hearts—that is, those who did not sin after the likeness of Adam's transgression. Philippi, Gifford, Turner, Godet differ from Meyer's interpretation chiefly in this, that they think the apostle here refers only to one class, the whole human species living and dying between Adam and Moses. Edwards, Hodge, Shedd, and some other imputationists, with Dr. Arnold, make this latter clause refer to infants; but this seems untenable for several reasons: (a) We naturally infer that those who did not sin after the likeness of Adam's transgression did *actually* sin some other way. (b) If infants literally sinned in Adam, then we should naturally suppose that their transgression was just like Adam's. And this is what Prof. Shedd, by an almost unexampled subtlety of hypercriticism, deduces from this clause. These persons, he says, did not commit a sin resembling or

similar to Adam's, therefore they committed the same identical sin! (c) There is no special reason for referring to infants who lived in the period from Adam to Moses, since these were no more ignorant of law or innocent of personal transgression than those living at any other period of the world. (d) If the apostle had wished to single out or except a certain class (infants), he would naturally have specified them by name, which he could easily have done, and would not naturally have adopted a seemingly very blind method of doing so. (e) Not only is this class not mentioned by name, but no clear intimation is given that this class is specially had in view. (f) There is no *certainty* that the apostle intended to distinguish two classes of persons (as adults and infants) existing in the period between Adam and Moses over whom death reigned. (g) Had he wished thus sharply to distinguish them, he probably would have said something like this: Nevertheless, death reigned from Adam to Moses, not only over adult persons who sinned merely against the light of nature, but even over infants and unborn children who never had done anything either good or bad. (h) The sinning or not sinning in the likeness of Adam's transgression can more easily be predicated of such adult persons than it can of irresponsible infants. Yet we do not think that this large class of mankind are ignored in the apostle's argument. They are, in our view, embraced in the propositions—"death passed through upon *all* men," and "for that all sinned." As dying ones they cannot here be left out of consideration, for, as Meyer states it, "the question here is the connection between the *sin* of all and the *dying* of all." **Who is the figure of him that was to come.** [Literally, *a type of the coming one*, spoken from a pre-Christian point of view. Fritzsehe, De Wette, Alford, make this refer to Christ's final coming.] 'That was to come,' or, *the one about to be*—that is, the Messiah. In this brief clause, the analogy between Adam and Christ, which is the key of this whole section (ver. 12-21), is first explicitly stated. [Meyer's interpretation of ver. 13, 14 is in substance nearly as follows: Since in the absence of law there is no imputation of personal transgression, therefore the death which befell those who did not, as Adam, sin against a

15 But not as the offence, so also is the free gift: for if through the offence of one man be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

not as the trespass, so also is the free gift. For if by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound unto the many.

positive law could not be derived from their individual sin committed before the law was given. Consequently, death in their case was caused, not by individual sins, but by the sin of Adam, who in this respect is a type of Christ; for as the sin of Adam, and not their self-originated sin, brought death to all, so the obedience of Christ, and not their own virtue, brought life to all. This view does not necessarily imply that sinners of the class referred to were not also condemned and punished for their own individual sins. Thus Bengel says: "It is not denied that death is the wages of any sin whatever, but it is proved that the first cause of death was the first sin."]

The following verses specify the *differences*, rather than the *resemblances*, between the objects compared. The resemblance implied in this word 'figure' (literally, *type*) may be summarily stated in the following formula, which, however, necessarily involves the most important points of difference: As Adam, the first man, communicated a degenerate human nature to all his natural offspring, so Christ, the new man, communicates a regenerate divine nature (2 Peter 1:4) to all his spiritual offspring. This statement is still further expanded by Carpzov, so as to embrace the substance of what is contained in ver. 12-19, thus:

1. The first Adam is the one man, the head and corrupter of the human race. (Ver. 12.) So Christ, the last Adam (1 Cor. 15: 45), he too is the one man, but God-man, the restorer of the human race. (Ver. 15, 17.)

2. The first Adam brought in sin, guilt, death. (Ver. 12, 18.) The last Adam procures the grace of God, righteousness, life. (Ver. 15-18.)

3. The one, by his transgression, brought guilt upon all men. (Ver. 15, 18, 19.) The other by his righteousness, brings back reconciliation to all who by faith lay hold on his merit. (Ver. 17.)

11. Primus Adamus est ille εἷς ἄνθρωπος, ille unus, generis caput humani et depravator. (Ver. 12.) Ita Christus ὁ ἕσχατος Ἀδάμ (1 Cor. 15: 45), et ipse est unus ille, sed Θεάνθρωπος, generis humani instaurator. (Ver. 15, 17.)

2. Prior Adamus peccatum, reatum, mortem infert. (Ver. 12, 18.) Posterior gratiam Dei, justitiam, vitam comparat. (Ver. 15, 18.)

4. The first Adam sinned unto condemnation. (Ver. 16.) The last Adam, by his righteousness, brings us blessing unto life eternal. (Ver. 18.)

[Though our heritage from Adam is one of woe, yet we have this to be thankful for, that through the first Adam we have the Second. "O felix culpa quæ talem et tantum meruit habere Redemptorem." "O fortunate offense which deserved to have such and so great a Redeemer." "I willingly consent," says Chalmers, "to have the guilt of Adam charged upon me, if, along with it, the overpassing righteousness of Christ shall be reckoned to me." (Ver. 15.) The connection of thought here is this: Adam, as a type, indeed resembles Christ, *but* there is this difference, etc. The design of the apostle leads him, as has been intimated, to emphasize the differences rather than the resemblances between the type and the antitype. Prof. Boise remarks that the logical order of a sentence would be *so as*, but Paul pursues the chronological order, mentioning the fall first; compare ver. 16.]

But not as the offence, so also is the free gift. [Better: *the gift of grace.*] That is, not in all respects. What follows in this verse explains this. There was a similar relation of cause and consequence in the two cases; but both were of an opposite nature. 'The offence'—that is, the act of transgression, which brought in death—the *fall*, as the same word is translated in 11: 11, 12. [It is derived from a verb which means, to fall aside.] It is commonly translated *trespass* (wherever that English word occurs as a noun, sometimes *sin* (Eph. 1: 7; 2: 5; Col. 2: 13), once, *fault* (Gal. 6: 1); *offense* only in the last verse of the preceding chapter, and in ver. 15 (*twice*), 16, 17, 18, 20, of this. 'The free gift.' This word is not the direct antithesis to *offense* or *fall*; but having in mind chiefly the *consequence* of the *offense*

3. Ille, per unum delictum, reatum inducit ad omnes homines. (Ver. 15, 18, 19.) Hic, per unam justitiam, reconciliationem recuperat omnium hominum, ejus meritum fide competentium. (Ver. 17.)

4. Adamus primus peccat ad condemnationem. (Ver. 16.) Adamus novissimus sua nos justitia felicitat ad vitam eternam. (Ver. 18.)

—namely, condemnation, the apostle uses the word which comprehensively expresses the proper antithesis to that consequence, and which is explained by the terms, *grace* and *gift*, with their adjuncts, in this and the two following verses. **For if through the offence of [the] one many be dead.** *The many died*, rather than 'many be dead,' is the exact translation of the original. The meaning of not a few passages is obscured, or altered, by the frequent mistranslation of the verb *to die*. See 2 Cor. 5: 14, where the verb translated "were dead" is precisely identical with that translated "died" in the same verse, except the difference of one letter, to mark the change from the singular number to the plural.¹ See also Gal. 2: 21. It is an entirely different expression in the original (*νεκρός*), which is correctly translated, *to be dead*, in such passages as Luke 15: 24, 32; Rom. 7: 8; 8: 10; Eph. 2: 1, 5; Col. 2: 13; James 2: 17; Rev. 1: 18; 2: 8; 3: 1. ["The death of the many is described here as the direct consequence of the trespass of the one." (Philippi.) Prof. Stuart also concedes that "Adam did by his offense cause death to come on all without exception," that "all have been introduced to sin and death by Adam," and that "the disobedience of Adam was a cause or ground why all men became sinners and therefore come into a state of condemnation." *The many* (used here in contrast with *the one*)—that is, all mankind died by means of Adam's offense, and they died at the same time that death passed through unto all men, and that was the time of Adam's transgression, in which all mankind were involved. We became in Adam a fallen, sinful, dying race. "The question," says Olshausen, "how in Adam all who were not yet in existence could sin with him [or how all could die in him] has difficulty in it only so long as the isolation of individuals is maintained."] **Much more.** [The presupposition on which this conclusion rests is that God would rather allow his goodness to prevail, than his severity. (Meyer.)]

This phrase is to be understood here in a logical, rather than in a quantitative sense—with *much more reason*, rather than in a *much greater degree*. The difference indicated in the first clause of this verse seems to be rather one of kind than of degree (Alford takes the contrary view); yet the idea of *degree* cannot be altogether excluded from the 'much more' in any of these three verses (15, 16, 17). It seems, however, more prominent in the next verse than in this. Here we regard the contrast as chiefly between the *kind*, or *nature*, of the consequences of the acts of the type (ver. 14) and of the antitype: on the one hand, *death*, on the other, a gracious and abounding *gift*. ["The word abound is doubtless an echo of Paul's own blessed experience." (Meyer.) A simple antithesis of the first clause would be, as Philippi observes: much more by the gracious gift of the One shall the many live. But Paul wishes to expand and emphasize the idea of the 'gift' (*χάρισμα*) and of its *abounding* through Jesus Christ. The grace abounding, says Dr. Gifford, "did not restore in the same form that which had been lost in Adam, but bestowed far more in new and better gifts."] The English reader might be in doubt, whether the relative 'which' refers to the word 'gift,' or to the word 'grace': the question would be only a grammatical one, the sense being substantially the same; but it is perfectly clear in the original, that the reference is to the latter word; and the clause might be translated, both more literally and less ambiguously, *the gift by* (or *in*) *the grace of the one man*. [Bengel calls the two articles which stand after 'grace,' *nervosissimi*, "most forcible." Their force perhaps can be fully expressed thus: by the grace (namely) by that of the one man, etc. De Wette, Fritzsche, and Meyer, *versus* Lange, Philippi, Godet, connect this clause, not with the noun gift, but with the verb abound, which seems to us incorrect. The points of contrast in this verse are—the trespass of the one (Adam) with its result, death, as our

¹ "If one died for all then they all died"—that is, they died in Christ's dying. The same principle holds substantially true of the sinning and dying of the first Adam. These acts on the part of Adam were virtually the acts of the race. Dr. Gifford (in the Bible Commentary) says: "The apostle's whole reasoning rests on these two principles: (1) Sin is the cause of death:

(2) By virtue of the unity of mankind, sin and death are both transmitted from one to all. Thus the sin of the many and the death of the many are included in the sin of the one and the death of the one, and there at their common source the connection between sin and death is fixed once for all."—(F.)

16 And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification.

17 For if by one man's offence death reigned by one;

16 And not as through one that sinned, *so is* the gift: for the judgment *came* of one unto condemnation, but the free gift *came* of many trespasses unto justification.

17 For if, by the trespass of the one, death reigned through the one; much more shall they that re-

1 Gr. an act of righteousness.

heritage of woe on the one hand, and on the other, the grace of God and the gift of righteousness (ver. 17) abounding to us through the grace of the one man Jesus Christ, who loved us and gave himself to be the propitiation for our sins.]

Now follows mention of a difference in degree: the evil consequences of *one trespass* come upon us from Adam; but the evil consequences of *many trespasses* are taken away by Christ.

16. And not as it was by one that sinned. [The codices D E F G and the Vulgate read 'one sin' instead of 'one that sinned,' which Meyer rejects as a "gloss." De Wette and Alford fill out the sentence thus: "not as that which originated, or took place, through one," etc. Meyer does not supply anything.] The preposition 'by,' occurring twice in this verse, represents two different prepositions in the Greek, the second of which [ἐκ, denoting source 'out of' which something issues] is the same that is translated 'of' in the last clause. Hence the more exact representation of the original would be: "And not as it was through one that sinned, so is the gift: for the judgment was from (or, of) one to condemnation, but the free gift is from (or, of) many offences unto justification." [Dr. Hodge says that "Judgment unto condemnation is a sentence of condemnation, and the free gift unto justification is gratuitous justification." Godet prefers, instead of 'many offences,' the rendering: 'offences of many,' but in this I think he stands alone.] After the second 'one' the word offense should be supplied. This is plain from the way in which the sentence is completed. [De Wette, Meyer, Philippi, Godet, Alford, looking backward to 'one that sinned,' rather than forward, would supply, properly we think, the word man or sinner after the second 'one.' Indeed, Philippi and others regard all the ones in this whole section as masculine, even those in ver. 18. The word rendered "justification" (δικαιομα) differs from the word occurring in ver. 18; 4: 25, which has this special meaning. It properly

denotes a righteous or justifying act or a justifying sentence, "a justifying judgment." (Weiss.) It occurs elsewhere in ver. 18; 1: 32; 2: 26; 8: 4; Heb. 9: 1; Rev. 15: 4; 19: 8; Luke 1: 6. Here it is the antithesis of condemnation, and in ver. 18 of trespass. Aristotle defines it as the amendment or reparation of an unjust act. Dr. Schaff makes it mean in both these verses, "the righteous deed—that is, the perfect obedience of Christ." Meyer and Godet regard it as a *sentence of justification* in both places. De Wette and Philippi and our Revised Version give it different senses in the two passages. This condemnation and justification, as we see from ver. 18, embraces "all men." The *second* difference here indicated between the influence of Adam and of Christ is that of condemnation and justification. (De Wette.)

How clearly the one sin of Adam, rather than the many sins that originated from it, is here made the ground of condemnation. The whole contrast turns upon that point.

The next verse brings to view a third difference, both of kind and degree: we had no voluntary part in the sin of Adam; but voluntarily receive the grace of Christ: we might well expect, therefore, that the good which comes to us from the latter should outweigh the evil which comes to us from the former.

17. For if by one man's offence death reigned by one. [Each of the ones in this verse should have the article as in the Revised Version.] There is nothing in the first clause of this verse which needs explanation or comment. It simply reaffirms the causal connection between the sin of the first man and the reign of death over all men. The **abundance of grace** corresponds with the 'grace of God' that 'abounded' [and 'the gift of righteousness' with the 'gift by (Christ's) grace'] of ver. 15. Compare also John 10: 10. [This verse contrasts chiefly the reigning of death through Adam and the reigning of life through Christ. Godet thus gives the scope of the argument here presented: "For this terrible reign of

much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

ceive the abundance of grace and ¹ of the gift of righteousness reign in life through the one, *even* Jesus

¹ Some ancient authorities omit of the gift.

death, established on the weak foundation of a single sin and a single sinner, may serve as a *measure* to establish the greater certainty of the reign of life which will come to light among the justified by the freely accepted gift of God." On the verb 'reigned' Bengel thus remarks: "The word in the preterite looks back from the economy of grace to that of sin, as presently 'shall reign,' in the future, looks forward from the economy of sin to that of grace and eternal life; so ver. 19." Calvin in noticing the difference of these two reigns says: "The benefit of Christ does not come to all men, while Adam has involved his whole race in condemnation; and the reason of this is indeed evident; for as the curse we derive from Adam is conveyed to us by nature, it is no wonder that it includes the whole mass; but that we may come into participation of the grace of Christ, we must be ingrafted in him by faith. Hence, in order to partake of the miserable inheritance of sin it is enough for thee to be a man, for it dwells in flesh and blood; but in order to enjoy the righteousness of Christ it is necessary for thee to be a believer, for a participation of him is attained only by faith." Of all the fallen children of Adam, it is only **they which receive the abundance of grace that shall reign in life.**] The principal question in regard to the complex sentence which forms the latter part of this verse is, which are the emphatic clauses? Is the emphasis on 'they which receive,' or on 'shall reign,' or on 'in life'? There is no apparent reason for special emphasis upon the word 'life': it is required as the antithesis of the word 'death' in the first clause. Nor can 'shall reign' well be made more emphatic in the latter part of the verse, than 'reigned' was in the former part. But 'they which receive' introduces a new element. The position of the word in the Greek indicates emphasis: 'they which receive' is expressed by the article and the present participle, equivalent, as nearly as the idioms of the two languages admit, to 'those receiving' [the participle denoting a continued process. (Alford, n)]; while the words 'abundance of grace and of the gift of right-

eousness,' being placed between the article and the participle, in a manner peculiar to the Greek language, the result, apparently designed, is to bring the participle as near as possible to the words, 'shall reign in life.' Again, the use of the *present* participle, instead of the past 'they who receive,' instead of 'they who received,' or 'who have received,' by making the participle more nearly equivalent to a *substantive*, as if he had said, *the receivers of*, etc. And finally, the fact that the construction of the sentence is changed, seemingly in order to bring the participle into this prominence confirms our view of its emphatic character: for the comparison which began with 'by one man's offence death reigned' would naturally and regularly have ended 'by one man's grace and righteousness life shall reign,' or in some similar way, if the apostle had not had a special reason for making the *personal receivers reign in life*, instead of saying *life shall reign*. [De Wette remarks that this form of expression was chosen to make prominent "the idea of free personality." On the distinction between life (*ζωή*), whose proper antithesis is death, and the life which we live (*βίος*)—that is, its means or manner, see Trench's "Synonyms," p. 91. Meyer says the words Jesus Christ "are added as if in triumph, in contradistinction to the unnamed but well-known *one* who occasioned the reign of death. Finally, we should not fail to notice how in this passage the glance proceeds from the state of grace (receiving), backward to the state of wrath (reigned), and forward to the state of glory (shall reign)." Philippi says: "As to this reigning of believers in eternal life, which is an inheriting, a being glorified, a reigning *with Christ*, compare 8: 17; 1 Cor. 4: 8; 6: 2, 3; 2 Tim. 2: 12; Rev. 20: 4; 22: 5. . . . Christ atoned for *many* sins, and not merely abolished death, but planted life in its stead." "Far more," says Chrysostom, "than what we owed was paid by Christ, as much more as the immeasurable ocean exceeds a drop. Doubt not, therefore, O man, when beholding such a treasure of blessings, nor ask how the old spark of death and of sin has been extin-

18 Therefore, as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

18 Christ. So then as through one trespass the judgment came unto all men to condemnation; even so through one act of righteousness the free gift came unto all men to justification of life. For as through

guished, seeing that such a sea of the gift of grace has been poured upon it."]

The precise relation of these three verses to each other is, however, a question of no little difficulty, in regard to which the ablest commentators are by no means agreed. Alford makes ver. 15 point out a difference of *degree*, fixing the stress upon 'much more,' taken *quantitatively*; ver. 16, a difference in *kind*, emphasizing the words *condemnation* and *righteousness*; and ver. 17, a second difference in kind between 'death' and 'life.' Lange says ver. 16 compares *things*, ver. 17, *persons*. Again, some regard ver. 17 as a mere amplification of ver. 15, the words 'offence,' 'gift,' and 'grace' being prominent in both. [The word 'gift' is wanting in B 49, but this is not sufficient to cast any serious doubt on its genuineness. Note how this righteousness of God through faith, whereby we receive the divine acquittal, is called a 'gift.' Compare Phil. 3:9, the righteousness *from* God upon faith.]

The two following verses are a condensed summary of the results of the parallel between Adam and Christ; but here, again, we meet with different explanations of the relation of the two to each other.

18. Therefore. [*Accordingly then, or, so then* (hinc igitur), a frequent expression with the apostle, and placed first in the sentence contrary to classical usage. Some critics state that the first word (*ἀρα*) refers rather to the internal cause, the second (*οὖν*) more to the external.¹ The *ones* of this verse, though commonly regarded as masculine, are properly neuter, and are rightly rendered in the Revised Version.] Here we have, according to the view presented at the close of the comments on ver. 12, the second member of the comparison begun in that verse. The substance of the first member is repeated, in the changed terms demanded by the inter-

vening statements, and then the regular formula, **even so**, introduces what virtually completes the comparison there begun, the precise terms being changed to conform to the restatement of the first member of the comparison in this verse. The elliptical form in which the last part of each member is stated requires the supply of some such nominatives as **judgment came** and **the free gift came**. These particular expressions are borrowed from ver. 16. [De Wette and Meyer simply supply: It happened or came.] There is a twofold ambiguity in the expression translated **by the offence of one, by the righteousness of one**; the more simple and natural translation would be—*by one offence, by one righteousness*. The latter translation is recommended by its greater simplicity and by the absence of the article in Greek,² and is liable to no objection sufficient to counter-balance these arguments. [The *condemnation* is to "death," with whatever this may include. The righteousness (*δικαιοσύνη*) here, in contrast with the trespass or fall of Adam, is supposed to differ in meaning from its use in ver. 16, where it is opposed to condemnation. It probably is here equivalent to the one obedient, righteous act of Christ (in death). Meyer and Godet, however, give it the same meaning in both places—a justifying sentence or judgment on the part of God on the ground of Christ's sacrificial death. We think it should be referred to Christ who stands over against the one that sinned, and should be explained by the exactly paralled "obedience of the One" in the following verse. It seems to denote the ground of the believer's justification so far as this depends on the active obedience of Christ.] The difficulty arising from the second 'all men,' seeming to make the justification as *universal* as the condemnation, is met by recalling the 'they which receive,' etc., of ver. 17. The only reason why

¹ Or, as Prof. Boise puts it: *ἀρα*, a conclusion from what precedes; *οὖν*, a resumption of the sentence which was begun in ver. 12. We may here observe that *ἀρα*, with a different accent, is used as an interrogative particle.—(F.)

² Wherever in this section the word *one* occurs, with-

out any accompanying word to define it, if it refers to a *person*, it is preceded by the article (ver. 15, 17 thrice, 19); in ver. 12, 16, the place of the article is supplied by the word *man* in the first and by the words *that sinned* in the second.

19. For as by one man's disobedience many were | the one man's disobedience the many were made

the former is not as universal as the latter is because some do not receive it. Compare notes on 3: 24. **Unto justification of life.** Justification leading to and resulting in eternal life. [As the apostle seems to say that 'the many' and 'the all' who are condemned in Adam are the same 'many' and the same 'all' who are justified and saved in Christ, we are sometimes asked why "all" does not mean "all" in the one case as well as in the other? The answer generally given is that the apostle here represents the *objective sufficiency* of the atonement, and that it did not belong to the scope of the passage to dwell on its subjective efficacy. "His only object," says Meyer, "was to set forth the all-embracing, blessed objective consequence of the one justification (*δικαίωμα*) in contrast to the all-destructive, objective consequence of the one trespass. Hence, just as little can anything be deduced from our passage as from 11: 32 in favor of a final restoration." Yet the apostle does limit the many and the all who are through Christ's grace justified unto eternal life to those who "receive the abundance of grace and of the gift of righteousness."¹ By the apostle's scheme of doctrine all men, as a matter of fact, are divided into two classes, the one class under the headship of Adam and the other under the headship of Christ, and by the same scheme it is everywhere supposed that as all those who are reckoned in the first Adam do actually pattern after him, the sinning one, so all those who are enrolled in Christ and are justified in him do actually pattern after the righteous One. If, now, it can be shown that the many and the all who are by nature and of necessity in the line of the first Adam, where is condemnation, sin, and death, do actually betake themselves to Christ and transfer themselves through divine grace to the line of the second Adam, do actually repent of their "many trespasses" and experience God's pardoning love, do actually

receive of the fullness of Christ's grace and righteousness, and do actually pattern after the Great Exemplar, then, and not otherwise, will the salvation of all men be clearly proved. Besides, the apostle elsewhere speaks of the resurrection of the unjust as well as of the just, of those who perish as well as of those who are saved, and of those "whose end is perdition" and "who shall suffer punishment, even eternal destruction from the presence of the Lord and from the glory of his power." A few words in regard to the future condition of those dying in infancy. We scarcely need an apostle to tell us that a condemnation and death has been visited upon them on account of sin not their own; hence on account of Adam's transgression. A part of this penalty they, in common with us all, must suffer. The great trouble respecting their case has reference to the evil that is in their hearts—their native depravity, their "original sin." With the elder Hodge, "we believe that the grace which is in Christ Jesus secures the salvation of all who have no personal sins to answer for." And the ground of our belief is the assurance that Christ who died for our fallen race, who is a propitiation for the sins of the whole world, who died for all, and who tasted death for every one, has not *necessarily* died in vain for any one of Adam's descendants. To suppose that our dying infants can have no Saviour, and no participation in his salvation, but are *necessarily* debarred from the benefits of Christ's death, is to antagonize and overthrow the glorious gospel of the blessed God.² Of one thing we are absolutely certain, that our offspring, early called from earth, have no deeds done in the body to answer for, and hence will not be condemned for actual sin in the "judgment of the great day." For further discussion of these topics, see Dr. Arnold's remarks in Appendix B.]

19. For as by [the] one man's disobedience [the] many were made sinners.

¹ Prof. Boise, making the statements of ver. 18 assume the form of general truths, gives this comment: "The judgment enters into the midst of all men, leading them with certainty into condemnation, if no deliverer, no Saviour appears. The free gift enters into the midst of all men, leading them into justification of life, if they receive the abundance of the grace and of the

gift of righteousness. Alas, that so many forget or reject this condition!"—(F.)

² Hence we deem the couplet (of Robert Robinson?) to be dogmatically correct as relating to infants:

They die for Adam sinned,
They live for Jesus died.—(F.)

made sinners, so by the obedience of one shall many be made righteous.

sinners, even so through the obedience of the one

Much depends in this verse on the right understanding of the verb translated 'were made' and 'shall be made.' Dr. Hodge makes the remarkable statement that this verb "never in the New Testament means to make, in the sense of effecting or causing a person or thing to be in its character or nature other than it was before." It is a sufficient refutation of this statement to refer to a few places out of the more than a score in which it is used. (Matt. 24: 45, 47; 25: 21, 23; Acts 7: 10, 27, 35; Heb. 7: 28; 2 Peter 1: 5.) Several of the earlier translators put 'became' instead of 'were made,' but 'shall be made' in the latter place where it occurs. To *constitute*, to *appoint*, are the most common meanings of the verb. On the twofold use of the word 'many' (properly 'the many,' for it has the article in both places), Alford has this criticism: "In order to make the comparison more strict, the *all* who have been made sinners are weakened to the indefinite *the many*, and *many* [Alford refers to such passages as Matt. 26: 28; Mark 10: 45] who shall be made righteous are enlarged to the indefinite *the many*. Thus a *common term of quantity* is found for both, the one extending to its largest numerical interpretation, the other restricted to its smallest." This criticism is very objectionable. It does not agree with the twofold *all* of the preceding verse. It makes an incoherent use of the article. It is too great a *refinement* of criticism to attribute to Paul. And the last statement, restricting *the many* that shall be made righteous to its *smallest* numerical interpretation, is rebuked by Rev. 7: 9 and a multitude of similar passages. Much better is Dr. J. Brown's comment on these verses: "In fine, on the one hand, there is a multitude of men of every description, condemned and dying, entirely on account of the one fault of the one man Adam; and, on the other, a multitude of men of every description, justified and living, entirely on account of the one man Jesus Christ." [May not Alford's 'the one' mean 'the latter'?] What is the relation of ver. 18 and 19 to each other? Is it that ver. 18 mainly compares *things* and ver. 19 mainly compares *persons*? Is it that ver. 18 shows how men are *regarded* by God on account of their respective con-

nections with Adam and Christ, and ver. 19 shows how they are *treated* by him on account of those respective connections? Or is it rather that ver. 18 is to be interpreted from a *forensic* point of view and ver. 19 from a *moral* point of view? In other words, does ver. 18 relate to *justification* and ver. 19 to *sanctification*? A comparison of the terms of the two verses seems favorable to this last view. On the one hand, we have 'offence' and 'condemnation,' 'righteousness' and 'justification,' abstract and legal terms; on the other, 'disobedience' and 'obedience,' 'made sinners' and 'made righteous,' moral and practical terms. It might, perhaps, be added that the future tense of the verb, 'shall be made' righteous, agrees well with this interpretation, as sending the thoughts forward to the future perfected righteousness of the saints; but it must in fairness be owned that the use of the future—"shall reign in life," in ver. 17—weakens the force of that consideration. The fact that the proposed interpretation of ver. 19 introduces the subject of sanctification in chapter 5, whereas it is generally held that it does not come in until the beginning of chapter 6, is of little weight; for the difference is only of two verses, and the division of the chapters has no such authority that we may not disregard or change it whenever there is good reason, as there sometimes unquestionably is, for doing so. [Prof. Cremer says: "This verb denotes an actual appointment or setting down in a definite place. . . . The choice of the expression in Rom. 5: 19 rather arose partly from its not being simply the moral quality that is referred to, but, above all, the thence resulting situation of those who are sinners (compare ver. 18, which serves as a foundation for ver. 19), partly from regard to the influence exercised from another quarter, especially to the idea of justification," etc. "As our union with Adam," says Dr. Gifford, "made us all participators in the effects of his transgression, and thereby constituted us sinners, so union with Christ, who is our righteousness, is that which constitutes us essentially and formally [not inherently] righteous." The ideas of inherent sin and inherent righteousness belong, he says, to the following chapter. Both Philippi

and Meyer interpret the verb as meaning—to set down as, or, put in the category of. “The many,” says Meyer, “were put actually in the category of sinners, because, namely, they sinned in and with the fall of Adam. Thus through the disobedience of the one man, because all had part in it, has the position of all become that of sinners. The consequence of this—that they were subjected to punishment, were treated as sinners, and the like—is not here expressly included, but after the foregoing is obvious of itself.” Further on he says: “*Shall be placed in the category of the righteous. . . .* Thus the obedience of the One has caused that at the judgment the many shall by God’s sentence enter into the category of the righteous, as the disobedience of the one had caused the many to enter the opposite. In both cases the meritorious cause is the objective act of the two heads of the race (the sin of Adam—the death of Christ), to whom belong the many on both sides; while the subjective, mediating cause is the individual relation to those acts (communion in Adam’s fall—faith).” Lange calls this “Augustinian dogmatics.” Meyer would seem to be wrong in one thing, for believers are put in the category of the righteous long before they reach the judgment. They are constituted or established as righteous as soon as faith in Christ is imputed to them for righteousness. In Dr. Schaff’s view, “the many were made sinners either by virtual participation in the fall of Adam or by actual practice, by repeating, as it were, the fall of Adam in their sinful conduct. Both interpretations are perfectly grammatical and do not exclude each other.” Dr. Hodge discards this “idea of a mysterious identity of Adam and his race,” yet seems to acknowledge it in part when he says “that in virtue of the union, representative *and natural*, between Adam and his posterity, his sin is the ground of their condemnation—that is, of their subjection to penal evils.” In his view, we are “constituted sinners in a legal or forensic sense;” in other words, we are “regarded and treated” as sinners because of the sin of Adam, our appointed head and representative, the sin of Adam being thus “the judicial ground of the condemnation of his race.” An imputation of this kind, which consists in putative sinning, Dr. Schaff calls

a “legal fiction.” Alford thinks the kind of sin spoken of in this passage is “both original and actual,” and furthermore says: “In Christ and united to him a man is *made righteous*, not by a fiction or *imputation only* of Christ’s righteousness, but by a real and living spiritual union with a righteous Head as a righteous member.” Prof. Stuart’s view is that “men through the disobedience of Adam did become or were constituted *actual sinners*.” Similarly to De Wette, he holds the sin and the righteousness of this passage to be wholly personal, a view which makes condemnation and death to be solely the result of individual transgression. But this sentiment is no less contradictory to the truth of facts than it is antagonistic to some of the apostle’s statements and to his general argument. In the phrase ‘shall be made righteous,’ “the future of the verb is used as in 3: 20, because justification is to be conceived as an act not yet come to an end, but continuing in the future.” (Philippi.) The ‘for’ with which this verse begins shows that this verse is explanatory and corroborative of the preceding, while the ‘as’ (*ὡσπερ*, not *ὡς* as in the last verse) not only resumes the comparison but indicates it in a more precise manner—for *just as*, etc. We therefore conceive that the verses are altogether too closely united to allow the expression of such different views (the forensic and the ethical) as Dr. Arnold and many others here find. “The word *righteous*,” says Godet, “is applied as the sense of this whole part requires to *imputed* righteousness.” Prof. Cremer, as we have seen, explains *constituted righteous* by the ‘justification’ (*δικαίωσις*) of the preceding verse. He also says that “‘to justify’ (*δικαιοῦν*), as used by Paul, denotes nothing else than the *judicial act* of God whereby man is pronounced free from guilt and punishment and is thus recognized or represented as righteous.” In 2: 13, the words “righteous before God” are paralleled with the verb “shall be justified.” So this clause, “shall be set down as righteous,” “cannot mean that by the obedience of one the many shall be made holy.” (Hodge.) In regard to the *obedience* of Christ, some, like Meyer, refer it to the death of Christ, which was pre-eminently his obedience to the will of the Father (PHIL. 2: 8; HEB. 5: 8), while others refer it to his “collective life obedience,” not

20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound :

20 shall the many be made righteous. And ¹the law came in beside, that the trespass might abound ; but where sin abounded, grace did abound more exceed-

1 Or, law.

excluding, of course, his obedience unto death. The emphasis which the Scriptures place on the *obedience* of Christ to the will of God plainly shows us that the atonement of Christ had primarily a Godward efficacy. How thankful we may well be that the Saviour's obedience was so different from that of any who thereby have been constituted righteous! Had he lived, though but for one moment, so imperfect, so unholy, as we are, our salvation must have been impossible, for we never could have heard of that obedience and that righteousness which shall justify many.]

20. ["The apostle briefly notices what the Mosaic law has contributed to this condition" (De Wette), or, "What position does the law occupy in the religious history of mankind." (Boise.)] **Moreover.** Besides the fact of many being made sinners, and as a transition point to the result of many being made righteous. **The law**—that is, the law of Moses. [Here, as in ver. 13, the word law is without the article, and yet must have the specific reference indicated. Prof. Cremer says: "The article is usually wanting in places where stress is not laid upon its historical impress or outward form, but upon the conception itself; not upon the law which God gave, but upon law as given by God, and as therefore the only one that is or can be. So especially in passages where law (*νόμος*) is used alternately with and without the article." As a word of definite import it can, like a proper name, dispense with the article.]

Entered. Literally, *came in besides*. The verb is the same as that translated *entered* in ver. 12, with an additional preposition prefixed, signifying *beside*. The two things mentioned in ver. 19 do not form a complete account of God's dealings with men; the law came in besides. [According to Meyer: the law came in alongside of the sin which had already entered.] It is true, that the law had been mentioned before, in ver. 13: but it is left out of view from that point, and is referred to again now, in a new connection, and for a new purpose. **That the offence might abound.** [In order that the trespass (of Adam?) might be multiplied; or, as Dr. Gif-

ford puts it, in order "that sin which already existed, however dormant or unrecognized, might take the definite form of active trespass or transgression of a known law."] It is sometimes needful to stimulate or develop the disease to a certain degree, in order to prepare for the more effectual application of the remedy. Compare 7: 8, and notes. [The law not only brings sin to consciousness but calls forth evil desire and occasions transgression. See 4: 15. "Without the law," says De Wette, "there is no Christ. If now the manifestation of Christ was without doubt a worthy purpose of God, need we refuse to recognize even in the activity of the law a divine purpose?" Calvin says: "It was needful that men's ruin should be more fully discovered to them, in order that a passage might be opened for the favor of God. They were, indeed, shipwrecked before the law was given; as, however, they seemed to themselves to swim while in their destruction, they were thrust down into the deep that their deliverance might appear more evident whence they emerge beyond all human expectation."

And therefore Law was given them to evince
Their natural pravity, by stirring up
Sin against Law to fight; that when they see
Law can discover sin, but not remove,
Save by those shadowy exhortations weak,
The blood of bulls and goats, they may conclude
Some blood more precious must be paid for man.

—(Milton.)]

But where sin abounded, grace did much more abound. [De Wette here assigns to 'where' (*οὗ*) the very rare meaning of *when*.] 'But' this (namely, the making of the offense to abound) was not God's *ultimate* end in bringing in the law; for 'where sin abounded, grace did much more abound.' The word 'offence' is dropped, and the word 'sin' put in its place, as being a more generic term, and a more suitable antithesis to 'grace.' The word translated 'abound' in the last part of the verse is not the same as that so translated in the former part, 'that the offence might abound.' Both words are commonly translated as here, though the one used in the last part of the verse much more frequently

21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

21 ingly: that, as sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord.

than the other. It is difficult to make a distinction between these two words throughout in translation. The Greek language is so copious in nice distinctions of words, that it is impossible to use a different and equally suitable English equivalent—copious as our own tongue is—for every different Greek word. [Philippi makes the latter verb, in its simple form, stronger in meaning than the former, its *more* (*περισσόν*) denoting absolute abundance, while the *more* (*πλέον*) of the former verb denotes only comparative abundance.] In the case of the two words here represented by *abound*, the one used in the former part of the verse might be translated *multiply*, or *increase*. Both these words are regularly used as the equivalents of Greek verbs different from those here used, and from each other. So difficult—nay, so impracticable—is it, to conform invariably and uniformly, to one of the soundest and most important rules of faithful translation. ‘Did much more abound.’ [This superabounding of grace has, of course, no reference to the *number* of individuals saved. All have sinned and no more than all can by grace be saved. On this superabounding grace to be experienced by penitent believers, Chalmers says: “It is likely enough that the apostle may have had in his mind the state of the redeemed when they are made to reign in life by Jesus Christ—as contrasted with what the state of man would have been had Adam persisted in innocency.”] This ‘much more’ is expressed by prefixing a preposition to the verb ‘abound’—*grace did superabound*. On this expression Bengel has one of his pithy epigrammatic notes: “He who conquers the conqueror of another is a third, superior to either: Sin conquered man; grace conquered sin: therefore grace is the supreme power.”¹

21. That [*in order that*] *even as sin hath reigned*—better, *sin reigned*—because the standing point of the sentence is the perfected reign of grace and righteousness hereafter. [Observe how sin is personified and represented as reigning like a king. How mighty has been its reign and how fearful the results!]

Unto death—literally, *in death*; death was the central act in which sin reigned, the arena of its triumph. [“Reigned in virtue of death.” (Meyer.)] It is one of the commonest defects of our English Bible that it does not distinguish accurately enough between the Greek prepositions corresponding with *in* and *unto*. This fault is remedied in most of the newer revisions, as that of Dr. Noyes, and of the Bible Union, [and of the more recent Canterbury Revision]. **Even so might grace reign**—so also grace may reign. [Sin has reigned, death has reigned, grace will reign.] **Through righteousness**—by means of righteousness—that is, the righteousness of Christ, as in the preceding verses: not *in* righteousness, as it might have been, if the reference had been mainly to our being made personally righteous. **Unto eternal life**. [Dr. Hodge, in his comments on the closing part of this chapter, thus remarks: “That the benefits of redemption shall far outweigh the evils of the fall, is here clearly asserted.” And one point given by him as confirmatory of this view is, that “The number of the saved will doubtless greatly exceed the number of the lost. Since the half of mankind die in infancy, and, according to the Protestant doctrine, are heirs of salvation, and since in the future state of the church the knowledge of the Lord is to cover the earth, we have reason to believe that the lost will bear to the saved no greater proportion than the inmates of a prison do to the mass of the community.”] **Through our Lord Jesus Christ**. “The last word in this section is Jesus Christ our Lord, the one glorious solution of the Adamic fall and the dark problem of sin. Adam disappears, and Christ alone remains master of the field of battle, having slain the tyrants, Sin and Death.” (Schaff.) “Who can rise from the perusal and contemplation of this wondrous passage, full of such profound views and pregnant meanings, with all its variously complicated yet beautifully discriminated relations and interlacements of members and thoughts, without an overpowering admiration and irresistible conviction of the *super-*

¹ “Victi vicatorem vincens, tertius utroque melior est. gratia vis maxima.”

Hominem vicit peccatum; peccatum vicit gratia: ergo

CHAPTER VI.

WHAT shall we say then? Shall we continue in sin, that grace may abound?
 2 God forbid. How shall we, that are dead to sin, live any longer therein?

1 What shall we say then? Shall we continue in sin, that grace may abound? God forbid. We who died,

human wisdom that must have dictated even its minutest detail!" (Forbes.)¹

Ch. 6: THE GOSPEL ADEQUATE TO PROCURE THE SANCTIFICATION OF MAN.

[With the last chapter, Paul, as is thought by many, completes his strictly doctrinal statement, and now for a time devotes his attention in main part to drawing inferences, making explanations, answering objections, and the like. The apostle, however, has much new and important doctrinal matter yet to be presented. He now proceeds to consider the "moral effects of justification" (De Wette), and in this chapter shows that justification by faith is incompatible with living in sin.] This and the two following chapters treat specially of sanctification, and show that the way of justification by free grace through faith, instead of affording license to sin, is more favorable to holiness than any system of justification by works could possibly be. In the first verse, the objection, that if grace abounds in consequence of sin, we may sin, in order that grace may abound, is stated in the form of a question; in the second verse, the question is answered in the negative, the validity of the question is denied; the remainder of the chapter is occupied in explaining the grounds of that denial, under these two heads: 1. The justified believer, agreeably to the very import of his baptism, is brought into such a connection and conformity with Christ, as dying and rising to a new life, that he cannot

continue in the old life of sin. (Ver. 3-14.) 2. The very fact that he is not under the law, but under grace, forbids that sin should have dominion over him, for his relation to the law and to grace is like that of a servant to his master; before justification he is a servant of sin, under an influence which secures his obedience to evil; after justification he is a servant of righteousness, under an influence which secures his obedience to good. (Ver. 14-23.)

1. What shall we say then? The form of expression, *what then shall we say?* is used by Paul to introduce some objection or difficulty, as at 3: 5 and 4: 1. The difficulty here is suggested by what he had said in the last two verses of the preceding chapter, especially in the last clause of ver. 20. That clause might seem to imply that license to sin was afforded by the apostle's doctrine of a free forgiveness and justification, or, at least, that the motives to a holy life were somewhat weakened. It is the object of this chapter and the two following to show that, in fact, just the reverse of this is true. **Shall we continue** (or, *may we persist*) **in sin?** The verb is in the subjunctive, not in the indicative future, according to the best manuscripts, in what the Greek grammarians call the *deliberative* subjunctive, answering to the potential in English.

2. God forbid—let it not be, or, far be it—used of what is contrary to reverence or precluded by some acknowledged fact or truth. See note on 3: 4. Both are true here;

¹ General note in regard to the use of the word *life* (ζωή) in the New Testament. This word ζωή is used in the New Testament 135 times. (By John 66 times; by Paul 38 times; 14 times in the Epistle to the Romans.) It has the adjective αἰώνιος, eternal, connected with it 46 times (23 times by John; 12 times by Paul.) [Or 44. See notes on αἰώνιος, eternal, on 2: 7, 9. ἄιδιος 1: 20, and αἰώνων (of the ages), Eph. 3: 11; 1 Tim. 1: 17, are likewise rendered eternal, but these are not used in connection with ζωή. According to the Common Version the phrase, eternal life, occurs ten times in Paul's epistles. The reading, however, in 1 Tim. 6: 19 is doubtful. The phrase is also found in one of Paul's discourses. Acts 13.] It refers clearly to natural life only not more than half a score of times. (Luke 1: 75 [omitted in the

Revision]; 16; 25; Acts 8: 33; 17: 25; Rom. 8: 38; 1 Cor. 15: 19; Phil. 1: 20; 1 Tim. 4: 8; James 4: 14.) In three or four places its use is general or uncertain. (Luke 12: 15; Rom. 6: 4; 11: 15.) We see therefore that the word relates to eternal life in about 123 out of 135 times, or in ten cases out of eleven.

² Prof. Boise remarks that the first person plural subjunctive is much more frequently hortatory (let us) than deliberative. In the *third* person the indicative future of questions is more frequent than the subjunctive. (Winer, 285.) This *continuing* in a certain state or course, Ellicott says, "is a tropical use of the verb peculiar to St. Paul. The preposition ἐν [in composition] appears to denote *rest* at a place and hints at a more protracted stay." (Col. 1: 23; Phil. 1: 24.—F.)

3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

3 to sin, how shall we any longer live therein? Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were

the precluding fact is immediately specified. **How shall we, that are dead to sin?** *How shall we, being such as died to sin?* Here we have again the compound relative, with its suggestion of a reason noticed at 1:25. *Died* instead of 'are dead.' See on 5:15. [Possibly the tense of the verb has special reference to the time of baptism when in and by that ordinance a solemn profession of deadness to sin and to the world was made. In that act the world lost sight of us and we lost sight of the world. Godet, speaking of the "mirage of *absolute* deliverance," says that "if ever a believer could enter into the sphere of absolute holiness, a new fall, like that of Adam, would be needed to remove him from it;" and that this "death to sin is not an absolute cessation of sin at any moment whatever, but an absolute breaking of the will with it, a state no doubt, but a state of the *will*, which continues only so long as it keeps itself under the control of faith in Christ's death for sin." Our *death to sin* is very different from a *death of sin*. Still, we may well be thankful that there is a divine power that can help our feeble and uncertain wills. Alas for us were it otherwise!] **Live any longer therein?** Still live in it? [Would that all Christians who by and in their baptism professed deadness to sin might ever keep this verse in their minds, yea, bind it as a phylactery to their hearts and strive to carry out its teaching into consistent, daily practice! "Lavish and liberal," says Chalmers, "as the gospel is of its forgiveness of the past, it has no toleration either for the purpose or for the practices of sin in the future."] MacKnight says here, and on ver. 10, 11, "died by sin," and he adds this comment: "The common translation, how shall we that are dead to sin live any longer therein? is absurd,

for a person's living in sin who is dead to it is evidently a contradiction in terms." What he complains of as the *fault* of the expression is just its excellence. The apostle *wished* to show that it was a contradiction in terms. But the dying to sin is *figurative*, the living in sin *literal*, but both equally *real*. If a commentator has not some other qualifications besides a critical knowledge of *grammar* and *logic*, these qualifications will be a hindrance to him in interpreting such passages as "to know the love of Christ which passeth knowledge," "less than the least of all saints"—literally, "leaster than all saints." [Compare Milton's "And in the lowest deep a lower deep."] Even Dr. Campbell, with all his learning and good sense, could dilute "Lord, I believe; help thou mine unbelief," into "Lord, I believe; supply thou the defects of my faith!" Where was the cunning rhetorician?

3. Know ye not (*are ye ignorant* would be more literal), **that so many of us as were baptized into Jesus Christ?** This is a very literal translation of the apostle's words, and yet it seems to suggest something which those words do not—namely, that only a *part* of those addressed "were baptized into Jesus Christ." To avoid this misunderstanding, the words might be translated—not less *faithfully*, if somewhat less literally—all *we who were baptized into Jesus Christ*. ["By baptism *into Christ* we are initiated into a participation of Christ." (Calvin.) See similar examples in 1 Cor. 1:13; 10:2. "Baptism contains an avowal of our belonging to him [Christ] as our Master, of our union with him as our Head." (Ripley.)¹ "It is of course obvious that the idea of the baptism of children was wholly foreign to this view of the apostle." (Meyer.) "If St. Paul's language

¹ "Βαπτίζω εἰς (literally, to baptize into) never means anything else than to baptize in reference to, in respect to, and the more special definitions of its import are furnished simply by the context. On *into Christ Jesus*; compare Acts 2:38; 8:16; 19:5. Undoubtedly the name 'Jesus' was named in baptizing. But the conception of becoming immersed *into Christ* is to be set aside and is not to be supported by the figurative expression in Gal. 3:27. The mystic character of our passage is not produced by so vague a sensuous con-

ception, which, moreover, has all the passages against it in which βαπτίζω is coupled with *name* (Matt. 28:19; Acts 2:38; 10:48; 19:5; 1 Cor. 1:13), but is based on the ethical consciousness of that intimate appertaining to Christ into which baptism translates its recipients." (Meyer.) As *unto* seems to express this *belonging to* better than *into*, we should prefer to use the former word before what have been sometimes termed the *ideal elements of baptism*.—(F.)

4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

seems exaggerated, it is because we who were baptized as unconscious infants can hardly realize what baptism was to the adult believer in the apostolic age." ("Speaker's Commentary.")] We were baptized into union, participation, conformity with Christ, and that in respect to his death. "The rite of immersion in the baptismal water, and egress from it, was used as a symbol of breaking off all connection with the previous vicious life and giving ourselves to a new and purer one." (Bloomfield.)

4. **Therefore.** [Because we are dead, have been put to death through the body of Christ. (7: 4.) Our burial by baptism has reference to a death already experienced. Baptism, as Godet remarks, is thus not a figure of *dying*, but a consequence, an external proof of death.] The word 'therefore' assumes that the question of the preceding verse admits of but one answer: "Yes, we know this;" or, rather, to suit the more exact form of the original question, as above suggested, "No, we are not ignorant of this": you admit, *then*, that **we are buried with him by baptism into death.** The verb, as in the previous verse, is in the past tense, and ought to be translated—*we were buried with him*: this makes the reference to the act and the time of baptism more prominent, than the present, 'are buried': besides, the present is hardly appropriate to describe a *transient act*, like baptism. 'By baptism into death': by means of our baptism into his death. Compare Col. 2: 12. [Meyer says: "In *reality* this burial with Christ is not a moral fact *distinct* from the having died with him . . . but it sets forth the fullness and completeness of the relation, of which the recipient, in accordance with the *form* of baptism, so far as the latter takes place through sinking down and rising up (*κατάβυσις* and *ἀνάβυσις*), becomes conscious *successively*. The recipient—thus Paul figuratively represented the process—is conscious, (a) in the baptism *generally*: now am I entering into fellowship with the *death* of

buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become

Christ; (b) in the *immersion in particular*: now am I becoming *buried* with Christ; (c) and then in the emergence: now I *rise* to the new life with Christ. Compare on Col. 2: 12."]

Lange speaks of being "buried in death," but the phrase in ver. 3, "*baptized* into death," shows that *into death* must here be connected with *baptism*. The absence of the article after baptism gives more unity to the conception, making the baptism into death as a single idea. "Buried into death," says De Wette, "if not nonsense is a pleonasm." We are not buried in order to die, we are buried with Christ by or in baptism because we are dead, and baptism (immersion) represents not only our death but burial. The death unto which we are baptized is left indefinite in this verse (the article also being probably generic), so that it "might be applied at once to his (Christ's) death and ours included in his." (Godet.) Meyer also says: "It is not specially the death of Christ which is again meant, as if 'his' were again annexed, but the description is generalized in a way that could not be misunderstood. Whosoever, namely, has been baptized unto the death of *Christ*, has in fact thereby received baptism *unto death*; that is, such a baptism that, taken away by it from his previous vital activity, he has become one belonging to death, one who has fallen under its sway."]¹

That like as Christ was raised up from the dead—in order that, as Christ was raised from the dead. By the glory of the Father—glory and power (compare 1 Cor. 6: 14) are cognate ideas, as referred to God; see Col. 1: 11, "according to his glorious power." **Even so we also should walk in newness of life.** [On the use of the subjunctive (literally: in order that we *may* walk—that is, continuously) after a verb in the past tense (were buried), see note to 5: 7. The word 'walk,' as used of moral conduct, occurs some thirty-three times in Paul's epistles.] 'Should walk in newness of life': that is, in a new

¹ Βάπτισμα. The termination (μα) in Greek nouns, generally denotes effect or state rather than act. But this rule is not invariable (see, for example, γέννημα in the Lexicons), and the frequency of this termination

is a peculiarity of the later Greek. There are two forms of this word in Latin (baptisma and baptismus), but they are used indiscriminately. Evidently a baptizing into death supposes some action.—(F.)

state, of which the characteristic is life. ["Not the life that is lived day by day (*βίος*), but the life which liveth in us (*ζωή*)."] ("Bible Commentary.") See Col. 3: 3, 4. "Ye died and your life . . . Christ our life." Had the apostle said "in a new life," the idea of newness would have been less prominent. Compare 2 Cor. 5: 17. De Wette says, "The truth of the figure rests upon the fact that the resurrection of Jesus, as every resurrection, is not simply something physical, but also moral." "When you hear mention made of a *new life*," says Chrysostom, "be sure that implies a great change and diversity. For myself, I forthwith burst into tears and groans when I reflect what strictness Paul demands of us, and to what indolence we have given ourselves up, relapsing after baptism into our previous old age, returning to Egypt and hankering after the garlic, though we have tasted the manna."] There are two Greek adjectives which are alike translated *new* in our English Testament, but there is a very plain distinction between them. The most convenient passage to illustrate that distinction is the one in which our Lord speaks of the *new wine*, and the *new bottles* and the *old*. (MAT. 9: 17; MARK 2: 22; LUKE 5: 37, 38, 39.) The adjective *new* (*νέος*) applied to the wine means 'recently made, *new* as to age.' The adjective *new* (*καινός*) applied to the bottles means '*new* as to *quality*, unused, unworn.' No matter how long ago the bottles were *made*, if they have not been *used*, if they have not lost their *elasticity* by having wine fermented in them, they are still "new bottles." Now the word 'newness' in the passage before us is derived from the *latter* of these two adjectives; so that the term 'newness of life,' does not refer to the *recent beginning* of the life (however truly it might be called *new* on that account), but to the changed *quality* or *character* of the life: it is a new *kind* of life that they are to *walk* in who have been 'baptized into Jesus Christ.' [This walking 'in newness of life' is used here as the antithesis of *were buried* and the correlative of *was raised*. The idea of a rising or being raised in baptism which is implied very plainly here and in the next verse, is, in Col. 2: 12, explicitly stated: we were buried with Christ in the (our) baptism and we were raised with Christ in the baptism. The Greek for baptism (*βάπτισμα*) does not, in

itself, any more than *immersion*, denote or absolutely require an emergence, yet both allow of it (in the same manner as *burial* allows of a *resurrection*), and the baptismal or immersion ordinance requires it, as otherwise we could not thereafter be taught to observe all the Saviour's commands, nor could we henceforth in this world "walk in newness of life."]

Note the teaching of this passage as to the *meaning* as well as the *act* of baptism. It implies in all cases a *saving union* with Christ [representing and] obliging to a new and holy life. [It is maintained by some that as no mention is made of the element water in these verses, therefore the baptism into Christ and the burial with Christ is wholly internal and spiritual and has no reference to the outward act. But granting the first part of this inference to be true, the second does not follow, for the spiritual may derive its imagery from the outward and literal. We maintain, however, the literalness of the baptism and the burial (by immersion), not of course excluding from them a spiritual import. In the first place, the phrases into repentance, into name, into Christ, into his death, do not represent proper baptismal elements. To sprinkle or to immerse a person or a people into a person or into a name is an incongruous figure, an impossible transaction. To be baptized unto a person or unto his name denotes an intimate appertaining to, a belonging to, that person as his disciples or followers. The wide distinction which some make between baptizing into a person and into his name is not warranted in the Scriptures. They both denote substantially the same thing—as, "baptized unto Moses," "baptized in (*into*) the name of Paul" (thereby becoming followers of Moses or followers of Paul), and as Christian writers generally regard this latter baptism (into a name) as external, so they may and should regard the former as external. Moreover, as John's baptism "unto repentance" was compatible with an outward ordinance, an immersion in water, so a baptism into Christ and into his death need not preclude such an ordinance. When we read in our religious journals that such and such persons were baptized into such a church or into its fellowship, does any one suppose the "church" or the "fellowship" to be a proper baptismal element or

5 For if we have been planted together in the like- | united with *him* by the likeness of his death, we

1 Or, united with the likeness . . . with the likeness.

that it precludes a baptism into water? But if baptism into the name of Christ and into Christ is external, then the burial effected by that baptism is likewise external. Confirmatory of this view is the remarkable fact that the Scriptures *never speak of a burial with Christ save in connection with baptism.* When the apostle addressed all who in Rome had given themselves up to Christ by and in baptism, the Christians there could not have naturally thought of anything else save their outward baptism in water into or unto the name of the Lord Jesus. Furthermore, to suppose that their baptism here referred to was wholly internal and spiritual is to suppose that *all* the baptized believers in Rome were spiritually conformed to Christ and wholly dead to sin, a circumstance which probably was not true, and which, if true, neither Paul nor any being on earth could "know." By their baptism they became *professedly* and *engagedly* dead to sin, and hence Paul subsequently counsels them not to "obey the lusts" of their mortal bodies, but to "*reckon* themselves dead indeed to sin," and to "yield themselves to God *as if* alive from the dead." In like manner he writes to the Colossians who had been buried with Christ in the baptism (Col. 2: 12, Revised Version): "If then ye were raised together with Christ, seek the things that are above." If their baptism was inward and spiritual, how is it that they were *not* "dead with Christ from the rudiments of the world" but were still "subject to [carnal] ordinances?" Had "all" the Corinthian Christians been spiritually and really baptized "into one body," their carnal "strifes" and "divisions" would not have been so flagrant and abundant. And had the Galatian Christians been spiritually baptized "into Christ," they would "all" indeed have been "one" in Christ Jesus, and we never should have heard of their removal to "another gospel." Yet all these baptisms

have been claimed as internal and spiritual. Of course, no outward rite could prove absolute deadness to sin, nor was such a proof necessary for the apostle's argument. It was enough for him to assure his Roman brethren that the initial, solemn baptismal rite, to which they had publicly submitted, imported deadness to sin, and that hence they could not consistently "continue in sin." Nor is burial in baptism proved to be spiritual from the assertion in Col. 2: 12, "ye were raised *through the faith*," since if the literal rising were to "newness of life," it may well be said to be effected through faith in the power of God. The objection that the pagan Romans did not then bury but burnt their dead (how was it with the people of Colossæ?) does not deserve a moment's consideration. Christ our blessed Lord "was buried" (so Paul affirms in 1 Cor. 15: 4, though some writers, who hold this baptism to be a spiritual sprinkling, deny his literal burial), and he was also raised, and we, by our baptismal or immersion rite, are conjoined with him both in an outward and in a spiritual manner in the *likeness* of his death and in the *likeness* of his resurrection.¹ This immersion-burial theory is no modern (Baptist) fancy, but was held by the whole Christian Church in early times, and since then by Luther, Zwingle, Beza, Bullinger, Tyndale, Cranmer, the authors of the "Assembly's Notations" (most of whom were members of the Westminster Assembly), by Adam Clarke and MacKnight, and even by Baxter, and Wesley, and Doddridge. For further views on this subject, see Dr. Arnold's remarks in Appendix C, also the writer's "Studies on Baptism."]

5. For if. These little words imply that what follows in this verse is but the legitimate *consequence* of what is stated in the first clause of the preceding verse, or, to vary the *form* of the connection, that which is affirmed in the second clause as the definite *design* of the

¹ It will be noticed that the words 'death' and 'dead' are here used in contrast with the idea of resurrection, and so are closely connected with the idea of burial. Thus Tertullian says: "By an image we *die* in baptism, but we truly *rise* in the flesh, as did also Christ." This *resurgimus*, or rising, is antithetic to the idea of a burial

implied in his *moritur* in baptismate. Hence he calls baptism a *symbolum mortis*, a likeness of death. We doubt whether he would find an image of death in sprinkling. Had the apostle said, buried with Christ in the sprinkling, would not every one have felt an incongruity in the figure?—(F.)

ness of his death, we shall be also *in the likeness* of his resurrection;

6 Knowing this, that our old man is crucified with

6 shall be also *by the likeness* of his resurrection; knowing this, that our old man is crucified with *him*,

proposition affirmed in the first clause is in this verse affirmed as the *sure result* of the truth of that proposition. **We have been planted together.** The single word which is translated 'planted together' is a difficult word to translate into English. It is used nowhere else in the New Testament. It implies a vital, organic union, such as was fabled to exist in the case of the Centaur, which was, according to that fable, a union of the two natures of the man and the horse. *Grown together* would be as nearly a literal translation as can well be given. The translation 'planted together' no doubt originated in a mistaken view of the etymology of the word, and is particularly incongruous with the last part of the verse. To be 'planted together' in the likeness of his 'resurrection' would, indeed, be a very inapt figure of speech. "If we have become united," as the Bible Union Revision has it, is too vague and weak. *If we have become vitally conjoined* expresses the true idea, but is something of a paraphrase; **in the likeness of his death**, as our baptism imports, the resemblance will not end here, **but** [the strong adversative, ἀλλά] **we shall be also**—that is, *vitally conjoined* (with the likeness) of his resurrection, [The Revised Version inserts the word 'him' after 'united with,' and this, perhaps, gives the correct idea (Godet), though De Wette, Meyer, Alford, Philippi, and many others are opposed to the insertion. To be vitally conjoined to Christ in the likeness of his resurrection is equivalent to walking in "newness of life." (ver. 4.) The future tense, *shall be conjoined*, denotes that which will always take place. Dr. Noyes gives this *ad sensum* rendering: "For if we have been made completely like him in his death, we shall be made like him in his resurrection also."] The words bracketed (italicised in the Common Version) are required to complete the sense.¹ See similar elliptical constructions in Matt. 5:20; John 5:36; Heb. 12:24. [It has been objected to the immersion-burial theory that it makes two ordinances represent mainly the same thing—namely, the death of Christ, omitting

all reference to the work of the Spirit. But this is quite a mistake. The theory in question makes the baptismal rite to symbolize not only the death or burial of Christ, but his resurrection; not only our dying with him, but our rising with him henceforth to walk in newness of life. If, now, our immersion in water may denote, much better than a slight sprinkling, an entire cleansing from sin and a rising to a new life, it certainly may well symbolize the "washing of regeneration and the renewing of the Holy Spirit."]

6. What in the preceding verses is presented as a matter of *doctrine* is here presented as a matter of *experience*. **Knowing this**—because we know this, because we shall remember and feel this. **That our old man is crucified with him.** 'Our old man': the adjective *old* [παλαιός, Latin *vetus*, not ἀρχαῖος, ancient, *priscus*] is the same that is used in reference to the wine bottles in our Lord's figure: see note on *newness of life*, ver. 4. It relates to *character*, not to *age*. When age is referred to, a different Greek adjective (*πρεσβύτης*) is used, as in Luke 1:18; Titus 2:2; Philem. 9. [Paul here first makes mention of 'the old man' (opposed to the "new man." (Eph. 4:24; Col. 3:10); or, in one view, to the "inward man" (7:22; Eph. 3:16)), by which he means, as Meyer says, "our personality in its entire sinful condition before regeneration." (John 3:3.) Compare Eph. 4:22; Col. 3:9. The idea is Christian and not Jewish.] 'Is crucified with him': rather, 'was,' since the verb is in the *past* tense. [Meyer thinks the verb, *was crucified*, refers to the time "when we were baptized, and thereby transplanted into the fellowship of death." Lange calls this "rather a superficial view," and thinks our crucifixion took place potentially when Christ for us was nailed to the cross. Compare 7:4. But though the apostle does not affirm that "we" were crucified in the baptism, yet we see not why the death represented by that baptism may not be termed a crucifixion of the old man and an abolishing or bringing to nought of the body of sin. 'Crucified': "How inter-

¹ So Meyer *versus* De Wette and others, who make the adjective here, though compounded with σύν, directly

govern the genitive. Compare 8:29; Buttman, p. 169. —(F.)

him, that the body of sin might be destroyed, that henceforth we should not serve sin.

7 For he that is dead is freed from sin.

that the body of sin might be done away, that so we should no longer be in bondage to sin; for he that hath died is justified from sin. But if we died with

1 Or, released.

esting and impressive it is to regard the Christian as, in respect to his former inclination, undergoing a death, a crucifixion in company with his Lord!" (Ripley.) "The image of the Christian, as one with Christ, is still carried on. Man falls asunder into two parts, corresponding to the two divisions of Christ's life, and leaves one of those parts hanging upon the cross." (Jowett.) Compare Gal. 2: 20. "I have been crucified with Christ." **That the body of sin.** The body which belongs to and serves sin: compare ver. 12, 13; 7: 23, 24; 8: 13; or, perhaps, sin personified, as having a body. See Col. 2: 11. [Sin uses and even rules the body, but the principle of "sin lies not in the body or flesh even, but in the will." (De Wette.) Of course, the body is not to be rendered inactive (*ἀργός*), only so far as the service of sin is concerned. Philippi, Hodge, Stuart, suppose sin to be here personified. The metaphor in *crucified* is more perfectly carried out by using the term *body*. (Boise.) **Might be destroyed.** The verb translated 'might be destroyed' is one very frequently used by Paul, and variously translated in different places. It is the same which is translated *make without effect*, and *make of none effect*, in 3: 3 (see notes), and 4: 14, *destroy*, in 1 Cor. 6: 13; 15: 26; 2 Thess. 2: 8; Heb. 2: 14; and *abolish*, in 2 Cor. 3: 13; Eph. 2: 15; 2 Tim. 1: 10. It is used between twenty-five and thirty times, but only *once* out of Paul's epistles (Luke 13: 7, translated, *cumbereth*), unless Heb. 2: 14 be a second exception. **That henceforth we should not serve sin.** *That we should no longer serve sin*: that the body should no longer be the slave, under the dominion of sin.¹

As Christ's death on account of sin was never to be repeated (ver. 7-10), so the believer

should regard his own separation from sin as *final*. (Ver. 11-14.)

7. For he that is dead is freed from sin. A literal translation of this verse would be, 'he that died has been justified from sin'; see note on 5: 15. [Godet says: "is of right freed from sin." The more exact idea of the apostle, we think, is this; that one who has died with Christ and put off the body of sin, has been freed from sin's *condemning power*.] The verb which we translate 'has been justified' is used about forty times in the New Testament (thirteen times in this Epistle) and is uniformly translated to *justify* in every other place.² Christ may properly be said to have been *justified from sin* when, after having died on account of sin, he was raised to the right hand of God, "separated (so should the translation be) from sinners, and made higher than the heavens." (Heb. 7: 26.) Compare also John 16: 8, 10. [The suggestion of Dr. Arnold that this verse relates to Christ has much in its favor, but as it is adopted by very few if any other commentators, it seems proper to mention two or three current interpretations. 1. It is supposed to be a general and popular statement, to the effect that, when a man is dead, he is no longer held to the law which he previously broke—a kind of legal maxim; 'having died he has been justified (*acquitted*) from sin.' And this legal maxim is used to illustrate the state of one who, at regeneration, died to the law and its penalty, and entered into a new life. 2. 'He that is dead is freed from sin,' because by death he is freed from the body which is the seat of sin. This, according to Philippi and Schaff, is Meyer's view and must be rejected, because it "rests upon an anthropology as unbiblical as it is un-Pauline." 3. 'He that is dead to sin is freed from the slavery of sin.' "It

¹ The infinitive sentence, 'that we should not serve sin,' may, in Winer's opinion, be regarded as a noun in the genitive, dependent on the verb, *might be destroyed*, as being a verb which denotes separation. Buttman makes its verbal nature and force more prominent, and regards it as an independent telic clause as if it began with *ἵνα* or *ὅπως*. "The application here made of the special kind of death suffered by our

Saviour to the spiritual death of the old man is the more emphatic inasmuch as the former is peculiarly accompanied with pain, and resembles the way in which the love of sin is actually extinguished in the Christian." (Tholuck.)—(F.)

² Rev. 22: 11 is not regarded as an exception, because this verb is not regarded as the true reading in that place.

8. Now if we be dead with Christ, we believe that we shall also live with him:

9. Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

10. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

Christ, we believe that we shall also live with him; 9. knowing that Christ being raised from the dead dieth no more; death no more hath dominion over him. 10. For¹ the death that he died, he died unto sin² once:

1 Or, in that..... 2 Gr. once for all.

follows naturally from what precedes that here is meant the inner, spiritual death, carried into effect in believing fellowship with Christ's death, by which, as by death in general, all former relations and connections are dissolved, and therefore the connection with sin, which thus loses its old authority and power over man. But if man is absolved from sin, he ought not again to hold converse with it" (Philippi, and similarly Bengel, Olshausen, De Wette, Tholuck, and others). But the verb used signifies "has been justified or acquitted, not has been freed—that is, set free from the penalty rather than the power of sin. 4. 'He that is dead with Christ'—that is, brought in connection with his atoning death, 'is freed from guilt and punishment of sin by justification.' (So Scott, Mac Knight, Hodge.) This seems to be the best view, if the verse does not refer to Christ. (A. H.)]

8. **Now if we be dead** (or, *died*) **with Christ** (compare 2 Cor. 5: 14, Revised Version, "one died for all, therefore all died"). [This dying with Christ (to sin, compare ver. 10, 11) serves to explain the preceding verse: 'he that hath died is justified from sin' (Revised Version)—that is, sin cannot be his condemnation.] **We believe that we shall also live with him.** [Compare 2 Tim. 2: 11.] This is not merely an exhortation—"we ought," not merely a prediction—"we shall," but a matter of experience—"we believe that we shall" participate in his new and deathless life, as we have participated in his death. This involves, of course, an ultimate participation in his heavenly life in glory, [a being

forever with the Lord, which seems to be Paul's idea of heaven. (1 Thess. 4: 17.)] But we are not to infer, from the future tense, 'shall live with him,' that this glorified life is principally intended; for the future tense is to be understood, as in in ver. 5, of the new Christian life on earth, as explained in ver. 6, 11-13, [or as Meyer terms it, "the ethical participation in the new everlasting life of Christ."]

9. **Knowing** (*because we know*) **that Christ being** (*having been*) **raised from the dead dieth no more.** He died, not that he might remain dead, but that he might be forever superior to death.² And so we, who died to sin once for all, must not again come under its dominion. **Death hath no more dominion over him.** It seemed to have a transient dominion over him, but *really* it never had. (John 10: 17, 18; 2: 19; Matt. 26: 53; Acts 2: 24.) [In the last clause, 'him,' in the genitive, is governed by the verb, on the principle that verbs of ruling take the genitive as the case of dependence. The verb, derived from a noun, could be resolved thus: death is lord of him no longer. Compare 7: 1; 14: 9.]

10. **For in that he died.** There is a peculiar and unusual ellipsis in the Greek of this verse. Literally translated it would read—*what he died* and *what he liveth*.³ Our translators, to make it more intelligible, inserted the preposition *in* and changed the relative into the demonstrative. In a similar case—I think the only similar one (Gal. 2: 20)—they supplied the ellipsis in a different way, by inserting a noun corresponding to the verb

¹ $\Sigma\upsilon\nu$ (with), as distinguished from $\mu\epsilon\acute{\rho}\alpha$, indicates a more intimate union, coherence rather than co-existence. (Winer, 391.) " $\Sigma\upsilon\nu$ with dative, *in company with*; $\mu\epsilon\acute{\rho}\alpha$ with genitive, *participating with*." (Boise.)—(F.)

² Paul elsewhere speaks of Christ as "the first born from the dead," the "first fruits of them that slept." Col. 1: 18; 1 Cor. 15: 20. Elliott on the former passage says: "Others had been translated or had risen to die again. He had risen with glorified humanity to die no more; hence he is not called simply 'the first

that rose,' but with a note of generation, "first born from the dead." Query: Will any one dare to affirm that Christ was unconscious while he "slept" in the tomb, and that during all that time the world had virtually no Saviour? Manifestly, his sleeping in death was compatible with the enjoyment of the Paradise of bliss. (Luke 23: 43.)—(F.)

³ This would be called the cognate accusative, instead of this we may, as Prof. Boise remarks, regard the relative as in the accusative of specification, equivalent as to *what*, as to the fact that.—(F.)

11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

but the life that he liveth, he liveth unto God.
11 Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus.

1 Or, in that.

in place of the relative—"the life which I now live" (for what I now live). Conforming the passage now before us with the one in Galatians, which seems to us the better way of supplying the ellipsis, we should read—*for the death that he died, he died unto sin once; but the life that he liveth, he liveth unto God.* The 'for' gives the proof of the preceding: Christ dieth no more; death hath no more dominion over him; 'for' he died to sin *once for all*, and lives unto God and with God among the immortals where they die no more. (Luke 20: 36; Rev. 21: 4.) 'He died unto sin'—that is, he had no more to do with it, either as tempting and persecuting him, or as annoying and grieving him by its hateful presence. Both the expressions 'he died unto sin,' 'he liveth unto God' seem to be used on account of the analogy; they are strictly applicable to us, only in a qualified sense to Christ. [“It may in a certain degree be affirmed that upon this earth our Saviour lived both to us and to his God, inasmuch as it was for our sakes that he lived in a certain connection with evil, sin, death, and Satan. This connection is now dissolved, and God is the only scope of his life.” (Justinianus, as quoted by *Tholuck*.) Olshausen observes on this passage that “Christ died once for sin—that is, to extirpate it; and lives eternally for God—that is, to further righteousness.” Philippi and Godet would make our Lord's dying to sin refer to his expiating and destroying it by his death. Meyer says: “He died to *its power*,” and in a similar way we are to deem ourselves dead to it. (ver. 11.) ‘Once.’ It is important to notice the import of the word; it means here *once for all*. It is opposed, not only to any *actual* repetition of his bloody sacrifice on the cross, but also to any *virtual* repetition of it in the *mass*, which professes, though an *unbloody* sacrifice, to have a like propitiatory efficacy. The same adverb is used in Heb. 10: 10, where it is

translated “once for all.” This expression is, however, liable to be misunderstood, as if *for all* meant *for all persons*, in distinction from the limitation of the design of his death to *some persons*; whereas it means for *all time*, in distinction from any *repetition* of his death. And *once* has the same meaning in Heb. 7: 27; 9: 12, where, as in the verse under consideration, the explanatory *for all* was not added by the translators. The original expression is precisely the same in all these four places. [It may be well for the reader to compare Jude (ver. 3) with the passages cited by Dr. Arnold, for “the faith which was once delivered to the saints” really means “the faith which was delivered *once for all* to the saints,” and this description of “the faith” appears to forbid the hope of any further revelation of Christian truth. See note on this passage. (A. H.)]

11. Likewise. So also—that is, conformably to Christ—**reckon ye** (imperative) **yourselves to be dead indeed unto sin** (immovable by it, insensible to it),¹ **but alive** (or, *living*, full of energy and power) **unto God through** (rather, *in*) **Jesus Christ our Lord**—that is, by virtue of your *union* with him [or, as Winer has it, “in soul-nourishing fellowship with Christ.” Meyer joins the words in Christ Jesus to both clauses, *dead* and *living*, De Wette only to the latter. The most important MSS. omit the words ‘to be’ and ‘our Lord.’] Not his mediatorship, but his headship, is the prominent thought here.² [In regard to this mystical union of believers with and in Christ, the Apostles John and Paul are both at one. According to their teachings, “*believers are in Christ*, so as to be partakers in all that he does, and has, and is. They died with him, and rose with him, and live with him, and in him are seated in heavenly places. When the eye of God looks on them, they are found in Christ, and there is no condemnation to those that are in him,

¹ Chalmers gives even to these phrases a “forensic meaning.” Only as we are *in Christ*, and clothed with his righteousness and filled with his Spirit, can we truly reckon ourselves dead to sin and alive to God. How forceful the figure—*dead* to sin! We have all seen

how insensible is the dead body to all that is going on around it. It is moved by no tears or wailings of grief, no voice of affection, no music of earth, no thunders of the sky. It is *dead* to the world.—(F.)

² See Appendix C.

12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto

12 Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof: neither present your members unto sin as instruments of unrighteousness; but present yourselves unto God, as alive

1 Or, *weapons*.

and they are righteous in his righteousness and loved with the love which rests on him, and are sons of God in his sonship and heirs with him of his inheritance, and are soon to be glorified with him in his glory." (Bernard's "Progress of Doctrine," p. 181.) Paul's watchwords are "through Christ," "in Christ," "for Christ," "with Christ."

"We should die as truly to sin as he died for sin, and live as truly unto God as he lives with God." (Adam Clarke.) Compare Gal. 2: 19; 1 Peter 2: 24.

12. Let not sin therefore reign [continue to reign, the verb being in the present tense]. Observe how sin is *personified* here as *reigning* and *being obeyed*. This shows that it is regarded as a *principle*, and not merely as an *act*, for an *act*, whether external or internal, whether mechanical or mental, could not consistently be so personified. 'Sin,' as the word is used here and in the following chapter, has been well defined as "a want of conformity to the law of God, whether in act, habit, or state." (Inconvenientia eum lege divina aut actus, aut habitus, aut status.) 'Let not sin therefore reign,' since it has been deposed. ["He does not say, let not the flesh live, neither act, but let not sin reign. . . . And surely it would be absurd for those who are bound for the kingdom of heaven to take sin for a queen and to choose to be her captives when called to reign along with Christ." (Chrysostom.)] **In your mortal body.** Why does he add 'mortal' here? To keep in view the connection between sin and death, partly, perhaps, as an enforcement of the exhortation, because the remembrance of the deadly consequence of sin would be a powerful dissuasive from it, but principally on

account of the antithesis, the life with Christ, which is exempt from death. [This mortal body, or body of sin and death, itself made mortal by reason of sin (called in Col. 2: 11 and elsewhere "body of the sins of flesh"), being "organized flesh" (Cremer), is related to sin by the flesh composing it and by the soul inhabiting it, and is consequently subject to death as the penalty of sin. Yet even this body may be made a temple of the indwelling Holy Spirit. (1 Cor. 6: 19.) Tholuck observes that the adjective mortal "is doubtless added—as Chrysostom, Grotius, and others remark—to encourage the Christian, by pointing his thoughts to that never-ending glory into which this frail tabernacle shall one day be transformed."] **That ye should obey it in the lusts thereof.** [This is the reading of \aleph A B C * and early versions, while D E F G read *it* alone.] The last word ('thereof') refers to the body. A large part of sin consists in, or arises from, yielding to the desires and appetites of the body. "The bodily appetites are the *fuel*; sin is the fire." (Bengel.) [The gratifying of our sensual appetites and desires yields a certain sort of pleasure, but sin's pleasures are full often followed by tears, and

Sin's froth that foams for an hour,

Leaves dregs that are tasted for years.]

13. Neither yield ye your members.²

[The Revisers, by connecting 'sin' with 'members,' vary the order of the original but give clearness to its meaning.] 'Nor render your members unto sin' (as a soldier renders his service to his commander or a subject to his sovereign) **as instruments** (literally, *weapons*) **of unrighteousness** (for the promotion of unrighteousness); **but yield yourselves**

¹ Bernard thus beautifully describes the progress of doctrine on this one line from the gospels to the epistles: "In the Gospels we have stood like men who watch the rising of some great edifice, and who grow familiar with the outline and details of its exterior aspect. In the preaching of the Acts, we have seen the doors thrown open and joined the men who flock into it as their refuge and their home. In the Epistles we are actually within it, sheltered by its roof, encompassed

by its walls; we pass, as it were, from chamber to chamber, beholding the extent of its internal arrangements and the abundance of all things provided for our use. We are here 'in Christ Jesus'" (p. 182).—(F.)

² On the use of the negative μή with imperatives rather than οὐ, see Winer, § 55. And as to the usage of correlative particles, observe how μηδέ here follows μή as οὐδέ follows οὐ in 2: 28.—(F.)

God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

15 What then? shall we sin, because we are not under the law, but under grace? God forbid.

from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under law, but under grace.

15 What then? shall we sin, because we are not under law, but under grace? God forbid. Know ye not, that

1 Or. *weapons.*

to God, as those that are alive from the dead, and your members as instruments of righteousness unto God. Compare 12:1. [The reflexive pronoun translated 'yourselves' is properly in the third person, but is here and elsewhere used for the second. 'Alive from the dead.' Meyer regards these dead as those who died with Christ to sin. Prof. Cremer also explains the term as used here by a reference to ver. 8, 10, 11, and thinks that the Greek word for 'dead' (*νεκρός*) is never to be understood of "spiritual death," but that it signifies rather "the state of those whose life is appointed to death as the punishment of sin." In his view, "dead (in) trespasses and sins" would mean—doomed to death by reason of trespasses, dead *through* your trespasses, as in the Revised Version, Eph. 2:1; Col. 2:13. Philippi and Godet, with most commentators, think of these 'dead' as the dead *in* sin. There certainly does not appear to be any proper *resurrection* change in passing from a death *to* sin to a living unto God, since these are virtually identical. The "Bible Commentary" gives the force of the present and aorist tenses thus: "Do not go on putting your members at sin's disposal, but once for all present (12:1) yourselves both body and soul unto God."¹ The word rendered 'instruments' (favored by De Wette) always means weapons in the New Testament. (Meyer.) They are, properly, military weapons of the heavier sort. Boise: "Present your members as *heavy armor* of righteousness to God."

The apostle depicts life as a contest and fight whether for sin or righteousness. "St. Paul," says Bishop Wordsworth, "loves military metaphors." 'Righteousness' (*δικαιοσύνη*) regarded as "conformity to the standard" is here very properly opposed to 'sin' (*ἀμαρτία*), which is a missing of the mark. (Cremer.) A failing to hit the mark. (Thayer.)

14. This verse seems to be of the nature of an *assurance* [in which there lies a *very sweet consolation* (Melancthon)], confirming (for) the possibility of the surrender to God commanded above. At the same time it argues as a *transition* to the new phase of the argument, presented in the verses that follow. See analysis at the beginning of the chapter. [**Have dominion.** Death no longer lords it over Christ, and sin shall no longer lord it over you. It shall not be your master, for ye are not in bondage to the law, which is the power of sin, but ye are subject to grace, are under the control of grace. "Grace not only washes away sins, but keeps us from sinning."]

15. **What then** shall we say? (compare ver. 1) or 'what then' is the inference? *May we sin*, subjunctive aorist [denoting some special act of sin rather than a habit of sinning], not future indicative, is the true reading. See on ver. 1. How does this verse differ from ver. 1? There it is *May* we persist in sin, in order that grace may abound? Here it is *May* we feel at liberty to sin, because we are not under the law, but under grace? The first is a question of positive and permanent action. The second is an appeal to the Christian's moral sense. The answer to both is the same: *let it not be*. The inference is indignantly repudiated. ["We are not only not to 'continue in sin,' but every single act of sin is to be avoided." (Boise.) The grace of our God must not be turned into lasciviousness. "We were freed from the law not that we might hand over the sovereignty to the flesh, but that we might henceforth live unto God and fulfill his will, only no longer on the ground of the outer requirement of the law, but at the inner instigation of the Spirit. Materially nothing else is to be aimed at by means of the latter than the former; for the love which the Spirit works is the fulfilling of the law." (Weiss on

¹ Winer (p. 313) says: "The present imperative denotes an action already begun and to be continued, or one that is permanent and frequently recurring," while the aorist imperative "denotes an action that is either transient and instantaneous or to be undertaken but

once. . . . The aorist imperative is in general more forcible and stringent than the present." Grammarians tell us that the aorist, though a past tense, rarely denotes past time except in the indicative and participle.—(F.)

16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey: whether of sin unto death, or of obedience unto righteousness?

17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

to whom ye present yourselves as¹ servants unto obedience, his¹ servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness¹⁷ ness? But thanks be to God,² that, whereas ye were¹ servants of sin ye became obedient from the heart to that³ form of teaching whereunto ye were delivered.

1 Gr. *bondservants*. . . . 2 Or, *that ye were* . . . but ye became. . . . 3 Or, *pattern*.

Paul's doctrine of "Freedom from the Law.") "With the ungodly, not to be under the law means, not to be afraid to do whatever we please, and to be under grace means to be safe from damnation." (Beza.)

16. Know ye not. This is an appeal to common sense, [and hence the question requires no expressed answer. In negative interrogative sentences with not (*οὐ*), an affirmative answer is presumed.] Ye are the servants either of God or of sin; there is no third supposition. The yielding of ourselves servants for obedience to any one implies the serving—the being in reality the servants of—such person. The former is the practical fact; the latter is the inevitable conclusion. **Whether (servants) of sin unto death, or of obedience (to God) unto righteousness.** The slave of one man cannot be obedient to another man. The slave *must* serve his own master.¹ The preposition 'unto'—here, 'unto death'; 'unto righteousness,' marks result of service without implying intention or aim. Life, instead of 'righteousness,' would be the more exact antithesis to 'death': but righteousness best suits the apostle's course of thought here: *Tholuck* cites parallel passages from *Socrates* and *Seneca*. ['Death' (*θάνατος*), the opposite of righteousness (which has "eternal life" for its result), does not denote annihilation, nor does it here refer exclusively or mainly to physical death, this being not in all cases the result of individual sin. According to De Wette, it is, generally, the misery of sin, or more specifically, estrangement from the true life. In the light of ver. 21, 23, it must, we think, be regarded as the opposite of life eternal. Meyer *versus* De Wette, Philippi, Lange, Godet, and others, does not regard this

'righteousness' as moral righteousness (as in ver. 13), but, in the light of a final result and in antithesis to *death*, as the sentence of justification which will be awarded in the judgment. Some, as Alford, take 'righteousness,' and so 'death,' in its most general sense.]

17. Here the dilemma stated above is solved for them by an appeal to fact. And this is done in the form of a thanksgiving to God. We are not to understand the thanksgiving, however, as having reference only, or principally to the first clause, **ye were the servants of sin**, or even *equally* to both clauses: but the thanksgiving has *emphatic* reference to the second clause, which, however, presupposes the first, and could not have existed without it. 'Ye were,' is emphatic, the emphasis falling on the tense of the verb, [which implies that the bondage is a thing of the past; compare *Ilium fuit*.] The sense of the verse would be substantially preserved, if the first clause were expressed hypothetically, *though ye were*, or participially, *having been*. [This is substantially the view of Winer (p. 630) in opposition to Fritzsche, Meyer, Philippi, and others, who lay stress on the past tense of the verb (compare 1 Cor. 6: 11; Eph. 5: 8) in the manner indicated above.² A similar phraseology, connected, as here, with thanksgiving to God, is found in our Lord's words in Matt. 11: 25.] **Ye have obeyed**, etc. This sentence loses not a little of its significance from a change in our Common Version of the grammatical relations of the words. The latter verb as well as the former is in the second person. *Ye have obeyed from the heart that form* [probably the anti-Judaistic type] *of teaching into which ye were delivered.*³ 'Ye were delivered,' by your own

¹ "Ye cannot serve God and Mammon." Philippi, defining the force of *τοῖς ἡτοῖς* says: "ἡτοῖς . . . ἡ, either *only*, this or that, *tertium non datur*." This particle is found only here in the New Testament.—(F.)

² Α μὲν after the verb 'were,' in contrast with the following δὲ (but), might here have naturally been expected, but is probably dispensed with because of the stress mentioned.—(F.)

³ On the grammatical construction of this sentence, see Winer, pp. 164, 261. The verb obey, which is usually followed by the dative, here has the accusative, owing, perhaps, to the attraction of the antecedent (itself in the relative clause) to the case of the relative, which is the reverse of the usual rule. In the LXX, however, this verb sometimes takes the simple accusative.—(F.)

18 Being then made free from sin, ye became the servants of righteousness.

19 I speak after the manner of men because of the infirmity of your flesh; for as ye have yielded your members servants to uncleanness and to iniquity unto

18 ered; and being made free from sin, ye became¹ servants of righteousness. I speak after the manner of men because of the infirmity of your flesh; for as ye presented your members as servants to uncleanness and to iniquity unto iniquity, even so now present

1 Gr. *bondservants*.

free act, and with gladness of heart, as plastic material, to be shaped and moulded by this doctrine. [With this *type* of doctrine (which Dr. J. B. Thomas in his "Mould of Doctrine" refers especially to baptism) compare the *form* of knowledge, 2: 20. If Paul could say: "thanks be to God," because the Roman Christians had received and obeyed the right form of gospel teaching, surely the type of teaching which we receive and obey or which religious teachers impart to others cannot be a matter of indifference. In studying or teaching God's word, how appropriate the prayer that we may be saved from all fatal or hurtful error, and be guided into all necessary truth! And in view of the darkness in us and around us, and of our dependence on divine illumination, no words of supplication can be more relevant than those of Young and of Milton:

Teach my best reason, reason.

What in me is dark,
Illumine; what is low, raise and support.]

18. Being then made free from sin, etc.

[Better: *but having been freed from sin, ye were made servants to righteousness*. There is no middle ground. The passive forms of participle and verb indicate divine agency or co-operation, and so in ver. 22.] Ye were freed from the service of sin, that ye might enter a new and better service—the service of righteousness. Yet this is truly a service as well as the other: *ye were enslaved*, or, *ye became enslaved*, to righteousness, the verb might be rendered. [Free, yet slaves: for a similar paradox, see 1 Cor. 7: 22. "If human action," says Prof. Cremer, "in sin (*ἀμαρτία*) misses its divine standard or goal, we can un-

derstand why 'conformity to the standard' (*δικαιοσύνη*) appears, especially in the Epistle to the Romans, as its opposite."]

19. After the manner of men. I speak in accordance with the human, fleshly nature and relationship of men—according to "what or how man or human nature is, what is peculiar to it." (Cremer.) Compare 3: 5. There is a difference of opinion in regard to the first part of this verse. Those who refer it to the words immediately *preceding*, regard it as a sort of *apology* for the expression, 'ye were enslaved to righteousness.' As if he had said, 'the servant of righteousness is no *slave*;' God's service is our only true freedom (Ps. 116: 16; 119: 45; Matt. 11: 30; John 8: 32, 34, 36; 1 John 5: 3); but I use this word to set the contrast more plainly before you. Both are equally a *service*, so far as *certainty of obedience* is concerned, though in other respects they differ widely: and I use this word also in condescension to the weakness of your flesh; for because of that weakness it *seems*, and in part *is*, a bondage.' Others refer these words to what *follows*, and see in them a sort of apology for, or protest against, the low view of their obligations which he presents, in only requiring them to be *as* faithful in the service of righteousness as they had before been in the service of sin, whereas they ought to aim at a great deal more than this.¹ The former explanation is preferable; and it is a serious objection to the latter, that it assumes a false meaning in the words *as* and *even so*, which do not imply *equality of degree*, but only *similarity of fact*. For as ye have yielded your members servants to uncleanness (sins against your own persons), and to iniquity

¹ If we were anywhere nearly as active and persevering in the service of God as we were in the service of sin, we should expect with more confidence than we can now, the plaudit: "Well done, good and faithful servants." Instead of calling ourselves even "unprofitable servants," doing our whole duty to God, it sometimes seems that we should hardly be called servants at all. And what shall we say of those whose only striving is to resist the fight and influence of the gospel in their service of sin? who make it their life's business,

seemingly, to find some excuse for their rejection of Christ and his service? Let them be assured that there is no good reason why they should not love and serve the Saviour, and that if they will strive but half as hard to be saved as to be lost, they will make their salvation sure. In regard to this "weakness of the flesh," some refer it to intellectual weakness (De Wette, Meyer, Philippi), others to moral weakness (Godet), or weakness of spiritual apprehension (D. Brown).—(F.)

iniquity; even so now yield your members servants to righteousness unto holiness.

²⁰ For when ye were the servants of sin, ye were free from righteousness.

²¹ What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.

your members as servants to righteousness unto ²⁰ sanctification. For when ye were 'servants of sin,' ²¹ ye were free in regard of righteousness. What fruit then had ye at that time in the things whereof ye are now ashamed? for the end of those things is

1 Gr. *bondservants*.

(sins against God and your neighbor) **unto iniquity** (from one iniquity unto another), **even so now yield** [at once and completely, imperative aorist] **your members servants to righteousness unto holiness.** [The word rendered *iniquity*, is properly lawlessness, that "state of *moral licensc* which either knows not, or regards not, law, and in which the essence of sin abides." (1 John 3: 4.) (Ellis-cott.) 'Unto holiness' denoting result. This word, (*ἀγιασμός*, not *ἀγιωσύνη* as in 1: 4, also 2 Cor. 7: 1; 1 Thess. 3: 13), is in the Revised Version everywhere rendered "sanctification," while Meyer asserts that in the New Testament, "it is always holiness, not sanctification."]¹ The word twice translated 'servants' (or, *slaves*) has an *adjective* form, being in the neuter gender, and agreeing in both cases with the word 'members.' Everywhere else it is a noun.

20. For introduces the *motive* for complying with the closing exhortation of the preceding verse. **When ye were the servants of sin.** In your former unconverted state. This is a true characterization of all the unregenerate: in various *forms* and in various *degrees*, they are all mastered by sin. **Ye were free from righteousness.** ["Miserable freedom!"] Ye were free in respect to righteousness: in point of *right*, bound to be righteous; but in point of *fact*, independent of its demands, and devoted to the service of the opposite master—sin.² 'Ye were free from

righteousness' does not mean, ye were without any righteousness—wholly sinful; but, ye *felt no obligation* to be righteous, ye enjoyed your liberty in sin, without restraint. Whether or not there is any real benefit, or satisfying enjoyment in that freedom, we learn from the next verse.

21. What fruit had ye then. [Tholuck gives the connection of this verse with the preceding as follows: "While engaged in the service of sin, you possessed, it is true, the advantage of standing entirely out of all subjection to righteousness, but let us look to what is to be the final result." The verb is in the imperfect tense: what fruit were ye having.]³ 'Then' is not an adverb of time here, but of reasoning; as when we say, "Well, then," in introducing some question. [The text, however, has another word (*τότε*) meaning then, or, at that time—namely, when ye were the servants of sin.] 'Fruit'—that is, benefit, advantageous result, or, result in general, whether good or bad. As this verse is commonly pointed, the question seems not to be answered; yet the last clause of the verse assumes that an unfavorable answer has been given, and assigns a reason for that answer. If we *divide* the first half of the verse, making the question end with the word, 'then,' and regarding the next clause as the answer, we shall get a different but very appropriate and forcible sense, thus: *what fruit then had ye at that time? (fruit) whereof ye are now*

¹ Bengel arranges by degrees, thus: *ἀγιασμός*, *ἀγιωσύνη*, *ἀγιότης*, "sanctification," "sanctity," "holiness." The last two are predicated especially of Deity, the first cannot be, as it, by usage, implies the taint and stain of sin. Holiness in man is properly the result of a sanctifying process, or of sanctification, taken in its usual active sense. Our complete sanctification is holiness. The word *ἀγιασμός* (exclusively a Biblical term) occurs eight times in Paul's epistles, Rom. 6: 19, 22; 1 Cor. 1: 30; 1 Thess. 4: 3, 4, 7; 2 Thess. 2: 13; 1 Tim. 2: 15; also in Heb. 12: 14; 1 Peter 1: 2. Prof. Cremer notes three places where the word is used in a *passive* signification, meaning holiness—to wit, Rom. 6: 19, 22; 1 Cor. 1: 30; *ἀγιότης* (holiness) occurs only in Heb. 12:

10. "Holiness is the moral quality to be acquired, but 'sanctification' (*ἀγιασμός*) includes the sanctifying act or process, as well as its result." "Bible Commentary."—(F.)

² *Ἐλευθερος*, from *ἐλευθερῶ*, i. q., *ἐρχομαι*, literally means, "free to go." The dative, which in classic Greek never follows the adjective 'free,' denotes, according to Cremer, the "moral relation of subjective surrender," similarly as in the expression, 'servants to uncleanness,' etc., in the last verse. It may be called the dative of respect or reference.—(F.)

³ Notice difference of accent between this *τίνα* (what fruit) and the *τινά* (some fruit) of 1: 13.—(F.)

22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

22 death. But now being made free from sin, and become servants to God, ye have your fruit unto sanctification, and the end eternal life. For the wages of

ashamed. For the end of those things is death.¹ The reasons in favor of this method of dividing and punctuating the verse are: that it supplies the answer to the question, which the last clause of the verse seems to require; that it does not require to be supplemented by the words 'in those things,' in the first clause of the verse, to which there is nothing answering in the Greek; that it furnishes, without these supplemental words, a suitable antecedent (in the plural relative) to the *those things* of the last clause; that it better agrees with the sense of the preposition, with the relative, *of which*, or *for which*, rendered 'whereof' in Common Version; that it gives to the words, '*whereof ye are now ashamed*,' which otherwise seem but an incidental observation, not particularly relevant, a special pertinence and force; in fine, that it makes the relation of the three clauses more plain and pertinent: the first asks a question, the second answers it, the third gives a reason for the answer. But Meyer² objects, that this view is opposed to "the antithesis in ver. 22, where the *having of fruit*, and not its *quality*, is opposed to the preceding": but is not the *quality* expressed in the words, *unto holiness*, and do not these form a very suitable antithesis to fruit '*of which ye are ashamed*'? Again he objects, that the relative '*which*' is *plural*, whereas the word '*fruit*' is *singular*: but this can hardly be regarded as a serious objection, inasmuch as the word '*fruit*' is a noun of *multitude*: again

he objects, that the word '*fruit*' [in Paul's writings] has always a *good* sense, and that Paul negatives the evil sense, in Eph. 5: 11, by calling "the works of darkness *unfruitful*": but for proof that the word may be used in an *evil* sense, see Matt. 7: 17-19; 12: 33; Rom. 7: 5. There are sufficiently respectable authorities, ancient and modern, on both sides: with Meyer and the Common [also the Revised] Version agree Chrysostom, Beza, Calvin, Grotius, Wetstein, Bengel, Fritzsche, Winer [Hodge, Stuart, Shedd, Westcott and Hort, etc.] But in favor of the other view, are Theodoret, Erasmus, Melancthon, Tholuck, De Wette, Olshausen, [Philippi, Godet,] Ewald, Tischendorf, etc., etc.

22. But now. The 'now' is rather *logical* than *temporal*, yet in this case both senses coincide. [This phrase (*νῦν δέ*), expressive of strong contrast, occurs eighteen times in Paul's epistles. In the classics it is always used in a temporal sense.] **Being** (or, *having been*) **made free from sin**; not having been made sinless, but having been emancipated from the bondage of sin.³ **Become servants of God** (or, *having been enslaved to God*; compare ver. 18), or, 'having bound yourselves to the service of God.' **Ye have your fruit unto holiness** (or, *sanctification*), in contrast to ver. 21, with emphasis upon *have* and *holiness*. [Ye (no longer fruitless) "have your fruit in the direction of holiness." (Godet.) Less literally, Noyes: "Ye have holiness as

¹ We do not, then, as some vainly imagine, receive the full punishment of sin as we go along. "Destruction" lies at the end of the broad road. "The end of those things is death." "The end of whom is perdition." The death which sin deserves and incurs is an essential unity, manifesting itself, however, in diverse forms. It is death to the body; death to holiness and true happiness; death to eternal life in Christ. It is death physical, spiritual, eternal, the counterpart of the eternal life. De Wette says: "It is certain that here and in ver. 16, the idea of mere physical death does not suffice." On the bringing forth of fruit unto death, see ver. 5 of the next chapter.—(F.)

² Meyer's own explanation of the passage is this: *What fruit, now, had ye then of things over which ye are now ashamed*—that is, ye had then no fruit, no moral gain, etc., and the proof thereof is: for the final result of those things is death. What leads at last to death could bring you no moral gain.—(F.)

³ Freed both from its curse and from its reigning power. When it is said of Christians that they are free from sin, and that they "cannot sin," we must regard such expressions as relating to the general character of the actions of the regenerate. Bengel, after Gataker, compares the regenerate to the magnetic needle—*quæ potum petit; facile dimoretur, sed semper potum repetit*. "The needle seeks the pole, is easily turned away, but always seeks it again." "The apostle does not expect from the Christian at once the total eradication of every sinful propensity in the heart, although that certainly is the ultimate end at which he aims, but for the present, that the ungodly inclinations shall merely not be lords of his inward life." (Tholuck.) Yet what Christian would not rejoice to be in such subjection to God and righteousness that he shall have no unholy desires; yea, that he shall attain to the non posse peccare—that is, "find it impossible to sin." Compare 1 John 3: 9.—(F.)

23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

sin is death; but the free gift of God is eternal life in Christ Jesus our Lord.

CHAPTER VII.

KNOW ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

1 Or are ye ignorant, brethren (for I speak to men that know ¹the law), how that the law hath do-

¹ Or, law.

the fruit." It is a great blessing, not a hard yoke, to have a holy character. **And the end** [ye have as the end] **everlasting life.** The present fruit, *holiness*; the future consummation, *life eternal*. [We have in this verse, remarkable for its depth and comprehensiveness, a miniature sketch of the entire history of a redeemed man, beginning, impliedly, with his bondage to sin while in a state of nature, and ending with the award of the life eternal. What great and blessed things are here spoken of, too great for our finite comprehension, and for us lost sinners almost too good to be true! We can only say: Blessed deliverance! blessed service! blessed fruit! blessed reward!]

23. For. This verse confirms the preceding, and all the more forcibly on account of the preliminary reference to the evil from which we are delivered. **The wages of sin.** Compare ver. 16, where sin is represented as a ruler or master, employing servants and paying them wages. The word translated 'wages'¹ was used to designate the pay of a soldier as our word *rations* is. It is used in this restricted sense in Luke 3:14. In 1 Cor. 9:7 it is translated *charges*. In 2 Cor. 11:8 it is in the singular number. These four places are the only ones where it is used in the New Testament. **Is death.** Not merely physical death, but the opposite of *life eternal*. [Godet says: "This term (death), according to the apostle, does not seem to denote the annihilation of the sinner. To pay any one is not to put him out of existence. It is rather to make him feel the painful consequence of his sin—to make him reap in the form of corruption what he has sowed in the form of sin."] **But the** (gracious) **gift of God.** The penalty of sin is called *wages*, earned,

and well deserved; but the fruit of righteousness is not a deserved reward, but the free gift of God's sovereign grace. **Is eternal life.** Not merely unending existence, but the highest form of life, consummate bliss, without alloy and without end. **Through Jesus Christ our Lord.** Literally, *in Christ Jesus our Lord*. The apostle says: "Your life is hid with Christ in God. When Christ, *who is our life*, shall appear, then shall ye also appear with him in glory." (Col. 3:3, 4) We have not *this* precious treasure in earthen vessels (2 Cor. 4:7), where it would be very insecure, but in his almighty hand, where it is safe forever more. ["The doctrine of sanctification in this chapter, and that of justification in chapter 5, both end in the same triumphant conclusion." ("Bible Commentary.")]

Ch. 7: [Freedom from condemnation and the law of sin and death to be found only in Christ, to whom, as if by marriage, we are united (7:1-8:1).² Many give as the purport of ver. 14-25, "the utter insufficiency of the law to produce sanctification," or "the law powerless to enable the regenerate man to overcome sin." According to Philippi, Paul has pictured in 7:14-8:11, "two aspects of the life of the regenerate man." Olshausen, with a different view of this chapter, sees in ver. 7-24, "the development of the individual until his experience of redemption."] The relation of the believer to the law is now represented under a new figure—that of marriage. This is, in fact, a further illustration of the proposition laid down in 6:14.

1. Know ye not, brethren? [Literally: *Or are ye ignorant, brethren?* The 'or' naturally relates to what immediately pre-

¹ Ὀψώνια, *vite verbum*. (Erasmus.)—(F.)

² It may be said that we, if regenerate, are already in Christ, and consequently should find this freedom from condemnation in ourselves. Yet nothing hinders the regenerate man from considering himself, apart from what he is in Christ. So Hofmann and Delitzsch.

Philippi calls this "an empty abstraction." Yet nothing is more common than for the Christian to think and to tell, in the way of contrast, what he is and deserves in himself, and what he is and hopes for "in Christ."—(F.)

2 For the woman which hath a husband is bound by the law to *her* husband as long as he liveth; but if the

minion over a man for so long a time as he liveth? 2 For the woman that hath a husband is bound by law to the husband while he liveth; but if the hus-

cedes; yet most expositors refer it back to 6: 14, "Ye are not under law but under grace." Do ye not know that ye are freed from subjection to the law, as a source and rule of justification, 'or are ye ignorant,' etc.? Meyer, however, refers the 'or' to the last-named affirmation—that concerning God's gift—"which affirmation could not be *truth*, if the Christian were not free from the law, and did not belong to the risen Christ instead.*"] The word 'brethren' is used here, not in the *national*, but in the Christian sense, as in 1: 13. We are not to regard Paul as addressing here the Jewish Christians in particular, but all the beloved of God in Rome (1: 7), whether Jews or Gentiles. **For I speak to them that know the law.** This is not to be understood *partitively*, as if he meant to say, 'I address myself now to those of you who are versed in the law'; but he addresses himself to them *collectively*. ["I am speaking to men acquainted with the law." (Alford.)] Not only were Jewish Christians and the Gentile proselytes acquainted with the law of Moses, but the Romans generally were a civilized people, and eminently a people who understood laws. **How that the law hath dominion over a man as long as he liveth?** [On the genitive case following the verb, 'have dominion,' see notes on 6: 9. As the subject of 'liveth' is not expressed, some supply 'law' rather than 'he,' thus: so long as the law is in force. But this does not accord so well with ver. 4. The last verb is an irregular contract, either indicative or subjunctive in form, but indicative in meaning. (Boise.) Philippi, somewhat strangely, interprets this 'liveth' ethically, "as long as a man lives his old natural life of sin." The apostle's subsequent argument relates only to the *Mosaic* law; but the affirmation here made is equally true in general].

2. For the woman which hath a husband [literally, *the woman subject to a husband*]. This example seems to be chosen, among many others in which death dissolves a legal obligation, for the purpose of representing the union between Christ and the believer under the figure of the closest and tenderest of all human relations—that of

husband and wife. This comparison is repeatedly used, both in the Old Testament and in the New. (Isa. 54: 5; 62: 5; Jer. 3: 14; 31: 32; Hosea 2: 19; John 3: 29; 2 Cor. 11: 2; Rev. 19: 7; 21: 9; 22: 17.) [Paul here chooses the example of the *wife*, because Christ is to be the second husband. (Godet.)] A peculiarity of the illustration in the present case, which has caused needless perplexity to some, is the fact that, in the matter designed to be illustrated here, the party which *dies*, and not the *survivor*, is the one released from the bond. [The proper antithesis would be: the husband being dead, the wife is free to marry another, so the law being dead ye are free to be married to Christ. But Paul, wishing perhaps to avoid the phrase, *the law being dead*, which would be so offensive to Jewish ears, says: "Ye were rendered dead to the law," which of course implies that the law has for such persons become dead. Meyer says: "The semblance of inappropriateness vanishes on considering 'ye also' of ver. 4, from which it is plain that Paul in his illustration follows the view that the death of the husband implies in a metaphorical sense (by virtue of the union of the two spouses in one person), *the death of the woman also* as respected her married relation, and consequently her release from the law, in so far as it had bound her as a married wife to her husband." The apostle, in using this illustration, would fix our attention to the one point, that death dissolves obligation in both cases. He does not undertake to point out either agreement or disagreement, in other respects. **Is bound** [or, as Winer puts it: *accordingly belongs*] **by the law to her husband as long as he liveth.** [The right of procuring divorce belonged to the husband (Deut. 24: 1, seq.), which implies "the law" that the woman was bound to her husband during his life.] Some have supposed that the apostle takes the illustration from the case of the wife, rather than of the husband, because it was then so *easy* and so *common*, both among Jews and Gentiles, for the husband to get release before death. It was a sure sign of moral degeneracy, and a fruitful cause of increasing it: how much more is it both, when, as in so many modern and so-called *Christian* communities, it is

husband be dead, she is loosed from the law of her husband.

3 So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be

band die, she is discharged from the law of the husband. So then if, while the husband liveth, she be joined to another man, she shall be called an adulteress: but if the husband die, she is free from the law, so that she is no adulteress, though she be joined to another man. Wherefore, my brethren, ye also were made dead to the law through the body

almost equally common, and equally easy for either party to obtain a legal release for causes comparatively trivial. **But if the husband be dead** [or, better, *may have died*], **she is loosed**—that is, has been set free and remains so (perfect tense), **from the law of her** (literally, *the*) **husband**—the law which defines her relation to her husband. [Philippi says: "We should have expected, *the law of her husband is annulled* (3: 31) *and she is free*. But in energetic phraseology the notion of abrogation is transferred to the person," and we have this pregnant construction: she is annulled (and made free) from the law. "The apostle thus gives expression to the thought lying at the basis of his argument, that with the decease of the husband the wife also has ceased to exist as respects her legal connection with him. She is still existent, but no longer bound to the law [which determines the relation of the wife to the husband] to which she died with the death of the husband."]

3. **So then**, or, *accordingly therefore*: the coupling of these two logical particles is a peculiarity of Paul's style, occurring twelve times in his epistles [see 5: 18, note]. **If, while her husband liveth, she be married to another man** (more literally: *she become* (wife) *to another husband*), **she shall be called an adulteress**. [The verb here is in the future of established rule. It primarily meant to transact business, then to give response or decision. In later usage it signified to do business under a certain name or title, hence to be named or called. Godet remarks that "a large number of our family names are names of some trade."] **But if her husband be dead** (better: *if the husband have died*), **she is free from that law; so that she is no adulteress, though she be married to another man**. The last clause may be rendered more literally, thus: (for) *having become* (wife) *to another husband*.

[Meyer translates the last clause but one, "in order that she be not an adulteress," adding this explanation—"that is the *purpose*," involved in the divine legal ordinance, of her freedom from the law." The form of expression is certainly favorable to this idea of purpose, if it is not positively decisive. On the infinitive clause in the genitive, indicating purpose, see Winer, 324, 325. As a genitive assigning cause or reason, it depends on the statement, 'she is free,' etc.]

4. **Wherefore**, or, *so that*. [*So then*, or *accordingly*, as in Lange. Beginning a new clause with a finite verb, the conjunction (*ὥστε*) has the sense of *wherefore*, *therefore*. (Winer, 301.) See also Buttmann, 243. The word seems to denote an actual or natural sequence of fact more than a mere logical inference.] We have here an inference both from the general principle (ver. 1) and from the particular illustration. (ver. 2, 2.) **My brethren, ye also**, as well as in the case used for illustration, **are become dead to the law**—rather, *were put to death in respect to the law*. [And are thus "quite like this wife who is dead (as a wife) through her husband's death, and who thus has the right to marry again. . . . As the new husband is a dead and risen Christ, the wife must necessarily be represented as dead (through the death of her first husband, the law) that she may be in a position to be united to Christ as one risen again. It is a marriage, as it were, beyond the tomb." (Godet.)] The verb is in the past tense and passive voice. It is the same verb that is translated "to put to death" in Matt. 26: 59; 27: 1; Mark 14: 55; 1 Peter 3: 18; and "kill" in Rom. 8: 36; 2 Cor. 6: 9. Perhaps the apostle preferred this stronger expression (*θανάτω*) instead of the common one (*ἀποθνήσκω*) "to die" (Rom. 6: 8, etc.), as conveying a more distinct allusion to the *violent* death of Christ. He might have said, 'the law is dead to you,' but this, besides

¹ On the force of the perfect tense as denoting the present when it follows the subjunctive of objective possibility, see 2: 25, and Winer, 293.—(F.)

married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God.

5 For when we were in the flesh, the motions of sins,

of Christ; that ye should be joined to another, *even* to him who was raised from the dead, that we might bring forth fruit unto God. For when we were in the flesh, the ¹sinful passions, which were through

¹ Gr. *passions of sins.*

being more offensive to the Jews, would not have agreed so well with the representation in the previous chapter. There we are said *to die* to sin. The argument here may be presented in a sort of tabular form, thus:

Death dissolves legal obligation:

Death has dissolved the legal obligation between husband and wife;

Therefore the wife is at liberty to be married to another.

Death has dissolved the legal obligation between the law and us;

Therefore we are at liberty to form another union.

There the survivor is released; here the one that dies.

By (or through) the body of Christ—that is, by the crucifixion of Christ's body. [Compare Col. 1: 22; Heb. 10: 5, 10; 1 Peter 2: 24; also 2 Cor. 5: 14. "If one died for all, then all died." Here and in the previous chapter the mystical union of the believer with Christ is everywhere brought to view or presupposed. We are crucified with Christ, we die with Christ, we are buried with Christ, we rise with Christ, we live and reign with Christ, etc.] **That ye should be married to another.** Not incorrect as to sense, though a more exact rendering would be: *That ye might become (wife) to another, to him who is raised from the dead.* [Compare Gal. 2: 19: "Through the law I died to the law, that I might live unto God."] **That we should (or might) bring forth fruit unto God.** The *kind* of fruit which we are to bring forth is specified in Gal. 5: 22, 23. [The idea of fruit-bearing may here have some reference to the marriage relation. Yet the figure of bringing forth fruit is used, independently of such relation, quite commonly in the Scriptures. The final aim of our having been made dead to the law, and of our becoming wedded to Christ, is that we may live with and for the risen Saviour a new and holy fruit-bearing life.] Observe the change from the *second* person in the first two verbs to the *first* person in the last. "As the argument advances, the language of the apostle becomes *communicative*, so that he includes

himself with his readers." (Meyer.) Compare 8: 15.

5. For when we were in the flesh.

[We should naturally have expected here, 'when we were under the law.' But the expression 'in the flesh' supposes the legal state prior to death with Christ.] This verse shows the need there was of a radical change, and confirms the last clause of the preceding verse. When we were in our carnal, unregenerate state (8: 8, 9), which was, as the next verse intimates, a state of subjection to external rites and carnal commandments. (Gal. 4: 9; Heb. 9: 10.) "To be in the flesh is to be endowed only with the gifts of nature, while the peculiar grace is wanting, which God condescends to bestow on his own elect." (Calvin.) [The word translated 'flesh'¹ is of frequent occurrence in Paul's writings, and is found twenty-four times in this Epistle. It naturally denotes that which is weak and perishable, but is often used in the ethical sense of unclean, sinful. In 8: 3 it is called the "flesh of sin," not because it is the source of sin or because it is essentially sinful, but because it has, in a special manner, been taken possession of and controlled by sin. Prof. Cremer says it signifies "the sinful condition of human nature in and according to its bodily manifestation." A glance at Gal. 5: 19, "works of the flesh," shows that envying, enmity, wrath, are as much the fruit of the flesh, according to Paul's use of this term, as are the sensual acts of fornication, uncleanness, etc. According to 2 Cor. 10: 2, 3, we may walk in the flesh, and yet not according to the flesh. As Christians, we must war with the flesh as long as we live, but not war according to the flesh.]

Observe the distinct notation of time, 'when we were.' **The motions of sins.** Literally, 'the passions of sins,' not merely sinful passions, but passions which are the occasions of, the excitements to, actual sins. [Alford has "strivings" of sins, "incitements" to sins; the Bible Union Version, "emotions of sins."] The word (*παθήματα*) is usually rendered sufferings or afflictions. Gal. 5: 24, in our Common

¹ Σάρξ, in distinction from *κρέας*, denotes living flesh and includes the idea of organism.—(F.)

which were by the law, did work in our members to bring forth fruit unto death.

6 But now we are delivered from the law, that being

the law, wrought in our members to bring forth 6 fruit unto death. But now we have been discharged from the law, having died to that wherein we were

Version, reads: "Have crucified the flesh with the affections and lusts;" in the Revised Version, "passions and lusts." It is a stronger word than desire, coveting, or lust (*ἐπιθυμία*), yet both may be regarded as sinful and both lead to sins. Thus the law not only produces a knowledge of sins, but is, in one sense, causative of sins. Adam Clarke, however, says that "the law is only the means of disclosing our sinful propensity, not of producing it. As a bright beam of the sun introduced into a room shows millions of motes in all directions—but these were not introduced by the light, but were there before . . . so the evil propensity was in the heart before, but there was not light sufficient to discover it." Paul, however, goes further than this, and makes the law, by its prohibitory, restraining power, the innocent means of exciting to activity the dormant sinful passions. See ver. 8.] **Which were by the law.** Which emotions were by means of the law, were provoked by the law's prohibition. "The strength of sin is the law." (1 Cor. 15: 56.) [See ver. 8; also 5: 20, "that the trespass might abound." The law has been represented as a *Zügel*, a *Spiegel*, and a *Riegel*, or a bridle, a mirror, and a bar. We naturally resist restraint. *Nitimur in vetitum semper, eupimusque negata*: "We always strive after that which is forbidden, and desire that which is denied." The reason why transgressors are not more conscious of their transgressions, and why their enmity against God is not often felt and shown, is that God leaves them, in a measure, to their own chosen ways, and does not exercise his full restrictive power. If God, to use the thought of another, should stretch a chain across the road to hinder the progress of one violating the Sabbath, the man would soon become conscious of wrathful feelings against his Maker.] **Did work in our members**—that is, wrought, or were active, in our members [thus making these members weapons of iniquity. 6: 13; compare Col. 3: 5]. The verb so translated, though

passive in form (or rather middle in the New Testament), is always active in sense. (Gal. 5: 6; James 5: 16.) [It has, according to Ellicott, "a persistent and effective character." The middle form of this verb is, in Paul's writings, always used of non-personal action. (Winer, 258.)] **To bring forth fruit unto death.** That we should bring forth fruit, or, to the bringing forth of fruit. 'Unto death' does not mean unto death as the final result, however true that sense might be; but death is personified as the antithesis to God at the end of ver. 4. That was fruit for *God*—God's fruit; this is fruit for *death*—death's fruit. [How vain, then, to look to the law for life or help when it only threatens with a curse, and, apart from Christ's grace, works only for and unto death. "That man that overtook you," said Christian, "was Moses. He spareth none, neither knoweth he how to show mercy to those that transgress the law." ("Pilgrim's Progress.")]

6. **But now**, in distinction from the 'when' at the beginning of ver. 5. **We are (have been) delivered from the law.** [That the law here referred to is the moral and not the ceremonial law is evident from the use of this word in the next verse, and in others which follow. We have been discharged from the law, not as as rule of duty, but as a ground or direct means of justification. "By the revelation and gift of grace, man's relation to the law as a criminal is done away." (Cremer.) "We are freed from the law when God emancipates us from its rigid exactions and curse, and endues us with his Spirit, through whom we walk in his ways." (Calvin.)] The indefinite past tense of the Greek here requires the perfect in English, as in 11: 30, 31, and often—always indeed—where it has connected with it an adverb of present time.¹ **That being dead wherein we were held.** The participle translated 'being dead' is, according to the correct text, in the plural number, agreeing with 'we,' and not in the singular, agreeing

¹ We have this verb in ver. 3, and often elsewhere. See notes on 3: 31; 6: 6. Ellicott, on Col. 1: 21, remarks that "in this union of the emphatic particle of absolutely present time with the aorist, the aorist is not

equivalent to a present or perfect, but marks with the proper force of the tense that the action followed a given event and is now done with." Still, we can do no better than to render it as perfect.—(F.)

dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter.

7 What shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

holden; so that we serve in newness of the spirit, and not in oldness of the letter.

7 What shall we say then? Is the law sin? God forbid. Howbeit, I had not known sin, except through the law: for I had not known coveting, except the law had said, Thou shalt not covet: but sin, finding

1 Or, law, 2 Or, lust.

with 'that'—to wit, the law; and the true sense is, *we having died to that in which we were held*—namely, the law. The difference between the two forms of the word in Greek is only a difference of a single vowel, *e* (ε) instead of *o* (ο). This change is required alike by external and internal evidence. The plural form is required by the consistency of the representation. See ver. 4, and 6: 2, 8, 11. [The verb 'held' (or, *held down*) occurs in 1: 18.] **That we should serve.** 'So that we serve,' not 'should' serve. The inference is stated as a matter of fact, not merely as an obligation. **In newness of spirit, and not in the oldness of the letter.** [Luther: "In the new nature of the Spirit, and not in the old nature of the letter." Compare the like form of expression in 6: 4.]¹ In the new life of the Spirit, and not in the old life of the letter; in a new and hearty spiritual obedience, and not in the old and servile literal conformity. ["The Spirit—that is, the Holy Spirit of God, who originates and penetrates the Christian life—the first mention of the Spirit so much spoken of in chapter 8." (Alford.) So De Wette, Meyer, Philippi, Godet, Hodge, Riddle. As a proper name, it stands without the article. "The letter," says De Wette, "is the Mosaic law, after which, as an outward norm, the moral life of the Jews should be regulated." Compare 2 Cor. 3: 6, 7: "The ministration of death in letters, written and engraven in stones;" "the letter killeth." Calvin says: "Before our will is formed according to the will of God by the Holy Spirit, we have in the law nothing but the outward letter, which, indeed, bridles our external actions, but does not in the least restrain the fury of our lusts. And he (Paul)

ascribes 'newness' to the Spirit because it succeeds the old man, as the letter is called 'old' because it perishes through the Spirit." For a like use of the word 'newness,' see 6: 4.] That the new and hearty spiritual service was a service of God, and the old and literal service a service of sin, was so self-evident that no further definition was needed. When the life of a professed Christian contradicts this representation, it is no longer the Christian life.

The effect of the law is to make sin known (ver. 7) and to excite it to greater activity (ver. 8-11), so that, while the law is good (ver. 12), it becomes the occasion of manifesting more fully the exceeding sinfulness of sin. (ver. 13.)

7. What shall we say then? Compare 4: 1; 6: 1. **Is the law sin?** A question suggested by ver. 5: "The motions of sins which were by the law." As the subject is abstract, an abstract predicate was suitable. He might have said: Is the law sinful? but that would have been less forcible. [This question relates to the law as being itself sinful rather than as being simply causative of sin.] **God forbid.** *No*; the law is not sin; that is not what I meant to say; but I did not know sin, etc.² **Except the law.** I did not understand the essential nature and comprehensiveness of sin [its power and enormity] except by the law. **Nay** (*for indeed, τε γαρ*), **I had not known lust**—*corruptness* (as sin)—**except the law had said, Thou shalt not covet.**³ [Note the use of the prohibitory future, 'Thou shalt not covet,' instead of the imperative. This legal (Old Testament) idiom "views the command as already obeyed in the future, and is, therefore, more commanding in tone than the imperative." (Philippi.)]

¹ The negative *μη* rather than *ου* is used in telic sentences, and with the infinitive after *ωστε*, denoting consequence, though this consequence be a matter of fact. It is admitted here because the contrasted noun is negated and not the verb. (Buttmann, 349.)—(F.)

² With *αν* the rendering would be: I should not have known (such a thing as) sin. Here the apostle represents it more as an actual occurrence.—(F.)

³ The word *ηδεν*, though pluperfect in form, is used for the imperfect, and its literal rendering here would be: *I was not knowing*, or, supplying *αν*, *I should not have known*. On the frequent omission of *αν* in the apodosis in later Greek, especially with the imperfect tense, see Winer, 305.—(F.)

8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.

occasion, wrought in me through the commandment all manner of coveting: for apart from the law sin

1 Or, *lust*. . . . 2 Or, *law*.

'Lust,' or *covetousness* [with the article, "the desire after whatever is forbidden" (Meyer)], here includes all unlawful desire, whatever be the object. "I should not have recognized such desire as sin if the law had not forbidden it." ["What the law forbids us to covet (Exod. 20:17; Deut. 5:21) was no concern of the apostle here, looking to the universality of his representation." (Meyer.) Two different verbs, meaning *know*, are used in this verse (to wit, *γινώσκω* and *οἶδα*). The former denotes, generally, a more intimate knowledge, a fuller understanding, than the latter, which means rather to know *about* something, to be aware of some fact. "*Ginosko* (the former), while it includes *οἶδα* (the latter), contains also much more; piercing through circumstantial knowledge, it reaches to the discernment of the inner nature, of character, of moral qualities, habits, temper, affections. It signifies appreciation or experimental acquaintance, whether good or bad, such as exists between intimate friends or inveterate foes." ("Bible Commentary.") According to Prof. Cremer, the former implies an active "personal relation between the person knowing and the object known," whereas in the use of the latter the object of knowledge "has simply come within the sphere of perception, within the knower's circle of vision." The former (*γινώσκω*), therefore, is naturally used of Christian knowledge, the saving knowledge of God, of Christ, of truth and salvation. Though Paul here uses the pronoun, 'I,' he at the same time speaks representatively for others.] Observe how jealously the apostle guards against any disparagement of the law, both here and in ver. 12, 13.

8. **But sin.** The 'but' is explained by the emphatic negation in the preceding verse: No, indeed, the law is not sin; but (it is true) that 'sin,' taking occasion [start, or impulse, hence "more than mere opportunity" (Alford)]—that is, finding the wherewith to attack me. [Sin is here, as in ver. 11, personified as an enemy.] It will be observed that the punctuation is changed in this verse, and the phrase 'by the commandment' is separated from 'taking occasion' [with which

Olshausen and Philippi would connect it] and joined with the following clause. There are two reasons for this change [favored by De Wette, Meyer Godet, and most expositors]: In the first place, the preposition *by* (*διὰ*) is not the one which would be used after 'taking occasion,' if those two clauses had been intended to be so connected, but the preposition *from* (*ἐκ*) would have been used; in the second place, the last clause of ver. 11, 'and *by* it slew me,' shows the true connection of 'by the commandment' with the following verb. [See also ver. 13.] **Wrought in me all manner of concupiscence;** rather, *coveting* (Revised Version)—that is, of unlawful desire. [This word (*ἐπιθυμία*) is once used by our Saviour of holy desire. (Luke 22:15.) See also Gal. 5:17: "The Spirit *lusteth* against the flesh."] Our common translation, by using such different words—*lust*, *covet*, *concupiscence*—in these two verses, loses much of the force of the apostle's language. The Bible Union Revision [as also the Canterbury Revision] avoids this fault. **For without (or, apart from) the law sin was dead**—that is, inoperative, inactive, comparatively. *Is*, rather than 'was,' should be supplied here; the affirmation is a general maxim. [This death of sin must be regarded as relative and not as absolute. In this death-state "sin cannot mature in its root; it cannot come to *transgression*." (Lange.) "The inward discord is not yet awakened." (De Wette.) "As a rapidly-flowing stream rolls calmly on so long as no object checks it, but foams and roars so soon as any hindrance stops it, just as calmly does the sinful element hold its course through the man so long as he does not stem it, but if he would realize the divine commandment, he begins to feel the force of the element of whose dominion he had as yet no suspicion." (Olshausen.) The law, coming home to the conscience in all its spirituality and power, and making known the guilt and condemnation attendant on its willful violation, may well be called "the *strength* of sin." (1 Cor. 15:56.) Meyer regards 'without the law' as utter absence, or utter ignorance, of the law, but this meaning ill accords with

9 For I was alive without the law once; but when the commandment came, sin revived, and I died.

9 is dead. And I was alive apart from the law once; but when the commandment came, sin revived, and

1 Or, law.

the next verse.] What can the word 'sin' denote, at the beginning and end of this verse but the *principle* of sin, depravity, indwelling sin?

9. For. The Greek particle at the beginning of this verse would be better translated, *now*; 'for,' of the Common Version, is too strong, 'and,' of the Bible Union Revision, is too weak. **Now I was alive** (or, *was living*; note the force of the imperfect tense) **without the law once**—better, *apart from the law formerly*. The law was to me (though a familiar object from my youth) an external, distant, object; it had not come home to me [in all its breadth and spirituality and *condemning* power]. When was this *formerly*? Not in some imaginary period of primeval or youthful innocence and piety (Origen, Augustine, Meyer, De Wette, Godet, and others), but, as explained below, before 'the commandment came' to the heart and conscience "with a convincing power and light." 'I was living' expresses activity, in contrast with 'dead,' at the end of the preceding verse. It expresses also the enjoyment of life, comparative peace, hopefulness, and security—security in its more appropriate sense, freedom from *care*, not from danger. [Melancthon speaks of three states: of security, of being under the law, and of regeneration; and thinks the first state was the one here described by Paul. Philippi would place Paul's Pharisaic period in the second status, or would in a measure combine the first two together. This life-state apart from the law has no reference to childhood. It can better be predicated of the self-righteous, who are living at ease, whose consciences are at rest, and who are satisfied with themselves—like the young ruler, for example, who said: "All these things have I observed from my youth up; what lack I yet?" Saul the Pharisee, too, was thus alive when he could say of himself, in accordance with ordinary human judgment: "Touching the righteousness which is in the law, found blameless." See Phil. 3: 6, Revised Version.] **But when the commandment came**—to me personally, as a living power. (Heb. 4: 12.) **Sin revived, and I died.** [Not simply revived as from a state of dormancy, but sprang into life

as from a state of death. Stuart renders: "gathered new life"; Meyer: "came to life again" (resumed its proper living nature), which, in his view, is its sole meaning throughout the New Testament.] Before, *I was alive*, and *sin* was, to appearance, dead. Now the case is reversed: *Sin came to life, but I died*. Sin sprang into life and activity, aroused by the prohibitory commandment. But I died; I lost that comfortable, hopeful, self-complacency, which was my life before. If 'I was living' means "I was enjoying a sort of peace, security, and hopefulness," then 'I died' must mean "I fell into trouble, alarm, and despondency." "The death of sin is a man's life, and the life of sin his death." (Calvin.) How little men know of the sin that is in them, till the commandment comes! Preaching should be adapted to bring the commandment *home* to the unconverted. ['I died,' according to Prof. Turner, "expresses a consciousness of being condemned, and in a state of moral and penal death." Meyer regards this dying as the incurring of eternal death. Hence in his view, the person who was alive without the law had not incurred this death. Prof. Stuart thinks the phrase 'I was alive' denotes that the subject was comparatively inactive in sin, or was not desperate in sin, and explains it by the Saviour's words: "If I had not come and spoken to them, they had not had sin." So, in his view, 'I died' signifies that the man came "under the active and predominating power and penalty of sin." To the common interpretation, "I once deemed myself spiritually alive, but when I came under conviction by the law, a sense of sin revived and I was brought to deem myself spiritually dead," he makes this objection, that this bringing a sinner under real and true conviction as to his desperate spiritual condition, would be to him the means of life, rather than of death, as is stated in the next verse. To affirm that the law "ruins sinners by bringing them under a sense of their guilt and condemnation," would, he says, be "a singular conclusion." But the apostle, in this representation, would seem to regard the law as the only Saviour, the only source of life and help and hope. And on

10 And the commandment, which was ordained to life, I found to be unto death.

11 For sin, taking occasion by the commandment, deceived me, and by it slew me.

12 Wherefore the law is holy, and the commandment holy, and just, and good.

10 I died; and the commandment, which was unto life, 11 this I found to be unto death: for sin, finding occasion, through the commandment beguiled me, and 12 through it slew me. So that the law is holy, and the commandment holy, and righteous, and good.

this supposition to be "slain by the law" (see ver. 11), to come to a vivid consciousness of condemnation, of desert of eternal death, and of the inability of the law to effect his deliverance, would be to him death indeed, were there no Christ by whom he could be made alive. And now that a Saviour is provided, and the gospel's offers made known, does not the convicted, burdened, lost sinner, who in his darkness and guilt cannot find the way of life, and who cries out in anguish for days or weeks or months, it may be, "What shall I do to be saved?" experience something of the misery of the lost, something of the pains of eternal death?

10. And so, not something new and additional, but the same truth stated with change of grammatical subject: **The commandment, which was ordained to life** (better, *for life*—that is, meant for life, and tending to life), **I found to be unto death**; or, 'this was found to be to me for death.' This is the literal translation of Paul's language. See the proof that the commandment was meant for life in Lev. 18: 5; Deut. 5: 33. [The Common Version omits the emphatic *this* (αὕτη, not ἡ αὕτη, *the same*) very *commandment was found*, or proved by personal experience, to be *for death*. The very disappointment which the earnest soul of Paul felt, when he found the law in which he trusted for life was only the means of death, must have been to him as death itself.]

11. The **for** explains how that came to pass which the preceding verse affirms. **For sin, taking [having taken] occasion.** On the punctuation of this verse, and the connection of the clauses, see note on ver. 8. **By the commandment, deceived me, and by it (or that) slew me.** ["Slain by the law." Compare 2 Cor. 3: 6. "The letter killeth." Every one made alive by Christ must first be slain by the law—must lie at the Saviour's feet as dead. When the commandment came home to the apostle's heart and conscience in all its obligatory and condemnatory power, sin gathered new life; it revived and he died. So whenever this law work takes place in

the sinner's soul, the Spirit discovers to him the plague, the desperate depravity of his heart, his carnal hopes are slain, and his mind is filled with darkness, anguish, and despair. In such a state as this he suffers, as we may suppose, the very torments of hell.] Compare 'I died.' (ver. 9.) There seems to be an allusion here to the fall of our first parents: indeed, the verb translated 'deceived' is precisely the same as is found in the Greek translation of Gen. 3: 13, where the English reads 'beguiled.' Compare 2 Cor. 11: 3; 1 Tim. 2: 14. There, as here, there was both a deceiving and a slaying; and both by means of (or through the intervention of) the commandment. Sin used the commandment to make that appear desirable to me which was really pernicious. [This would be the natural result of a *prohibitory* commandment, especially since "we always strive for the forbidden, and desire that which is denied."] Sin is always a deceiver. (Heb. 3: 13.) It always promises more pleasure and advantage than it gives. (Gen. 3: 5, 6.) And the commandment which forbids it becomes the occasion of increasing the deception; because it makes the seeming good greater beforehand by the prohibition, and the real evil greater afterward by the penalty.

12. **Wherefore**—better, *so that*, since it was not the law that was the efficient cause of sin, but my own perversely sinful disposition, taking occasion from the law; **the law is holy, and the commandment holy**—in its source and nature, **and just**, in its precepts and penalty, **and good**, in its design. Observe how conclusively the question of ver. 7 is answered: the law, so far from being *sin* is wholly and emphatically the opposite. [The antithetic *but* (δέ) corresponding to the 'indeed' (μέν), is unexpressed, but is virtually contained in the next verse: The law 'indeed' is good (morally excellent, or perhaps beneficial, compare the 'righteous' and 'good' of 5: 7), *but* sin misuses it in working out death to me by that (law) which is good. (Winer, 575.) The commandment here characterized doubtless has special reference to that mentioned in

13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

13 Did then that which is good become death unto me? God forbid. But sin, that it might be shewn to be sin, by working death to me through that which is good;—that through the commandment 14 sin might become exceeding sinful. For we know

ver. 7, 'Thou shalt not covet.' "Were the law unjust in its requirements or its penalties, it were no merit in Jesus that he died to honor it, and to deliver us from its curse. Nor were it any mercy in God to grant us pardon for its transgression. As it is, we must subscribe to the justice of God in our condemnation." (Fuller.) Chalmers, speaking of the goodness of the law, not as a means of justification, but as a rule of moral conduct, says: "You may not be able to purchase the king's favor with gold; but he may grant you his favor, and, when he requires your appearance before him, it is still in gold he may require you to be invested. And thus of the law. It is not by your own righteous conformity thereto that you purchase God's favor, for this has been already purchased by the pure gold of the Saviour's righteousness, and is presented to all who believe on him. But still it is with your own personal righteousness that you must be gilded and adorned. It is not the price wherewith you have bought heaven, but it is the attire in which you must enter it."]

13. Was then that which is good made death unto me? The Revised Version is more exact: "*Did then that which is good become death unto me?*"¹ 'Death,' the abstract, as 'sin.' (Ver. 7.) Here, as there, the effect for the cause: is the law the cause of sin? has that which is good become to me the cause of death? that is, the efficient, responsible cause. **God forbid!** *far be it!* **But sin** has become to me the cause of death: in order **that it might appear sin**, in order that it might be seen in its true malignity. [He does not say: that it might be sin, since sin had a prior existence.] The word 'appear' is here emphatic. This manifestation of the evil nature and bitter consequence of sin, in turning that which is good into an occasion of death [the very worst of perversions], **working death in (to) me by that which is good**—was definitely ordained by God ('in order that'), as a necessary preparation for redemption. **That** (*in order that*), a still further and more ultimate divine purpose, **sin by (means of) the com-**

mandment might become exceeding sinful. The word translated 'exceeding'—that is, 'in overmeasure' [compare 1 Cor. 12: 31; 2 Cor. 1: 8; 4: 17; Gal. 1: 13], is the word *hyperbole*, the technical rhetorical term for exaggeration in speech. It might well be rendered *beyond measure*. 'Exceeding' sinful may have been strong enough at the time our own translators used it; but it has been so toned down by frequent use, that it seems too tame now. The word translated 'sinful' is usually a noun, and as such is translated *sinner* more than forty times; but here, and in three other places (Matt. 8: 38; Luke 5: 8; 24: 7), it is used as an adjective. Theophylact, one of the Greek commentators, uses this illustration: "Just as a disorder, when it has become worse, may be said to display, by means of the healing art, its malignity, as not being removed even by that."

With ver. 14 begins a section, in respect to which there has been a radical difference of opinion among the ablest commentators, from very ancient times. Does it describe the experience of a regenerate or of an unregenerate man? There is no question that the preceding section (ver. 7-13), applies to the unregenerate. And very many able commentators, both among the ancients and among the moderns, maintain that it is an unregenerate experience still which is described to the end of the chapter. It will suffice to mention the names of Theodoret, Julius Müller, Neander, Tholuck, Ewald, and Meyer. [We may add the names of Bengel, Hahn, Hengstenberg, Nitzsch, Rückert, De Wette, Stier, Kahnis, Godet, Olshausen, Wordsworth, Turner, Riddle, Schaff, Stuart. Olshausen and Turner would make ver. 25 begin a new experience and new chapter. Many of the writers named suppose that Paul's description has reference to the unregenerate, not as in a state of security, but as an awakened sinner. The "Bible Commentary" says: *inter regenerandum*, during the process of regeneration. Of the writers above named, Meyer is perhaps the most determined opponent of the view maintained

¹ Instead of the perfect tense, the oldest MSS. X A B C D E give the verb in the aorist, ἐγένετο.—(F.)

14 For we know that the law is spiritual: but I am carnal, sold under sin.

that the law is spiritual: but I am carnal, sold under

in this commentary.] On the other hand, it has seemed to many scholars, that the change of *tense* in the verbs, from the past to the present, in ver. 14 and onward, indicates a different date and phase of religious experience from the preceding, and that what is said from this point is rightly interpreted as the experience of a regenerate man. This view is defended by Jerome, Augustine (both of whom, however, originally held the opposite view), Melancthon, Calvin, Beza, Krummacher, Delitzsch, Luthardt, and others. [Among these "others," we may mention the names of Luther, Chalmers, Brown, Haldane, Forbes, Philippi, Umbreit, Hofmann, Thomasius, Alford (substantially), Hodge, Shedd, Barnes, Boise. According to Augustine's statement, his change of views was owing to the writings of "Hilary, Gregory, Ambrose, and other holy and known doctors of the church," and thus was not due simply to his "warm dispute" with Pelagius. And Prof. Stuart's statement that "Augustine was the first who suggests the idea that this passage must be applied to Christian experience" would appear to be incorrect.] This view is adopted by the writer of these notes. For a fuller discussion of this difficult question, see Appendix D.

It should be here remembered, however, that those who adopt this view do not by any means regard these verses as designed to describe the normal experience of the Christian life,¹ but only that phase of it which comes to view, when the regenerate man allows himself to regard mainly his relations to the moral law, instead of looking to Christ as his surety and his righteousness. They believe that, as it was the design of the previous section (ver. 7-13) to show how powerless the law is to convert a sinner, so it is the design of this section (ver. 14-25) to show that the law is equally powerless to enable the regenerate man to overcome sin.

[The apostle in this section (ver. 14-25) represents the Christian as looking on and in him-

self, and comparing his thoughts and deeds with those which the perfect law of God requires. Hence the most advanced Christian, tried by this perfect standard, will be, and will feel himself to be, condemned and lost. His language will be: "With my mind I myself do indeed serve the law of God, but with the flesh the law of sin, and only in Christ Jesus is there freedom from condemnation." See ver. 25, and 8: 1. From this point of view we may say, not only that "the law is powerless to enable the regenerate man to overcome sin," but that grace will not so sanctify our natures that we shall not need to be sheltered in Christ, in order to be justified and saved. Through Jesus Christ, who is "the Lord, our righteousness," do we give thanks to God for our deliverance both from condemnation and from the reigning power of sin. Philippi says that in the two passages (7: 14-25; 8: 1-11) "are pictured the two aspects ever appearing in mutual connection, of one and the same spiritual *status*, so that the regenerate man, according as his glance is directed to the one or the other aspect, is able to affirm both of himself at every moment; as well what is said in 7: 23 as what is said in 8: 2. Hence also ever rises from his heart with equal truth the twofold cry, as well: 'Oh, wretched man,' as 'I thank God.'"]

14. For we know. The 'for' is explanatory of the relative positions of sin and the law [and introduces, virtually, a proof of the intrinsic excellence of the law as drawn from Christian experience. None but the regenerate have this kind and degree of knowledge]. 'We know,' it is with us an understood and acknowledged principle, as in 2: 2; 3: 19. **That the law is spiritual,** as being from God, who is spirit, and as requiring of men spiritual purity. [It being spiritual in its nature also concerns itself not merely with outward acts, but with "the thoughts and intents of the heart." Its language is: Thou shalt not covet, shalt not indulge in "inordinate desires and sinful affections." "Civil

¹ Yet Philippi says that even the "normal condition" will allow the carnal principle to break out in word and deed, and come to open manifestation, though these will only be moments of ignorance, feebleness, and rashness, to which the innermost will of man refuses

its assent, with which he stands in no alliance, and to which he does not yield an unregretted and undisputed dominion. In this connection, compare Eph. 4: 22; Col. 3: 5; Heb. 12: 1.—(F.)

law judges but the act. . . . Only the revealed Nomos, just because it is *spiritual*, judges even the evil desire and inclination itself." (Philippi.)] **But I am carnal.** There are two Greek adjectives, both derived from the Greek noun, meaning *flesh* (σάρξ), and differing in form only by a single letter and the position of the accent, yet differing widely in sense; one is *sarkinos* (σάρκινος), the other *sarkikos* (σαρκικός). The first means, properly, "consisting of the *material*, sarx," fleshy [or "fleshen," as Farrar has it] (Latin, *carneus*, from *carne* flesh); the second means "partaking of the *quality*, sarx," fleshy (Latin, *carnalis*). The first is, without dispute, the word used in 2 Cor. 3:3, "not in tables of stone, but in *fleshy* tables of the heart." The second is no less certainly the word used in Rom. 15:27; 1 Cor. 9:11. It is not strange that words so nearly alike in form should sometimes be confounded with each other in manuscripts. Out of about a dozen places where one or the other occurs, there are five places where the readings of different manuscripts are divided between the two, and there is only the one place, already cited (2 Cor. 3:3), where *all* the manuscripts unite on the former of the two words. In the passage now before us, while the text used by our translators had the *latter* of these words, the best critical editions, following the oldest manuscripts [8 A B C D E F G], now have the *former*. And the same is true of 1 Cor. 3:1 and Heb. 7:16. Meyer [and so Alford] regards the word *sarkinos* as the stronger of the two [but Trench and Farrar as the weaker] in this connection, and derives from it, as such, a special argument against the application of it to the regenerate. [He says: "This is the Pauline expression of 'that which is born of the flesh is flesh.'" (John 3:6.) He also maintains, as a very strong argument in favor of his view, that the work of the Spirit, so often referred to in the next chapter, is not mentioned in this entire section (only in ver. 6), and the flesh is here represented, not as warring against the Spirit, as is the case with the regenerate (Gal. 5:17), but only against the person's own weak mind or inner man. There would be much force in this argument if the person in question was represented as a *psychical* or natural man, for such have not the Spirit and cannot receive the things of

the Spirit. But the inner man here spoken of has rather the character of the new man than of the old or natural man. Does not this person, in his mind or inner man, discern and approve (see 1:28; 2:18; 14:22) what is the good and acceptable and perfect will of God? But this is precisely the characteristic of the *renewed* mind. (12:2.) "To suppose that the unrenewed in mind can have the gracious purpose, will, and feelings mentioned in this passage, is to suppose that something besides flesh is born of the flesh." (Philippi.) If hatred of sin, delighting in God, and the fixed will to do right are to be looked upon as fruits of the flesh (Gal. 5:22) and not of the Spirit, we must utterly despair of understanding the Pauline theology.] But it is just this form of the word (σάρκινος), according to the best authorities, which is applied in 1 Cor. 3:1 to those whom Paul there addresses as *brothers*, and expressly recognizes as being *in Christ*, though but babes in him. [Thus a Christian may, in one sense, be carnal or rather fleshen, but not carnally minded. Compare also Heb. 7:16, where the commandment is called fleshen and is not degraded by the word (σαρκικός) *carnal*.] **Sold under sin.** [Literally, *having been sold* to sin, and remaining still under bondage to it or under its power. From ver. 22-25, we learn that this man, along with the enforced, unwilling service which he in his lower nature renders to sin, also serves with his mind the law of God; yea, even delights in that law and wishes to do only that which is good. He detests any service to sin, and exclaims: "It is no longer I that do it." Blessed, methinks, is any person who can truly say this, even though he himself may cry out at times: "O wretched man that I am!"] This expression, 'sold under sin,' is the most difficult one in this whole passage to reconcile with the application of it to the regenerate. Feeling the full force of the objection, I yet cannot regard it as sufficient to negative the force of all the considerations in favor of applying this part of the passage to the regenerate. These considerations are presented more fully in the Appendix already referred to. [In order to interpret rightly the above expression, we must know to whom it relates. We might conceive of some deeply-dyed transgressor, awakened, like Judas, to a regretful conscious-

ness of his damning iniquity, heaping upon himself "sins infinite upon infinite, infinite upon infinite;" but these words were, as a matter of fact, the confession of the elder Edwards, the holiest man, perhaps, of modern Christendom. And in this style of self-reproach and abasement the saints of God have ever been wont to express their sense of shortcomings and unworthiness. Delitzsch remarks that the spiritually-minded man feels most acutely and profoundly that he has still in himself a carnal nature, and cannot ransom himself entirely from the power of sin, and by the very fact of his accusing himself in daily repentance as *fleshen*, he shows himself to be, as to the fundamental tendency of his personality, *spiritual*. Prof. Stuart maintains that the phraseology of this chapter can, with perhaps some slight modification, be applied either to the regenerate or unregenerate, and he would modify those expressions which seemingly imply the existence of grace in the heart. We maintain, with Dr. Arnold (see Appendix referred to), that if any of these expressions of the apostle are to be modified, it should be those which charge himself with sin. We also maintain that many of these expressions, even when modified, cannot be applied to an unregenerate person without antagonizing and overthrowing all of Paul's teaching in regard to man's lost and guilty state by nature. We think that Paul himself has sufficiently modified his own statements when he distinguishes his *fleshen self* (me—that is, my flesh), which hinders him from doing what he would and forces him to do what he hates, and which is under bondage to sin, from his proper self, his mind, his inner man, which hates sin, and has delight in God and serves his law. We hold that the whole bent of his mind is toward God, and that, instead of succumbing to sin "in every instance of contest," as Prof. Stuart maintains, his real self, his mind or inner man, never in any instance yields to sin. Any such yielding must be predicated of his *fleshen self*, or his complex self. "It is no longer I that do it." Is such a dividing up of the human or Christian self a contradiction and a riddle? What is man in his "best state" but a contradiction and a riddle? I wonder how any Christian, conversant with his own heart, can question the applicability to himself of the

apostle's description of the "remainders" of the sinful principle or habit in our fleshly natures. "There have been endless discussions," says Farrar, "as to whether Paul is speaking of himself or of others; whether he has in view the regenerate or the unregenerate man. Let even good men look into their own hearts and answer." De Wette, on ver. 25, says: That "in the man who is born again no serving the law of sin through the flesh can find place." I grant that the real "I myself" of the Christian cannot be said to serve the law of sin—certainly not as a full description of his heart and life. But if the regenerate have not a fleshen self, which does in a measure, or does at times, serve the law of sin, we must think there is not a single regenerate man on earth. But let us see what is *not* ascribed to the person here represented. He is not described as being a psychical or natural man, who has not the Spirit and receives not the things of the Spirit of God. (Jude 19; 1 Cor. 2:14.) He is not said to live or walk according to the flesh, or to fulfill the lust of the flesh. His mind is not vain, defiled, reprobate (Eph. 4:17; Titus 1:15; Rom. 1:28); a mind of the flesh (Col. 2:18); a carnal mind which is enmity against God. (Rom. 8:7.) Instead of hating God, he hates only sin, and his will is to serve God. "The real *ego* of the man is presented before us, on the one hand, entirely separate from sin and opposed to it, and, on the other, harmoniously united and bound up with the spiritual law of God. But manifestly only the ruling, not the inferior, part of man's nature can be described as the real *ego*." (Philippi.) Of course, we do not read that he is in a state of condemnation, and that the wrath of God is abiding on him. Let us also look at the next chapter, where the man (now certainly the regenerated Paul) has been released, as is commonly supposed, from his former miserable dualism, has obtained deliverance from the law of sin and of death, and has experienced "sanctification." But we find even here that his deliverance is still incomplete, that his groaning is not wholly a thing of the past. The flesh still presents its claims (ver. 12); he is compassed with infirmity (ver. 26); has not fully realized the great salvation, is saved in hope (ver. 24); the body is not fully redeemed from the bondage of sin, and, though he has the first

fruits of the Spirit, the groaning within himself continues (ver. 23); yea, a groaning at times too deep and great for utterance in words. (ver. 26.) It is marvelous how this eighth chapter is contrasted by some persons with the seventh, as exhibiting a perfectly sanctified believer. Elsewhere, Paul speaks of the Christian life as an agonistic strife, a warfare, and we have every reason to suppose that he had the same contest with flesh and sin that we have. He could say to the Galatians (5:17), from his own experience, that the flesh lusteth against the Spirit, and the Spirit against the flesh, and that these are contrary the one to the other, thus hindering him from doing the things that he would. A short time before writing this letter to the Romans, he tells his Corinthian brethren of his groaning, in common with other Christians, under the weight of the fleshly tabernacle (2 Cor. 5:4), and in 1 Cor. 9:27, we see him both as a combatant and a herald in the Christian race, buffeting or bruising his own body, beating it black and blue, and bringing it into subjection. We suppose that Paul, with all his trials within and without, was in general a joyful Christian, trusting wholly in Christ, walking in the Spirit, and yielding but rarely, if ever, to the inordinate demands of the lower nature. Yet any hindrance which the law in his members interposed to his desired obedience to the law of the Spirit would be deemed by him a heavy bondage. And may we not suppose that there were times in his religious experience, as in ours, of special temptation and depression, when his heart became, as it were, a battle ground where Christ and Satan strove for the mastery. Our Saviour, we know, was led from the joys of his baptism to the sore temptation of the desert. Thus in this world seasons of unusual mental or spiritual elevation are often followed by a corresponding depression. And we have sometimes imagined that Paul, soon after his conversion and baptism, was led or driven by the Spirit into the wilderness of Arabia, and that there he sat literally at the foot of Sinai and listened with anguish of soul to its condemning thunder; that there, in good measure, took place the great revulsion of his views and feelings in regard to the law and its chiefest ordinances; that there he learned fully to un-Jew himself, as it were, so that we never think of

him as being a Jew; and that there, in fine, he learned that only "in Christ" is there justification, redemption, and eternal life for a lost sinner. Certain it is that many Christians virtually pass a considerable part of their lives near this awful burning mount, with one eye, indeed, directed to Calvary, a look which saves them from despair. "Every Christian," says Delitzsch, "is compelled to confirm what the apostle here says from his own personal experience." And Dr. Schaff, who regards this passage as descriptive of a state of awakening, says: "Thus much, however, must be conceded to the Augustinian view that this contest is repeated in a modified form in the regenerate. So long as they are in the flesh, the old life of Adam rules beside the new life in Christ. Temptations from the world, assaults of Satan, disturb; not unfrequently sin overcomes, and the believer, feeling deeply and painfully his own helplessness, turns in penitence to Christ's grace, to be the victor at last."

There are certain special objections of considerable apparent force which are urged against the view we have taken. Those mentioned by Godet are in substance chiefly as follows: that in this chapter there is no marked and obvious point of transition, indicating the profound change from the Pharisaic state to the state of grace, no such sharp contrast in the description of these two states as there is in the delineation of chapter 7 and that of chapter 8, but all proceeds, as it were, on the same level, and the difference between Pharisee and Christian is much less marked than that between Christian and Christian; that Paul in ver. 14-25 has avoided all mention of the Spirit's aid, and made use only of terms denoting the natural faculties of the human soul, as mind, etc.; and in general that our view finds in the gospel a more burdensome law than that of Sinai itself. Still, if the statements advanced in this commentary here and elsewhere can be substantiated, these objections will go for nothing or be so explained as to lose their importance. As some of these objections will be noticed further on, we will here simply say, I. That the gospel furnishes no exemption from a persistent, bitter contest and struggle against Satan, self, and the world; and that the most devoted Christian, if he knows his own heart, will

15 For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I.

16 If then I do that which I would not, I consent unto the law that *it is good*.

17 Now then it is no more I that do it, but sin that dwelleth in me.

15 sin. For that which I do I know not: for not what I would, that do I practise; but what I hate, that I do. But if what I would not, that I do, I consent unto the law that it is good. So now it is no more I that do it, but sin which dwelleth in me.

I Gr. work.

confess perpetual shortcomings in thought, word, and life, as also frequent failures and defeats: 2. That there is, as we have seen, no such sharp contrast in the description of man's present spiritual state in chapters 7 and 8, as is sometimes supposed: 3. That if it was Paul's design to show that by the law of works, whether legal or gracious, no flesh could be justified and saved, then there would naturally be a certain uniformity of thought and style in the discussion of the theme: And 4. That we can find quite plainly indicated in this chapter the end of the legal and the beginning of the gracious state, it being a well understood matter that when the sinner is slain by the law and is left at Christ's feet as dead (ver. 11-13), he is made alive by the Lord and Giver of life.]

15. The struggle here begins between the two dispositions within, not merely with the law without. [How great is the evil of sin which has wrought such deep-seated schism and discord in the soul, and which leads even the regenerate and redeemed man within himself to groan and sigh, and even to exclaim at times: "O wretched man that I am!" And how blinded are they who do not feel this desperate depravity of their hearts!] For introduces the proof of the last clause, 'sold under sin.' **That which I do, I allow not.** *Κνωσ* is better than 'allow,' not only as being more literal, but because the not allowing what is performed is implied in the next clauses, and still further, because 'I know not' expresses just that perturbed state of mind which seems designed to be expressed, as we sometimes say, "I do not know how I came to do it." ["The regenerate man sins not consciously and willingly. . . . His better *ego* knows nothing of this act of his sinful nature. From this it certainly follows, of course, that this higher self does not acknowledge and approve such an act." (Philippi.)] The second **for** introduces the explanation of the way in which that which is affirmed in the preceding clause came to pass. **For what I would, that do I not; but what I hate,**

that I do. The Greek might be rendered thus: *For not what I wish, that do I practise; but what I hate, this I do.* [The negative (οὐ), placed at the beginning partly perhaps for the sake of emphasis, properly negatives, as in ver. 19, not the nearer but the remoter verb, thus: 'for what I would, that do I not.' What he, the better self, wills and hates is specified below as *good* and *evil*. The verb to will or wish (θέλω) is here regarded by Godet, Alford, and others, as simply expressive of desire, or what one would like. It is doubtless sometimes used with this sense. Ellicott says: "The distinction that *boulomai* (βούλομαι) is confined to the inclination, *ethelo* (ἔθελω or θέλω) to that kind of wish in which there lies a *purpose* or *design* does not seem generally applicable to the New Testament (see Matt. 1: 19), and probably not always in classical Greek." The *will*, however, is here as energetic as the *hate*, and is a result of the divine inworking. See Phil. 2: 13. Compare what is said on 9: 19, respecting the use of these verbs.]

16. **If then I do that which I would not, I consent unto the law that it is good.** This may be translated: *But if what I do not wish this I do, I agree with the law that it is good.* The law and my wish tend the same way. [*Good*—*kalos* (καλός)—morally beautiful and excellent. Prof. Cremer says: "It is related to *agathos* (ἀγαθός), *good*, as the appearance to the essence. . . . It is not merely what is morally good and right, but also what recommends itself by its outward appearance." "The assent of a man, given to the law against himself, is an illustrious trait of true religion, a powerful testimony for God." (Bengel.)

17. **Now and no more** denote a logical, not a chronological sequence. Compare ver. 20, and 11: 6. *Now then it is no longer I that perform it.* See Revised Version. [A very few expositors take one or both the abverbs in a temporal sense, pointing back to a time in which it was otherwise with the speaker. So Hofmann: but now no longer do I perform

18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not.

18 For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me,

it, etc., which is the literal rendering. The *I*, expressed in the Greek, is strongly emphatic.] The *I* here is equivalent to *the inward man* of ver. 22. The apostle does not mean to deny responsibility: but his language, in both this and the preceding verse, implies that his personality as a whole does not consent to sin. God has planted the passions in our nature; but he has also given us *the inward man* to control them. [“He can pay no higher tribute to the dignity of the Christian’s position than when he says: It is not *I* that sin.” (Philippi.) With this, the true and real *I*, he proceeds at once to contrast the lower and fleshen “me” in which sin dwells and in which good does not dwell. Yet in the spirit of true Christian penitence and humility he does not care, when speaking of his sin, to say that this “me” in which sin has its home is only “my flesh.” He makes this express distinction only when, as in the next verse, he would not ignore the grace of God which was in him.] **But sin that dwelleth in me** [whence the phrase “indwelling sin.” Indeed, the uncials **NB** have the compound participle, indwelling]. “Sin has taken up its abode in me as an unlawful settler.” (Olshausen.) This is not said as an exculpation; but to exhibit the power of indwelling sin. It is not only consistent with acknowledgment of responsibility, but is always united with self-condemnation and penitence. [Dr. Hodge remarks that “this doctrine of sin as indwelling is irreconcilable with the assumption that sin consists exclusively in acts of the will, or even, in the widest sense of the term, in voluntary action. An indwelling act is a solecism. Sin in this, as in so many other places of Scripture, is presented as an abiding state of the mind, a disposition, or principle, manifesting itself in acts.” Thomas Scott says, that this “energetic language” of the apostle “seems to have resulted from the extraordinary degree of St. Paul’s sanctification, and the depth of his self-abasement and hatred of sin; and the reason of our not readily understanding him seems to be, because we are so far beneath

him in holiness, humility, acquaintance with the spirituality of God’s law, and the evil of our own hearts.”]

18. For I know [from personal experience] introduces the explanation of the clause last preceding, ‘sin that dwelleth in me.’ **That in me dwelleth**—better, *that there dwells not in me*: the *me* is here explained to mean the lower carnal self, **that is, in my flesh**. [This fleshen self supposes here the existence of the correlative pneumatic ego, a spiritual self.] Perhaps this explanation is added because of the opposite use of *I* in the preceding verse, for the better self. Be that as it may, the very limitation of the denial of anything good, argues that the writer does not intend to represent himself as wholly unregenerate. And this is confirmed by the following clause, which is given, with its negative counterpart appended, as the proof from experience, of the absence of anything good in the lower nature. [On Paul’s use of the term *flesh*, see notes on 2: 5. “Doubtless,” says Tholuck, “the corporeal system is the organ through which many sins are executed, and doubtless also it too often prevails over the spiritual interests to the prejudice of the individual. Still we must take into consideration that *per se* that system cannot be evil: moreover, that it does not necessarily occasion inordinate desires, some discord in the spiritual part always needing to precede, before such a preponderance of the bodily appetites can take place. Not the flesh, but the mind of the flesh is evil.” Still he acknowledges that flesh, according to the *usus loquendi* of the New Testament, denotes, in contrast with spirit, “human nature as weak and impotent to good.” Dr. Weiss regards it (as used in the specially doctrinal epistles) as the “expression for the natural human being in its specific distinction from God” (“Bib. Theol.,” Vol. I., p. 343), but we think, with Neander, that in the Pauline system it generally denotes human nature in its state of estrangement from the divine life.]¹ **For to will** [the good] **is present with me**, or *to me* [it is

¹ Dr. Weiss thinks the meaning of ($\sigma\alpha\rho\acute{\iota}\varsigma$) *sarx* is somewhat changed in the later epistles (*e. g.*, those of the imprisonment), where it specially denotes “human

nature untouched by grace in general, and in this sense it is the seat of sin.” A subject, certainly, may be differently or more fully developed in one epistle than

19 For the good that I would, I do not: but the evil which I would not, that I do.

20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

19 but to ¹do that which is good is not. For the good which I would I do not: but the evil which I would not, that I practise. But if what I would not, that I do, it is no more I that ¹do it, but sin which dwell-

1 Gr. work.

at hand, lies in my power (De Wette)]; **but how to perform that which is good I find not.** The verb 'I find' is wanting in the oldest manuscripts [8 A B C]. The abrupt negative "not" or *no*, without any verb, is peculiarly appropriate and forcible. [This reading is adopted by the principal editors, Lachmann, Tischendorf, Tregelles, Westcott and Hort, but is not favored by Fritzsche, De Wette, Meyer.]

19. For introduces the proof of the preceding negation. **The good that I would, I do not:** and the alternative follows: **but the evil which I would not, that I do.** With more literal exactness this verse may be rendered thus: *For the good which I will, I do not; but the evil which I do not will, this I practise.* [This does not imply that the person described never does anything that is good, but—as we are all obliged to confess in prayer and song of ourselves—that sin is mixed with all he does. We may remark that even Pagans recognized in themselves a higher and a lower nature, and the contrariety of the two; and though their "better self" had little of that love of God and his law, or of that hatred of sin and self-loathing on account of sin, which were felt by the "inner man," as described by the apostle, yet they expressed this dualism and self-contradiction of their natures in terms very similar to those used by the apostle. The following passages are most frequently quoted by commentators. "For clearly I have two souls," in Zenophon's "Cyrop.," VI. 1. "For when the sinner wills not to sin but to do right, it is evident that what he wills he does not, and what he does not will he does." (Epictetus, "Encheirid.," II. 26.)

Aliudque cupido, Mens aliud suadet:

Video meliora proboque, deteriora sequor.

"Desire persuades one way, the mind another; I see and approve the better, I follow the worse." (Ovid's "Metamorph.," VII., 16-

18.) The last part of this quotation has been versified as follows:

I see the right and I approve it too,

I hate the wrong and yet the wrong pursue.

On the doing of evil by a regenerate man, Philippi thus remarks: "Even when the life of the regenerate man is holy and governed by the Spirit, the uninterrupted, persistent (or, the repressed and intermittent) sinful emotions of the heart may very well be described as a doing of evil that is not desired. To this is to be added that these very emotions never remain absolutely within, but, even apart from the manifold sins of ignorance, weakness, and unwatchfulness, in which they manifest themselves, leave their hindering or polluting influence on the best acts of the regenerated one, and thus envelop even his brightest experiences, as it were, with a veil of earthliness."]

20. He comes back now to the conclusion affirmed in ver. 17, having traced the process of proof step by step. **Now if,** etc. Translate: *If, now, what I do not will, this I do, it is no longer I that perform it:* the performance is no longer the act of my true self, but of *sin that dwelleth in me.* It is the sin principle in me, rather than my inward man, my real self, that performs the evil. Such a statement as this, separated from its connection, is easily perverted to an Antinomian and profane use. But to separate it from its connection is to pervert it. In its connection it is no immoral apology for sin, but a humiliating confession of sin. [Only he who has striven with all his powers, as if for and with his life, against sin (Heb. 12:4), and still finds its remainders within him, can truly say: It is no longer I that perform it.]

In the next three verses we have a summary of the results of ver. 14-20.

21. **I find then a law** (literally, *the law*), meaning this rule or principle; for the sense of the word *law* here and in ver. 23, 25, last

in another, but to suppose that Paul's views on this or any other subject had materially changed, is virtually to deny that he was a divinely inspired teacher. And Dr. Weiss's method of examining separately the writings

of a certain class or period, while useful in many respects, tends nevertheless to ignore the comprehensive character and unity of divine revelation.—(F.)

21 I find then a law, that, when I would do good, evil is present with me.

22 For I delight in the law of God after the inward man:

23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

21 eth in me. I find then ¹the law, that, to me who

22 would do good, evil is present. For I delight ²in

23 the law of God after the inward man: but I see a

different law in my members, warring against the

law of my mind, and bringing me into captivity

24 ³under the law of sin which is in my members. O

1 Or, in regard of the law. . . . 2 Gr. with. . . . 3 Gr. in. Many ancient authorities read to.

clause, see note on 3: 27. **That, when I would do good**—literally, *that to me wishing to do the good, the evil is present to me*. [Interpreters differ greatly in their explanations of this verse. Meyer thinks "the law" here is the law of Moses, and this view seems to be hinted at in the marginal translation of the Revised Version. He would also connect the law with the participle *willing*: To me willing the law in order to do good. This interpretation has been called "forced" and "harsh." Others have made the law the object of the verb *to do*, and have put "the good" in apposition with the law. Many commentators have this literal rendering: "I find, therefore, for me who am desirous of doing the good, the rule that evil lies by me," and make this rule equivalent to the other or different law in the members. (Ver. 23.) The verb whence comes the participle *wishing* (*θελω*) commonly denotes in the classics *to will*, but in the New Testament often has the meaning of *to wish* or *to desire*. See note on ver. 15. In Phil. 2: 13, Paul ascribes the will or desire (to do good) to God's efficient working. The reader will observe that throughout this passage there is no willing of what is evil.]

In the next two verses the apostle presents again the inward conflict in both its elements, but with a stronger statement of the better side than in ver. 16, and a weaker statement of the worse side than in ver. 14.

22. I delight in [literally, *rejoice with*] **the law of God** is stronger than *I consent to the law that it is good*. (Ver. 16.) [Does not the Psalmist speak of the *blessedness* of the man "whose delight is in the law of the Lord"? The two parts of this verse show that mind and heart are both on the side of God.] *The inward man* corresponds to the *I* of ver. 17, 20, but is more emphatic. Both parts of this verse, as compared with the preceding (ver. 16-21), indicate a moral progress. [The following is the substance of Prof. Cramer's remarks on the "inner man" (see 2 Cor. 4: 16; Eph. 3: 16; and compare 1 Peter

3: 3, 4): "The inner man denotes not in general the inner distinctive character of the man, but the inner spiritual and divine nature of the man in its antagonism to the flesh. It embraces that which, according to various aspects, is designated by the words mind, spirit, heart, in such wise, however, that the reference to the spirit predominates. . . . As it is the inner man which experiences [daily] renewal (2 Cor. 4: 16), strengthening by the Spirit (Eph. 3: 16; compare Luke 1: 80), and to which belongs the approval of a life devoted to God (Rom. 7: 22), we are warranted in regarding it as synonym for *psuchai*, spirit, as used in Matt. 5: 3; Rom. 8: 10, and, indeed, in such a manner that inner man denotes the spirit as reflected in the mind or self-consciousness. This accordingly decides the question whether the expression applies to the regenerate or the unregenerate man. In the sense in which both possess the spirit, the inner man may be applied to both. By means of this expression, this spirit is defined as the proper true man, after deducting that which is visible to the fleshly eye." Paul thus speaks thrice of the inner man, and in every instance it is the regenerate man. The daily renovation of the inward man is but the contrast of the decaying of the fleshly tabernacle, and Paul could just as well pray that the new man might be strengthened with power as that the inward man might be. According to Philippi, Paul "chose this expression, inner man, rather than new or spiritual man, because he wished just to show that sin is a foreign power to the believer, bringing him into bondage against his will. This he does by showing how his real ego, the innermost ground and core of his desire and being, is free from sin. Thus there was here no occasion whatever for describing this innermost ground and core as expressly spiritual. Rather, on the contrary, since in the apostle's teaching it is self-evident . . . that only that which is created in man through the Spirit can be in sympathy with the spiritual law, the only thing of import-

24 O wretched man that I am! who shall deliver me from the body of this death?

wretched man that I am! who shall deliver me out of 25 of the body of this death? 2 I thank God through

1 Or, *this body of death*. . . . 2 Many ancient authorities read *But thanks be to God*.

ance was to describe this desire of the spirit in man as his real ego, his real inward man."']

23. But I see [observe as a spectator] **another** (that is, a *different* law—not merely another numerically, but a *different* generically—in my members, having its seat in the body, not in the inward man, **warring against the law of my mind**, which is in full sympathy with the law of God (ver. 22), **and bringing me into captivity to** (or *under*) **the law of sin which is in my members**. [The apostle here mentions four laws, but they are not all essentially different, the law in the members being equivalent to the law of sin, etc. The mind (or *νοῦς*), whose law harmonizes with that of God, denotes in the New Testament especially the organ of moral thinking and knowing, the moral reason, and is nearly equivalent to the reflective or moral consciousness. (Cremer.) In this chapter it is used antithetically to flesh, and is equivalent to the inner man. The apostle does not here affirm that his real self is taken captive to the law of sin. On the contrary, his mind serves the law of God. "In the redeemed man," says Philippi, "sin has withdrawn from the centre of personality to the circumference of elementary nature." "It is no more I that do it," etc. The *taken captive* is, literally, "taken by the spear"—that is, with force and against one's will. "In the law" is the reading of **8 B D F K** and several cursives.]

24. [Wretched, the adjective, is found elsewhere in Rev. 3:17, the noun in Rom. 3:16; James 5:1, and the verb in James 4:9.] This lamentation, **wretched man that I am!** [he does not here choose to call himself *guilty*] is not inconsistent with the idea of moral progress affirmed above. He is now looking back over the whole struggle; the nearer one comes to freedom, the more galling is the sense of remaining bondage. **Who shall (will) deliver me?** etc. [In all languages a question is often used to denote a wish. Winer—wrongly in part, we think—here regards it as denoting "perplexity and conscious helplessness."] This question is an expression of intense *desire*, but not of despair, for the answer is near at hand. [It is not the prayer of an

awakened sinner, appealing to God's mercy for a new heart, pardon of sin, and deliverance from eternal death. Paul well knew who was his Deliverer, and he feels no need of mentioning his name. "The cry is uttered," as De Wette observes, "in full consciousness of the deliverance which Christ has effected, and as leading to the expression of thanks which follow." (Alford.) "He asks not by whom he was to be delivered, as one in doubt, like unbelievers who understand not that there is but one real Deliverer, but it is the voice of one panting, and almost fainting, because he does not receive immediate help, as he longs for." (Calvin.) In Meyer's opinion, "such sighing is merely the operation of the so-called *gratia praveniens*." Grammatically, 'this' might agree with 'body,' but to connect it with 'death' is preferable. [So Winer: "As the apostle had already said much of death (ver. 10, seq.), he might naturally refer to it as *this death*."] This is not an expression of positive desire to die. If the word 'body' is to be referred at all to the human body in a literal sense, it is only as the usurped seat of sin. Some have supposed a reference in this expression to the custom of chaining a criminal to a dead body, and so leaving him to drag out a miserable, lingering existence in this loathsome companionship; a very certain and cruel custom [see Virgil's "Æneid," VIII, 485, seq.]; a very forcible figure of speech, but a very doubtful interpretation. [**Body of death**, which is subject to and belongs to death. (Gifford.) "The body by which I am enslaved to this deadly power of sin." With the apostle any bondage to the flesh was so far forth a bondage to the law of sin and death. Meyer gives this interpretation: "Who shall deliver me out of bondage under the law of sin into moral freedom, in which my body shall no longer serve as the seat of this shameful death? Hodge regards 'body' here as equivalent to a weight or burden. In the Wisdom of Solomon (9:15) we read that "the corruptible body presseth down the soul and the earthly tabernacle weigheth down the much musing mind."']

25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

Jesus Christ our Lord. So then I of myself with the mind, indeed, serve the law of God; but with the flesh the law of sin.

25. I thank God [or, *thanks be to God*, the MSS. here varying in their testimony. The uncials DE have—*the grace of God* (will deliver, etc.), which in this connection is very tame]. **Through Jesus Christ our Lord.** An indirect, but substantial and emphatic answer to the question, or rather *wail*, of the preceding verse. [In the fullness of his deep emotion he does not explicitly state for what he gives thanks. But any one can understand that it is the longed-for deliverance from condemnation (8:1), and from the reigning power of sin and death. Meyer says: "There is not a change of person but of scene." But in his view the person of the last verse was unredeemed and out of Christ; now the same man is in Christ; and yet, again, he is simply the man himself and out of Christ. Olshausen, Lange, Hofmann, Wordsworth, find in this verse the beginning of a gracious experience.] He has found the longed-for Deliverer in Christ, but he addresses his thanksgiving to God, as the primal source of the mercy that provided the Deliverer. Compare 1 Cor. 15:57; Eph. 5:20; Col. 3:17. [Not only is thanksgiving offered in the name of Christ, but it is implied that the deliverance has been obtained through him (so Godet; see Noyes' translation, and De Wette on 1:8), and therefore the apostle would not hesitate to say: Jesus Christ is my Deliverer from this body of sin and death.] **So then** implies a summing up of the contents of ver. 14-24. **I myself.** [I Paul, "for my own person." (Meyer.) Some prefer: "I, in my real self," which makes good sense, only we have to suppose, as I think we may, that this full subject is not to be repeated in the next clause.] **With the mind serve the law of God, but with the flesh the law of sin.** [Nothing can be more self-evident than that the latter half of this verse presents, in the words of Prof. Stuart, "a summary of the whole preceding representation." To this statement Prof. Turner—who, with Stuart, regards the preceding representation as that of an unregenerate man—demurs, and says, that to make the phrase 'serve the law of God' "denote nothing more than the full acquiescence of the mind as under the influ-

ence of reason and conscience, is harsh. To serve is to obey, to do the commands of, and will not bear such a modified signification." This is strong confirmation of the correctness of our interpretation.] The apostle closes this remarkable account of the conflict of good and evil in human nature with an emphatic profession of the willingness of the spirit to serve the law of God, and a confession of the weakness of the flesh. (Matt. 26:4.) [Something more, we think, is expressed here than the "willingness of the spirit to serve the law of God." It is affirmed that the real self, the proper man, does actually serve the law of God (which is more than any unregenerate man ever did), and this is sufficient to show that the regenerate man is not here represented as having "nothing but an impotent and fruitless will to do what is good, along with a constant performing of what is evil." That a declaration of a present twofold service on the part of the apostle—that of the law of God with his mind and that of the law of sin with his flesh—should follow the thanksgiving for deliverance is especially a puzzle to those who maintain the view which is opposed to our own. Some would enclose the first clause of the verse in parenthesis and regard the space it occupies as a blank. By some it is looked upon as a gloss, taken in from the margin, and misplaced at that. And some have gone so far as to suppose a transposition of the two main parts of the verse. Others (Alford, Olshausen, Lange, Turner) find here a thoroughly new religious experience, and would connect this verse with the next chapter. Touching the division of chapters, we agree with Philippi, who thinks "the seventh chapter would conclude better with 8:11." Certainly the "I myself" is Paul the speaker, and the tense of the verb denotes his present experience and condition. The "I of myself," found in the American Revised Version, is by Forbes deemed "perhaps admissible in this sense only: 'I in myself, notwithstanding whatever progress in righteousness the Spirit of Christ may have wrought in me or will work in this life, am still most imperfect; with my mind, indeed, I serve the law of God, but with my flesh the

CHAPTER VIII.

THERE is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

1 There is therefore now no condemnation to them
2 that are in Christ Jesus. For the law of the Spirit

law of sin, and tried by the law could not be justified, but would come under condemnation, if viewed *in myself* and not in Christ Jesus." "So vast a difference is there betwixt a Christian taken *in himself* and *in Christ*," (Leighton.) Meyer contends that the view we have advocated would logically require a transposition of the last clauses, thus: "So, then, I myself with the flesh do, indeed, serve the law of sin, but with the mind the law of God." But against this, we may say, that the design of Paul in this chapter leads him to emphasize the power of the law of sin in our fleshen selves—to show, in other words, that "the best obedience of our hands" fails to fulfill the law's demands, and that the holiness of the regenerate, being thus imperfect, cannot free him from condemnation. We may properly notice that, as in ver. 23, where Paul speaks of becoming captive to the law of sin, he limits this law, as he does not elsewhere, to that which exists in his members; so here, where he speaks of serving the law of sin, he limits this service, as he does not elsewhere (see 6: 6, 20, etc.), to the flesh alone. We remark still further, that this unwilling service of the law of sin with the flesh, merely, is a vastly different thing from a man's walking willingly and willfully, and with his entire being, "after the flesh.]"

Ch. 8: ["The chapter beginning with **no condemnation** and ending with **no separation**." We may give as its purport: the present and future blessedness of the justified in Christ in its especial connection with the work of the Spirit, or, in general terms: "the happy condition of the man in Christ" (Meyer), or "the security of believers." (Hodge.) De Wette gives the following as the general analysis of this chapter: "(a) Ver. 1-4. Free from condemnation is the redeemed man who lives in the Spirit. (b) Ver. 5-17. This spiritual life leads him to the life of blessedness, to adoption as God's child, and to participation in the glory of Christ. (c) Ver. 18-30. This future glory of Christians is assured by a universal longing, by a hope

verified in steadfastness and prayer, and by a firm trust. (d) Ver. 31-39. Thus the Christian has nothing more to fear, but everything to hope for; he cannot be separated from the love of God in Christ." Olshausen makes 7: 25-8: 17 treat of the experience of redemption until the perfection of the individual life; and 8: 18-39, of the perfection of the whole creation with the children of God. Godet gives as the theme of this chapter: The work of the Holy Spirit in the justified believer—(a) The victory of the Holy Spirit over sin and death, 1-11; (b) Freed from sin and death, the Christian becomes son and heir, 12-17; (c) Completion of the plan of salvation, notwithstanding the miseries of our present condition, 18-30; (d) Hymn of the assurance of salvation, 31-39. Meyer says it is only with the beginning of this chapter that "the *new* scene opens of which the cry of thanksgiving (7: 25) was only a previous glimpse, broken off again by the 'so then I myself.'" *Per contra*: "The apostle now presents to us the life of the regenerate man under its other aspect." (Philippi.) These two aspects of the Christian's experience correspond, in a manner, to the two states of the unregenerate above depicted—namely, that of carnal security and that of conviction of sin.]

Grace accomplishes what the law could not accomplish, agreeably to 6: 14; 7: 6 and 8: 1-17. (a) Grace furnishes not only a justifying righteousness (ver. 1); but also a regenerating and sanctifying power (ver. 2); (b) the way in which this is done is briefly explained. (Ver. 3, 4.)

1. Therefore now marks an inference from 7: 25, first clause. [So Fritzsche, Philippi. Alford and Lange connect this freedom from condemnation with the serving the law of God with the mind and delighting in that law, since a person thus serving is supposed to be "in Christ Jesus." Meyer connects this verse with the immediately preceding, 'I myself,' regarded as unregenerate and out of Christ, in contrast with the renewed now found in Christ. But the holiest believer on earth, if

viewed apart from Christ, could not escape condemnation or stand in the judgment for a moment. Nothing, we think, will so much surprise us when ushered into the light of eternity, compared with which the blaze of the midday sun is well nigh perfect darkness, as the sight and sense of our imperfections and sins. Bengel, Godet, and Stuart go back as far as to 7 : 6 for the connection. Haldane and Hodge regard this inference as the legitimate conclusion of all that Paul had previously established. The 'therefore now' of this verse decidedly favors the view we have taken of chapter 7. It shows that the idea of condemnation in ourselves and of justification in Christ alone has not been absent from the apostle's mind; and hence we may regard this verse as a key to the right interpretation of the preceding chapter, from which in fact it should not have been separated.] 'Now' is temporal and emphatic; 'now' that a deliverance has been effected, 7 : 24, 25, first clause. [Philippi, regarding 'now' as logical, finds this idea: "now from this it follows that on those who are in Christ Jesus no condemnation falls, for in him they have freedom from sin and death."] **No condemnation**—that is, no sentence of condemnation, as in 5 : 16, 18. **To them which are in Christ Jesus.** [Condemnation rests upon the sinner everywhere else than 'in Christ.' In him who bore our curse we find a shelter where no bolt of wrath can fall on our guilty heads. "The man," says Olshausen, "is not free from condemnation on account of his subjective condition, but for the sake of the objective work of Christ which he lays hold of in faith." In the lack of complete holiness we shall need for our justification to be "found in Christ," and to have a personal interest in his all-perfect righteousness. If the whole of this chapter were like two or three verses at the beginning taken by themselves, we then might imagine that "the redeemed man is *entirely* freed from the law of sin." (Meyer.) But this is far from being the case, and this complete deliverance from bondage by the teaching of

this very chapter, will not be effected until the future redemption and glorification of these our bodies of sin and death. Much of chapter 8, as a certain writer remarks, has regard to the conflict with sin and infirmity.] That vital spiritual union with Christ which results from a living faith in him, and which secures our justification and salvation is variously expressed; sometimes as here we are said to be 'in Christ,' sometimes Christ is said to be in us (Col. 1 : 27), sometimes we are said to have put on Christ. (Gal. 3 : 27.) These and other similar expressions (John 15 : 5; Eph. 3 : 17, etc.) all point to the one blessed reality of a true union between Christ and his people. [Compare Rom. 6 : 11; 16 : 7; 1 Cor. 1 : 30; 15 : 18; Gal. 3 : 28; Eph. 2 : 13; Phil. 3 : 9; Col. 2 : 6, etc.] "The churches are in Christ, the persons are in Christ. They are found in Christ and preserved in Christ. They are saved and sanctified in Christ, are rooted, built up, and made perfect in Christ. Their ways are ways that be in Christ, their conversation is a good conversation in Christ, their faith, hope, love, joy, their whole life is in Christ. . . . Finally, this character of existence is not changed by that which changes all besides. Those who have entered on it depart, but they die in the Lord, they sleep in Jesus, they are the dead in Christ; and when he shall appear, they will appear; and when he comes, God shall bring them with him, and they shall reign in life by one Jesus Christ." (Bernard's "Progress of Christian Doctrine.") The remaining clauses of this verse, as read in our Common Version—"who walk not after the flesh, but after the Spirit"—are not supported by the oldest and best manuscripts [8 B C D* F G.], and are justly omitted by Alford, Noyes, the Bible Union, and most critical editors of the Greek text. They were doubtless, copied by some ancient scribe, with good intention, but not with good judgment, from ver. 4, where they are unquestionably genuine. Here they are introduced prematurely. [For other instances in this Epistle where the "oldest and best manuscripts"

¹ The phrase; "in Christ" is almost exclusively Pauline, it being found elsewhere only in 1 Peter 5 : 14; 3 : 16. John, however, often uses equivalent terms. The expression "in the Lord," occurring over forty times, is found outside of Paul's writings only in Rev. 14 : 13. Prof. Cremer gives some fifty examples of "in Christ"

where "a peculiar union of the Christian *subject* with the Lord is treated of," and fifteen other instances "in which the blessings of redemption, God's saving purpose, etc., are represented *objectively* as all included in Christ"—Christ being "in the fullest sense the *sphere* in which both the subject and object exist."—(F.)

2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

of life in Christ Jesus made me free from the law of sin and of death. For what the law could not do,

give a briefer reading, see 3: 22; 6: 11; 9: 28; 10: 15; 11: 6; 13: 9; 14: 6, 21; 15: 24. The Revisers, in common with all the more recent critical editors, have, in general, regarded the briefer readings as the original and genuine ones, and so have given their preference to the oldest MSS., though few in number (especially to **8 B.**, that is, the Sinaitic and the Vatican), rather than to the later and more numerous MSS. which support our *Textus Receptus*.]

2. For introduces the *reason* why there is no condemnation. **The law** in its broad rhetorical sense, as in 3: 27; 7: 23, etc. [Dr. Hodge makes this 'law of the Spirit,' etc., equivalent to the *gospel* which frees us from the law and from condemnation. And he gives the following as the meaning of this verse in connection with the preceding: "There is no condemnation to those who are in Christ, because they have been freed in him by the gospel of the life-giving Spirit, from that law which, although good in itself, is, through our corruption, the source of sin and death." Prof. Turner, while adopting a different view, yet says that "The whole clause may denote the gospel as a spiritual and life-communicating system." Still this does not seem to be the most natural interpretation of these words, 'the law of the Spirit of life,' and yet if we make this verse refer only to inward sanctification, we simply assert by means of the 'for' which assigns a reason for the affirmation of the verse preceding, that our freedom from condemnation, or our justification, depends upon our subjective righteousness, a view which clearly antagonizes the whole scheme of the gospel of grace. In this dilemma, Prof. Riddle would give to the 'no condemnation' a wider reference, "having indeed a reference to the justifying act already past, but meaning rather, the continuance in a state of justification, culminating in final acquittal and glory." Hence he adopts in the main Calvin's interpretation of this verse: "The power of the life-giving Spirit delivered me in Christ Jesus (in virtue of union to him the fulfiller of the law and the deliverer from the law) from the law of sin and death." The connection of this verse with the immediately preceding and succeed-

ing shows conclusively that the idea of a justifying righteousness is still in the apostle's thought, but that in this idea that of a sanctifying righteousness is included. In consonance with this view, Dr. Hodge well remarks that "Justification is not on account of, or on the ground of, sanctification, but it is in order to it; and therefore the two are inseparable. The justified are always sanctified. And, therefore, so far as the meaning is concerned, there is no objection to saying, that the condemnation of sin of which the apostle here speaks [next verse], includes the idea of its extirpation or destruction as a necessary consequence." **Of the Spirit of life**—not the Holy Spirit; for the word *law* would not be so suitable, if that were the sense; but the principle, or power, of spiritual life—the counterpart of "the law of *sin and death*," both abstract terms, and therefore furnishing an additional reason why the antithetical 'spirit of life' should not be explained as referring to the personal Spirit. [Many commentators, however, as Tholuck, Gifford, De Wette, Meyer, Philippi, Godet, Lange, Alford, do adopt this reference, regarding the Spirit as the Lord and giver of life. Compare 2 Cor. 3: 6. The Spirit quickeneth or maketh alive. Taking the word in this sense we make this law, rule, or governing power within us to be the fruit of the Spirit. "The Spirit of life is that by which the spiritual life is effected in believers," (Tholuck), "the active and animating principle of Christian life." (Ellicott.) **In Christ Jesus.** Christ Jesus is the Lord and Giver of spiritual life: it resides in him, and is dispensed by him. (John 1: 4.) [Most expositors, we think, connect the words *in Christ Jesus* with the verb. See Winer (p. 137), De Wette, Philippi. In Christ Jesus we are freed from condemnation. In Christ Jesus we are freed by the Spirit of life from the law, the reigning power, of sin and of death.] **Hath made me free.** [Compare 6: 20-22]: the indefinite past would be more appropriate, *freed me*, referring to the time of conversion. ["Here Paul speaks of himself for the last time as representing all believers." (Philippi.) **From the law of sin and death**—[that is, from their condemning and controlling power. The dying re-

3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

¹in that it was weak through the flesh, God, sending his own Son in the likeness of ²sinful flesh ³and ⁴for sin, condemned sin in the flesh; that the ⁴or-

1 Or, wherein..... 2 Gr. flesh of sin..... 3 Or, and as an offering for sin..... 4 Or, requirement.

mainders of sin were still left to molest and weary him. (Shedd.) Some commentators regard the freeing here spoken of as being a deliverance from condemnation rather than from the dominion of sin and death. In support of this view they adduce the connection of this verse with the preceding and following, the use of the past tense of the verb, and the consonance of this idea with the apostle's general and leading train of thought. We should wish to blend the two views together. And we think there is no insuperable difficulty in supposing that the apostle's teaching in these first four verses is this, that by virtue of our Lord's condemning sin in the flesh, and through the power of the Spirit of life, we are freed in Christ Jesus, both from condemnation and from the reigning power of sin. And truly such a declaration as this, which speaks to our sin-burdened souls of deliverance from condemnation and from the dominion of sin, may well be deemed by us as a gospel above all price.] The 'law' is not that of Moses which would not be so described; but, as above, the power or dominion of sin and death. Compare 7: 23, 25. [Sin and death, closely connected as cause and effect. The nouns being of dissimilar gender, each has the article.]

3. For—explanatory of ver. 2, showing the method of that liberation. **What the law could not do**—literally, *the impossibility of the law*, or the thing impossible to the law.¹ What this impossible thing of the law was is explained by what follows; but he first shows why this yet unexplained thing was impossible to the law; **in that** [because] **it** (the law) **was weak through the flesh**. The flesh was the medium through which the law wrought, and having to act through this medium, it proved too weak [to conquer sin or free from condemnation. It was weak and continued so: imperfect tense. "Paul clearly affirms," says Calvin, "that our sins were expiated by the death of Christ, because it

was impossible for the law to confer righteousness upon us." On this weakness of the law, which is but the weakness of our flesh, our helplessness under the bondage and curse of sin, see Gal. 3: 21; Heb. 7: 18.] By 'the flesh' we are to understand human nature in its unregenerate state, as in 7: 5, 18. **God** (did, by) **sending his own Son**. ["Just as by 'his own' (compare ver. 32), the filial relation of Christ is described as a metaphysical one, so by 'sending,' etc., Christ's personality is described as a pre-existent one. Compare Gal. 4: 4; John 10: 36; 17: 3, etc." (Philippi.) "The pre-existence and metaphysical sonship of Christ are implied." (Meyer.)] The next two clauses explain the *how* of this sending, **in the likeness of sinful flesh**; the proximate *why* of it, **and for sin**; and the last clause the *ultimate purpose* of it—to do that important thing which the law could not do, which now at last is plainly deduced to be this, **condemned sin in the flesh**. Observe that God sent his own Son 'in the likeness of sinful flesh'—[literally, 'flesh of sin'] not *in* sinful flesh, but in the *likeness* of it. Christ was sent into the world in the outward appearance of a sinful man, subject to all the conditions of sinful humanity, except sin itself. (Heb. 4: 15.) [Christ came "in the flesh," not, as Marcion held, in the likeness of it. We bear "the flesh of sin," Christ bore only its likeness, which likeness implies his sinlessness. "He had a nature like to that of sinful men, but himself had not a sinful nature." (De Wette.) Tertullian says: "In putting on our flesh he made it his own; in making it his own, he made it sinless." His fleshly or human nature so far resembled ours that he could be and was "tempted in all points like as we are, yet without sin." So the Divine One was made or appeared "in the likeness of men." (Phil. 2: 7.) Meyer finds in these verses (2, 3) a decisive negative answer to the question whether the Son of God would have appeared as man had man not become

¹This may be regarded as in the accusative, either absolute (Olshausen), or after a verb (did) understood, but more probably it is in the nominative absolute, in

apposition with the principal sentence following. So Buttmann, Winer, De Wette, Meyer, Philippi, Godet. —(F.)

4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

sinful.] **And for sin**—it was 'sin' that made his coming *necessary*. 'Sin' was the special name of the sin-offering in the Old Testament, and many (Calvin, Hodge, and others) give it this sense here. (See marginal reference to the Revised Version; the Canterbury Revision transposes text and margin.) But the expression: 'for—that is, concerning sin,' seems to have a more general reference—namely, that the sending of the Son of God into this world had respect to sin—that is, to its condemnation and extirpation.] The ultimate object of God's sending his Son is now expressed in the words 'condemned sin in the flesh'—what is the meaning of this, and how did he do it? He condemned sin by breaking its power, by robbing it of its dominion, which is a very *practical* condemnation of it; and he did this 'in the flesh,' in that very human nature in which sin had always before so easily triumphed: the sphere of its many and long-repeated victories was now at last made the sphere of its signal and decisive defeat: yes, *decisive* defeat; for not for himself alone did Christ condemn sin; but his victory over it insured, as the next verse goes on to state, the final victory over it on the part of all his people. In fine, this important verse may be paraphrased as follows: "For God, by sending his own Son into the world, in the likeness of sinful flesh (but not in the *reality*, so far as *sin* is concerned), and for sin (the existence of sin being the *occasion* for sending him), did what it was impossible for the law to do—namely, broke the power of sin, and so convicted and condemned it as a usurper and a tyrant, and did this in the very nature through whose weakness that usurpation and tyranny had been so long maintained." [Similarly the "Bible Commentary": "He 'condemned sin in the flesh' as having no rightful place or power there, condemned it as an

5 dinance of the law might be fulfilled in us, who walk not after the flesh, but after the spirit. For

enemy to be by his help conquered and cast out." De Wette says: "Thus instead of sin's bringing condemnation to us as hitherto, it is itself now condemned and has lost its power." "God accomplished the judgment of condemnation pronounced against sin, and he did this in sin's appropriate sphere, viz., in the flesh." (Cremer.) The law could condemn sin in one sense, but could not put sin to death, nor save the guilty. "Christ's holy life was a living condemnation of sin" (Godet), but his expiatory death, wherein he bore our sins, and curse, was its principal and final condemnation.¹ Milton very happily versifies the Pauline theology on this point in *Paradise Lost*, XII., 388, where he speaks of Christ's joining "Manhood to Godhead," and of his "coming in the flesh,

To a reproachful life and cursed death.]"

4. **That**—in order that, the purpose for which God 'condemned sin in the flesh'—**the righteousness of the law**—the righteous requirement of the law—**might be fulfilled in us**—really, now; perfectly, by-and-by. [The word 'righteousness' (*δικαιοσύνη*) occurs here for the last time in this Epistle. Compare 1:32; 2:26; 5:16, 18. Most modern commentators think this term, in order to suit the context, must be here referred solely to the work of sanctification. But the righteous demand of the law requires, not only perfect obedience, but punishment for transgression. See 1:32. As in 5:16 'righteousness' (*δικαιοσύνη*) is opposed to condemnation, so there is a similar antithesis here. Compare the verb 'condemned' with its related 'condemnation' in ver. 1. That the apostle here has reference to justification as well as to moral renewal is also evident from the passive form of the verb and from the preposition: 'might be fulfilled in us;' not that we might

¹ Prof. Shedd thus makes *condemned* equivalent to "vicariously punished"—God thus condemning sin in the body or person of Christ. Many refer this condemnation of sin to the removal of sinfulness rather than to the expiation of guilt, because Paul does not say: in *his* flesh, and because he here treats of sanctification rather than of justification. Yet Paul never in his scheme of doctrine widely separates a sanctifying from a justifying righteousness. And, again: in

what way can sin be extirpated other than by the death of Christ and by the intercession of a crucified and risen Saviour? "God by the death of his Son, so condemned sin, as by this very (expiatory) condemnation to destroy it." (Philippi.) Of course, this view does not set aside the fact that the incarnation itself of the spotless Son of God was a virtual condemnation of sin in the flesh.—(F.)

5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit.

they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the

fulfill, or even that it might be fulfilled *by* us. To suppose that any man, though renewed in mind, can perfectly obey all the demands of the law so as thereby to free himself thenceforth from condemnation and secure acquittal at the judgment, is to make nonsense of much which the apostle thus far has written. "The interpretation which makes the apostle say that we are delivered from the law by the work of Christ, in order that the complete obedience which the law demands might be rendered by us, supposes what all Scripture and experience contradicts." (Hodge.) "Only because we are justified in Christ does the sin perpetually cleaving to us no longer come into account. Only thus can the holy acts, which are the fruits of God's Spirit in those who are righteous in Christ, be called a fulfilling of the law." (Philippi.) "Christ is the end of the law for righteousness to every one that believeth." The Christian, indeed, must have personal and real righteousness, in order to be accepted of God in the judgment, or to fulfill his high calling here. We were freed from the law and have become united to Christ, not that we may indulge in sin,—God forbid!—but that we may bring forth fruit unto God. (7:4) Yet while we strive with all possible earnestness for a sanctified life, we would not dare to present such a life as the ground of our justification. **Who walk** [being such persons as walk, etc., the article with the participle defining a class] **not after the flesh, but after the Spirit**, whose conduct and course of life are regulated, not according to the promptings of the natural man, but according to the dictates of the Holy Spirit. "When the soul is wedded to the Spirit, the flesh follows, like the handmaid who follows the wedded mistress to her husband's home, being thenceforward no longer the servant of the soul, but of the Spirit." (Tertullian.) [See Gal. 5: 16, 18, where Spirit, also without the article, denotes the Holy Spirit.¹ Dr. Hodge remarks that this "second

clause of the verse is specially pertinent if the first treats of justification, [showing that] the benefits of Christ's death are experienced only by those who walk not after the flesh. . . . In the other view of the passage, the latter clause is altogether unnecessary. Why should Paul say that Christ died in order that they should be holy who are holy?"]

Introduction to Ver. 5-17.—Justification is, indeed, necessary to the existence of sanctification, but sanctification is equally necessary to the evidence of justification. [A gospel which should speak of a justification that favored indulgence in sin would be at once despoiled of all glory. They who are justified in Christ are also renewed in heart, and would not desire to live in sin, even if they could be permitted to do so.] The justified will certainly walk in newness of life:

(a) Because their inward moral disposition is thoroughly changed. (Ver. 5-8.)

5. The **for** is explanatory of the last clause of ver. 4 [showing that and why there is no agreement between the two methods of walking there spoken of]. **They that are after the flesh.** Compare John 3: 6. [Such are wholly fleshen (σάρκινοι), even their minds are of flesh, possessed and ruled by the flesh. (Col. 2: 18.)] **Do mind the things of the flesh.** They think of, care for, strive after [Wicliff: "savor"], 'the things of the flesh'—that is, its objects of desire. **But they that are after the Spirit** (do mind) **the things of the Spirit.** Their aims and objects of desire are spiritual. [The Canterbury Revision refers the word 'Spirit'—occurring in this verse, in ver. 6, 13, and the first in ver. 9—to the human spirit. It is sometimes difficult to determine whether, in certain cases, this word denotes the human spirit or the divine, especially as in regenerate persons the human is supposed to be acted upon by, or even conjoined with, the divine. The spirit of man, the highest part of his nature, is defined by Cremer as "the divine life principle," or "the principle of the God-related life," and

¹ In a telic clause or verse like this, introduced by 'that' = in order that (ὅνα), nothing is stated to have actually occurred, and hence the subjective negative μή is used rather than οὐ. The same is true in impera-

tive and subjunctive clauses. μή, however, is regularly used with articular participles which refer to a supposed genus or class, as in 4: 5; 14: 22.—(F.)

6 For to be carnally minded *is* death; but to be spiritually minded *is* life and peace.

7 Because the carnal mind *is* enmity against God; for it is not subject to the law of God, neither indeed can be.

6 things of the Spirit. For the mind of the flesh *is* death; but the mind of the Spirit *is* life and peace:

7 because the mind of the flesh *is* enmity against God; for it is not subject to the law of God, neither indeed

by Ellicott as "the seat of the inworking powers of grace." Prof. Riddle, in Lange's "Bible Work," also speaks of it as "the point of contact with divine influences." As connected with man's body and soul, the psychical or natural man, it needs cleansing and sanctification—in other words, needs to be divinely spiritualized. In ver. 10, the spirit, as opposed to 'body,' seems to 'denote "our spirit." (Ver. 16.) In other instances it may be indeed regarded as the human spirit, yet as renewed and pervaded by the Holy Spirit. Meyer, however, contends that "it never means, not even in contrast to flesh, the 'renewed spiritual nature' (Philippi), but the sanctifying divine principle itself objectively and distinct from the human spirit." Yet in ver. 10 he makes 'spirit,' in contrast with 'body,' refer to the human spirit.]

6. The spiritual man cannot mind the things of the flesh, **for to be carnally minded**, to have the thoughts, cares, and aims occupied with the things of the flesh, **is death**—is spiritual death, and tends to, and ends in, eternal death. ["The minding of the flesh" (nearly equivalent to purpose of the flesh) in the marginal reference of our Common Version very well expresses the sense of the original. Rev. J. Owen, in Calvin's "Commentary," says that "mindedness," the abstract of minding, would be more correct. Some commentators use the expression—*striving* of the flesh. On pages 232, seq., of Lange's "Commentary on Romans" will be found an excursus on the Biblical terms—body, flesh, soul, and spirit.] **But to be spiritually minded** [properly, *the mind of the Spirit*, the *animus* or disposition which the Spirit gives]. To be spiritually minded is to have the thoughts, cares, and aims occupied with the things of the Spirit, with the truths and hopes that he inspires, the blessings that he confers, the dispositions that he produces. **Is life and peace.** Peace is added to strengthen the argument. Says John Howe: "Life and peace in conjunction, not raging life, not stupid peace, but a placid, peaceful life, and a vital, vigorous rest and peace. It is not the life of a fury, nor the peace of a

stone; it is a life that hath peace in it, and peace that hath life in it." Observe how life and death are defined in this verse: Life, according to this apostolical definition, is something more than mere animated existence; death is something more than the separation of soul and body, something different from the mere negation of conscious existence, or annihilation. The Scriptures cannot be rightly interpreted if these apostolic definitions of life and death are ignored. [There is, indeed, a blissful peace in spiritual mindedness, but the ground of any true and abiding peace must be found outside of ourselves, not in any inward perfection, but in a consciousness of our good estate in Christ. In Christ alone can our souls find their only true resting place. "Our heart is restless till it rests in thee." (Augustine.) Only as we are justified by faith can we be freed from condemnation; only as we are justified by faith can we have peace with God or in our own souls. De Wette says it is "wholly false" to mix up in this passage the doctrine of justification, even when freedom from condemnation is spoken of. If so, then farewell to peace. "How," asks Olshausen, "can an exposition of the Christian religious development be possible unless the doctrines of satisfaction and justification form the turning points in it?"]

The next verse is an illustration and confirmation of the first part of ver. 6.

7. **Because the carnal mind.** This shows the reason why 'the carnal mind'—the mind of the flesh—is death, because it **is enmity against God** [who is the Giver of life]. This is a very strong statement; it arraigns as at enmity with God every unregenerate man and woman. For this carnal mind, as the connection plainly shows, is predicated of all who have not been born of the Spirit, and not merely of those who are grosser sinners, exceptionally sensual and polluted. Compare ver. 9. The apostle immediately brings forward a plain, practical proof of this grave charge. **For it is not subject to the law of God.** It does not submit itself to that divine rule of life which is the practical ex-

8 So then they that are in the flesh cannot please God.

9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

pression of friendship with God. **Neither indeed can be** [without directly contradicting its nature]. "In just so far as it (the carnal mind) exists, it evidently does not submit itself to the law of God; and in so far as it has passed away and departed from a man, it does not at all exist, so that even thus it is not subject." (Eucumenius.) If one should object that the argument proves too much,—for even the regenerate, spiritual man does not always and perfectly obey the law of God,—the answer is, that this is accounted for only by the truth of the proposition. The reason why the new man's obedience is not uniform and perfect, is the fact that [while sin does not *reign* in his mortal body, yet] the remains of the old nature still cling to him; so that the objection, in fact, confirms the proposition. "How can snow be warmed?" asks Augustine. "By making it cease to be snow," he replies. [Compare Paul's description here of those persons whose being and walk are conformed to the flesh, whose very minds are of flesh, and which, as being wholly carnal, are at enmity with God and will not submit to his law, with the description which he gives in the last part of chapter 7 of that one (himself), who though with his *flesh* serving the law of sin, yet with his mind serves the law of God and delights in that law after the inward man. Cannot any one see the vast difference? Meyer, indeed, says that "After conversion the flesh with its striving is ethically dead," and he refers to 6: 6, seq.; also to Gal. 5: 24: "They that are Christ's have crucified the flesh with its passions and lusts." This verse has sometimes caused us to tremble, yet our hope has strengthened itself in this thought—namely, that the crucifixion of the flesh may denote a *lingering* death.]

8. So then should rather be translated *and*; it (δέ) is continuative [and "slightly oppositive"] rather than *conclusive*.¹ By the phrase **they that are in the flesh** we are

8 can it be; and they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. But if any man hath not the Spirit of Christ,

to understand not they that are in the body, but they that are carnally minded (ver. 6, 7), and that walk after the flesh. (ver. 4) [In the flesh denotes "the ethical life-element in which they subsist, and which is the opposite of being in the Spirit, and in Christ." (Meyer.)] **They cannot please God**; since their disposition, their *mind* is enmity toward him, their persons cannot be pleasing to him. [Augustine condensed: Not they who are in the body, but they who trust in the flesh and follow the lusts of the flesh, cannot please God. What! did not the holy patriarchs, prophets, martyrs, please him? They carried the flesh, but were not carried by it. Not they who live in this world, but they who live a life of carnal pleasure in this world, they cannot please God.]

(b) The Spirit of God dwells in and actuates them. (Ver. 9:13.)

9. **But ye** [ye on the other hand. (Meyer.)] **are not in the flesh**—that is, not carnally minded; **but in the Spirit**—that is, spiritually minded; **if so be that the Spirit of God dwell in you** [has in you a permanent home]. The indwelling of the Spirit of God is what makes the difference between the carnally minded and the spiritually minded. See 1 Cor. 3: 16; 6: 19; 2 Tim. 1: 14.] [Meyer refers the first "Spirit" to the Holy Spirit, not, with Philippi, to a "spiritual nature." The 'if so be,' if *indeed*, does not imply any real doubt, yet, according to Meyer, "it conveys an indirect incitement to self-examination." 'Dwell' in you must not be diluted to dwellth among you. See 1 Cor. 6: 19; Gal. 4: 6. But can there be in the regenerate indwelling sin and the indwelling Spirit? Most certainly. Yet the Spirit inhabits, rules, and fills the inner or real man, while sin dwells rather in the fleshen self. And thus it is that the "flesh lusteth against the Spirit and the Spirit against the flesh, that ye may not do the things that ye

¹ This little particle (δέ) occurs six times in this and the three following verses. Its exact force, according to Elielott, "is never *simply* connective, and it never loses all shades of its true oppositive character." It often "implies a further consideration of the subject under

another aspect." In translating it we have to choose between such words as *but*, *moreover*, *now*, and, etc. In this verse, Paul, by means of δέ "passes from 'enmity toward God' to the other aspect of the matter, 'cannot please God.'" (Winer.)—(F.)

10. And if Christ *be* in you, the body *is* dead because of sin; but the spirit *is* life because of righteousness.

10 he is none of his. And if Christ is in you, the body is dead because of sin; but the spirit is life because

would." Rev. Ver. Gal. 5: 17; comp. Rom. 7: 19, "the good which I would I do not." **Now if any man** (*one*) **have not.** [On the use of the direct negative after the conditional 'if,' (the 'not' qualifying simply the verb 'have'), see Winer 477, Buttmann 345, 347; compare also 11: 21.] **The Spirit of Christ** here is the same as the Spirit of God in the preceding clause. The two expressions are equivalent and interchangeable. Compare [Acts 16: 7, in Revised Version] Gal. 4: 6; Phil. 1: 19; 1 Peter 1: 11. [To have in us the Spirit which belongs to Christ, and which he can impart, as with his breath (John 20: 22), is the same as to have Christ himself. (Ver. 10; Eph. 3: 17.) Paul here speaks of the Spirit of *Christ* because he would make prominent the *Christian* characteristics of believers. "The Spirit of God, the Spirit of Christ, an illustrious testimony concerning the Holy Trinity." (Bengel.)] This passage is sometimes used in the sense—"if any man have not a Christlike spirit, he is none of his"—a sound, Scriptural sentiment; for the object of the Spirit of Christ dwelling in us is to make our spirits like to Christ's; but it is the personal Spirit of Christ that is here meant, and not a disposition like Christ's. **He**—rather, *This man*. There is an emphasis in the pronoun used here not adequately represented by the unemphatic 'he.' **Is none of his**—that is, he does not belong to Christ, and will not be owned by him at last.

The illustration of the *second* part of ver. 6 is now taken up, in contrast to the foregoing.

10. And if Christ be in you is the same as 'if the Spirit of God dwells in you.' ["The indwelling of Christ . . . is the result of the working of the Holy Spirit on the one side and the subjective reception of man (through faith, Eph. 3: 17) on the other." (Ellicott.)] **The body is dead**—surely doomed to die—**because** (*on account*) **of sin.** See ch. 5: 12. **But the spirit is life**—has life [wrapped up in itself], and shall have eternal life, **because** (*on account*) **of righteousness**—that righteousness which is already implanted, and which will be perfected. ['Dead' (*νεκρός*) is often used, says Prof. Cremer, "to denote the state of men still living, and we may understand it of the state of

those whose life is appointed to death as the punishment of sin." The death referred to in this verse is physical—the death of the body, not a death to sin, nor a rendering inactive of the "body of sin," as in 6: 6. Prof. Stuart regards it as the mortifying of our carnal passions, the crucifixion of the flesh. But is *sin* the ground or cause of this death, as *righteousness* is the cause or ground of life? The Revisers failed to bring out the strong contrast here implied by "indeed" (*μεν*) and "but" (*δε*). It is true, the apostle would say, that the body is dead, is subject to death, must die by reason of sin, but the spirit is life, etc. Even the believer's body partakes of death, is already in a death condition, is a "living corpse," on account of his own sin and on account of his race connection with Adam. In Adam all died and all die. And as the primal ground of bodily death is Adam's sin, so the primal ground of our Spirit's eternal life of blessedness is Christ's righteousness, and not our own. (Godet.) "The eternal life is based on the justification that has taken place for Christ's sake, and is appropriated by faith. . . . The moral righteousness of life, because never perfect, can never be the ground of 'the life.'" (Meyer.) "The ground of life is, and remains alone, the righteousness imputed to faith, from which issues the righteousness of life, or spiritual disposition by which faith is attested and maintained. . . . To refer righteousness in this verse to the righteousness of faith is not inconsistent with referring 'spirit' to the human spirit become *pneumatic*. For the first thing the human spirit does when renewed by the Spirit of God, is by faith to lay hold on the righteousness of Christ and the eternal life which that righteousness secures." (Philippi.) The words 'body' and 'spirit' here are to be understood, literally, of the human body and human spirit: for (a) the change from the word 'flesh' (ver. 5) to the word 'body,' is presumptive evidence of the literal sense; (b) the expressions, 'on account of sin' and 'on account of righteousness,' require this sense—not (dead) "to sin," or 'in respect to sin,' as in 6: 2, 11; (c) the following verse decisively confirms this sense, so far as the word 'body' is concerned, and

11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

11 of righteousness. But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall quicken also your mortal bodies¹ through his Spirit that dwelleth in you.

¹ Many ancient authorities read *because of*.

indirectly confirms the same in respect to the antithetical term 'spirit.' [It was Andrew Fuller's dying request that Dr. Ryland should preach his funeral sermon from this text.]

11. ["According to ver 10, there was still left one power of death, that over the body. Paul now disposes of this also." (Meyer.) "According to the present verse, death is to be vanquished by a gradual process, and finally to be swallowed up in life." (Philippi.) "The divine life becomes through the Holy Spirit not only a *quality* of the human spirit: it becomes its *nature* in such wise that it can diffuse itself through the whole person, from the spirit to the soul and body." (Godet.) To the natural eye and sense, the grave is a dark-looking place, and would seem to be the sad end of our being; and with such natural views and feelings, we are tempted to say: For what nothingness hast thou created all the sons of men. (Ps. 89: 47.) But the apostle never appears to have had a doubt—certainly he has never expressed a doubt—respecting our survival of the tomb. He discusses at large in one of his epistles the nature of the resurrection body, but never the question: "Does death end all?"] **But if the Spirit of him that raised up** [literally, *awakened*] **Jesus from the dead dwell in you.** We have here the previous supposition, with an important addition, 'of him that raised up Jesus from the dead'—an addition which is of vital importance in the apostle's argument, as if he had said, 'this Spirit is powerful over death, and makes you partakers of Christ's resurrection; you have in you the same power which caused Christ to rise.' ['Raised up Jesus' . . . 'raised up Christ.' "The name Jesus refers to himself, the name Christ to us." (Bengel.) Hofmann remarks that the personal resurrection of Jesus merely assures us that God *can* raise us, but his resurrection, regarded as that of the Christ, assures us that

he *will* do so actually. Godet notices the appropriateness of the term awakening (as if from sleep) applied to Christ, and the term quickening, used of our mortal bodies, decayed and dissolved in dust. According to Alford, Paul does not say shall *raise* our mortal bodies, "because it is not merely the resurrection of the body which is in the apostle's view." Prof. Stuart regards this quickening of the body as wholly spiritual, making the body "a willing instrument of righteousness." And the principal reason for his view is that the bodies of the wicked, as well as the righteous, will be raised up at the last day. This is true; but the wicked will not attain unto the blessed resurrection of the just, their bodies will not be like the spiritual, heavenly bodies of the glorified, and will not be conformed to the body of Christ's glory. Certainly the resurrection of the body must be here the chief reference. And when this quickening takes place, the body will no more be called dead, or even mortal, since it will be no more a body of sin. The apostle's language supposes that all those whom he addresses would die before the personal coming of Christ, and therefore he did not regard this coming as something to happen within the lifetime of that generation. Compare 14: 8.] **By his Spirit that dwelleth in you;** or, according to a different reading of the original text, *on account of his Spirit which dwells in you.* The two readings of the Greek text stand nearly on an equality in respect to the support which they have from ancient manuscripts, quotations, and versions. The reading *on account of his Spirit* seems to me to have strong *internal* evidence in its favor: 1, as being the more difficult reading, according to the well-known rule of Bengel¹; 2, on account of the emphatic way in which the indwelling of the Spirit is expressed (τὸ ἐνοικοῦν, in place of οἰκεῖ, ver. 9, 11); 3, as yielding a very pertinent and striking sense,

¹ We have often thought of this "rule" when correcting proof sheets, for printers, at least, are very apt to make more difficult readings. But, of course, critical

editors do not accept this rule without many qualifications.

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

12 So then, brethren, we are debtors, not to the flesh, 13 to live after the flesh: for if ye live after the flesh, ye must die; but if by the Spirit ye put to death

for it suggests this important and interesting thought—that it would be derogatory to the dignity of the Divine Spirit, that the bodies which have been honored as the habitations of that Divine Guest should be suffered to become the irreclaimable victims of corruption. ["Such a body God will treat as he has treated that of his own Son." (Godet.)] Finally, this reading is adopted, in their critical editions and translations, by such scholars as Mill, Bengel, Alford, Meyer, Noyes, and the Bible Union Revisers. [The reading of our Common and of the Revised Version is supported by some of the oldest Uncial manuscripts α A C, and is favored by Lachmann, Tischendorf (8), Westcott and Hort, De Wette. This reading was opposed by the Macedonian heretics, who denied the personality and divinity of the Holy Spirit.] Webster gives the following paraphrase of ver. 10, 11: "But if Christ is in you, while the body is dead (inevitably subject to death) owing to sin, the spirit is life (a living principle of action) owing to righteousness; if, however, the Spirit of him who raised up Jesus from the dead dwell in you, he who raised up Christ from the dead shall also make alive (shall renovate) your mortal bodies, owing to his Spirit, which dwelleth in you."

12. Therefore (inference from the preceding verse) **brethren, we are debtors** (a positive assertion, defined afterward only on its *negative* side) **not to the flesh, to live after the flesh**—*in order* that we should live after the flesh, *if* such a relation existed. [So De Wette, Meyer, Philippi, and others. But Winer (p. 326) would treat this infinitive clause in the genitive as he does that in 1: 24—making it depend on the word 'debtors,' in conformity to the regular phrase, to be a debtor of any one (or thing)].¹ The corresponding positive side of the assertion, as deduced from ver. 11, would be, "we are debtors to the Spirit, to live after the Spirit"; and so, for substance, the relation is completed in the last clause of ver. 13. [The flesh

has done us no service that we who belong to Christ should live for it, or according to its dictates. It is the Spirit of life which is the source of our present spiritual life, without whose influence also we have no spiritual activity, peace, or joy, and it is the ground of our resurrection life. We should, therefore, live to the Spirit, and our lives should be controlled by the Spirit. The flesh, says Meyer, "has not deserved well of us!"] Chrysostom's comment on this verse is as follows: "We are debtors to the flesh in many respects, but not in this. We owe it nourishment, care, rest, healing when sick, and ten thousand other services. In order, therefore, that you may not suppose, when he says, 'we are not debtors to the flesh,' that he means by this to abolish or forbid such services, he explains himself, saying, 'to live after the flesh'—that is, we must not make the flesh the controller of our lives."

13. **For if ye live after the flesh, ye shall (will) die.** If, to repeat Chrysostom's phrase, ye make the flesh the controller of your lives, ye will die—that will be the suitable and certain end of your course. The death here referred to is what Ecumenius calls "the undying death in hell." This sense is confirmed by the antithetic **ye shall live** of the following clause. [The 'shall' here is a separate verb, denoting that which is about to be and necessarily will be. The inevitable result of carnal living is death in its comprehensive sense. We must undergo *physical* death even if we do not live after the flesh. Meyer refers it only to eternal death, "the deathless death in Gehenna." According to Philippi, "death, as the consequence of sin, denotes the *undivided* idea of divine penal judgment, consisting in every kind of physical and spiritual misery. . . . Here, above all, is meant spiritual and present, yet withal the bodily and the future death." We do not see in this declaration of the apostle, as Philippi does, "a *dictum probans* for the possibility of apostasy, the so-called *amis-*

¹ But Buttman (p. 267) says: "The infinitive with $\tau\omega\theta$ retains its entire verbal nature and force, so that

it depends merely outwardly upon a substantive in the leading clause." (F.)

14 For as many as are led by the Spirit of God, they are the sons of God.

14 the 1dreds of the body, ye shall live. For as many as are led by the Spirit of God, these are sons of

1 Gr. doings.

sibilitas gratiæ."] **But if ye through the Spirit** [not in the human spirit (Philippi), but by] the Holy Spirit, **do mortify, put to death** [more literally, *are putting to death*; compare Col. 3:5; Gal. 5:24], **the deeds of the body, the practices of the body, ye shall live** [in the full and highest sense], not 'ye will live,' as a natural consequence, as in the former case, 'ye will die,' but 'ye shall live,' as an assured gift from God, promised by his apostle. This distinction between the two futures is warranted by the difference of form in the original.¹

A third reason why the justified will certainly walk in newness of life is now added:

(c) They are children of God, not only by a formal adoption on his part, but also by a filial spirit on theirs. (Ver. 14-17.)

14. For introduces the ground of the assurance contained in 'ye shall live.' For a *test*, by which we may know whether or not we are **led by the Spirit of God**, see Gal. 5:22, 23. [To be 'led by the Spirit of God,' though in the passive voice, "is not to be understood of the influence of a foreign power, giving as it were its impulse from without, but it is to be considered as the element of life, as deciding the tone of character and being, so that the Spirit of God generates also, where he works, a higher heavenly consciousness, a man of God, a son of God." (Olshausen.) In view of Scripture representation, here and elsewhere, no one of us can think too highly of our dependence on the Holy Spirit for our present and eternal salvation. And how blessed are they who are led not by worldly principle, not by personal ambition, not by carnal desire, not by self-will, or by what is self-pleasing even, but by the unerring Spirit.

It may be noted that in Gal. 5:18 we have this same construction, to be led by the Spirit, yet 'Spirit' (πνεῦμα) there is wholly undefined and is even destitute of the article. Both there and here the Spirit is in the dative case of agency after a passive verb.] **They are the sons of God**—these, and only these. The expression 'sons of God' includes these three ideas: 1. Likeness to God. 2. Objects of God's fatherly love. 3. Heirs of God's inheritance. The expressions 'sons of God' and "children of God," though so nearly related as to be in some connections interchangeable (Rom. 8:14, 16, 19, 21), are not to be regarded as identical. According to Olshausen, the word *son* (*vios*) expresses more definitely than the word *child* "the developed consciousness" of adoption. Alford says that the word *son* "implies a more mature and conscious member of God's family." It may be added, that while the word *children* emphasizes the natural and legal relations of *origin* and *heirship*, the word *sons* emphasizes the moral and spiritual relations of *likeness* and reciprocal *affection*. [The word for child (τέκνον), in some instances, seems to be used as a term of special endearment. Paul speaks of *children* of God in ver. 16, 21; 9:8; Phil. 2:15. John uses this expression invariably, while the Synoptic Gospels have only "Son of God." Christ is always called "Son," never, "child" of God.] But however the precise difference may be defined, the words should be distinguished in *translation*. This is not uniformly done in our common English Version. The word which properly means *sons* is translated *children* in at least *six* instances (Mat. 5:9, 15; Luke 20:36, twice; Rom. 9:26; Gal. 3:26); while the word which properly means *children* is translated

¹ The "practices" of the body are here, as in Col. 3:9, regarded as evil. Indeed, the *πραξις* of the New Testament, like our practices, generally have an evil signification, a striking comment on our wontedness to do evil. This word in the plural is used by Paul only in these two places. Some MSS., D E F G, have flesh here instead of body, which would seem to be a correction, as sin is not so often predicated of the body as of the flesh. The flesh, however, in its widest signification, makes use of the body as the instrument of sin, and so

it becomes a body of sin and death. "The body, as the external basis of human nature which has become sinful, the organized *σάρξ*, is consequently subject to death as the penalty of sin, and draws down the soul with it into the same doom unless the two be separated by the renewal of the spirit, the divine principle of the soul, in which case the body itself shall be finally exempted from the penalty and made a spiritual body." (Cremer.) —(F.)

15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

15 God. For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father. The Spirit

soul a score of times or more,¹ and in one place is translated *daughters*. (1 Peter 3: 6.)

15. An appeal to their conscious experience.

For ye have not received—that is, when ye became Christians—the **spirit of bondage**, [a slavish spirit. Compare Gal. 6: 1; 1 Cor. 4: 21, “a spirit of love and meekness”—that is, a spirit whose characteristic was love and meekness. In opposition to Meyer and Godet, most expositors take this spirit of bondage in a wholly subjective sense. Ellicott gives this rule: “Where the Spirit is mentioned in connection with giving, it is better to refer it directly to the personal Holy Spirit. . . . Where, however, as in 1 Cor. 4: 21; Gal. 6: 1, the connection is different, the spirit may be referred *immediately* to the human spirit, though even then *ultimately* to the Holy Spirit as the inworking power.” Meyer, on the other hand, says: “This mysticism is not in harmony with the New Testament, which always distinguishes clearly and specifically between the Holy Spirit and the human spirit as in ver. 16.”] Meyer thus renders this verse: “For ye received not (when the Holy Spirit was communicated to you) a spirit such as is the regulating power in the state of slavery . . . but a spirit which in the state of adoption is the ruling principle.” The word ‘again,’ does not imply that they had ever before ‘received’ a spirit of bondage, but only that they had formerly been in bondage: the word ‘again’ is connected with ‘bondage’ only, not with ‘received’; **to fear**—in order that ye should be afraid. These last two words, ‘to fear,’ are not to be intimately connected with ‘bondage,’ as if ‘fear’ were the hard master that held them in bondage; but fear is represented as the result of their bondage. [Meyer, and so De Wette, Philippi, and Godet, connects ‘again’ with ‘fear,’ thus: “in order that ye should once more (as under the law working wrath) be afraid.” “The spirit of bondage (leading) back into fear.” (“Five Clergymen”.)] **But ye have received the Spirit of adoption**—the spirit that characterizes dutiful children, a spirit of filial con-

fidence, in contrast with the former spirit of bondage. (Gal. 4: 4-6.) **Whereby we cry**. [In which, or whom (compare Eph. 6: 18), we cry aloud with boldness and confidence. Paul wishes to join himself with this cry. According to Gal. 4: 6, it is the Spirit of Christ in our hearts which cries ‘Abba, Father,’ and so we may from this point of view regard the spirit of adoption as something objective and as correspondent to this Spirit of Christ. Godet says: “It is impossible not to see in the Spirit of adoption the Spirit of God himself.” Many commentators take the Spirit (*πνεῦμα*) of this verse as referring to God’s Spirit, who works not bondage but adoption—thus putting these two nouns in the genitive of the *effect*.] **Abba, Father**. ‘Abba’ [from which our *abbot* is derived] is the later Hebrew word for ‘Father.’ The word is used only three times in the New Testament, twice by Paul, here, and in Gal. 4: 6, and once by our Lord, as recorded by Mark 14: 36. There is a peculiar significance in thus uniting the Old Testament name appropriated to express the divine Fatherhood of God toward his people (Isa. 63: 16; Jer. 3: 19; 31: 9; Hosea 11: 1), with the New Testament name, in which, through the adoption in Christ, the relationship is fully realized. (John 1: 12.) [The nominative is often used by the Greeks for the vocative in address, but the use of the article with such nominative is rather a peculiarity of the New Testament. The repetition of the words may be regarded as the outburst of that filial affection which one who was by nature a child of wrath may naturally feel toward the great Creator who has graciously adopted him as his child. The word ‘adoption’ in the New Testament (ver. 15, 23; 9: 4; Gal. 4: 5; Eph. 1: 5) denotes the receiving into the relationship of children, and never the simple relation of sonship. Prof. Cremer, however, thinks the idea of “the relationship of children, based upon adoption, . . . is perhaps to be admitted” here. There is at least this difference between adoption and sonship, the former implies the latter, but the latter does not necessarily imply the former.

¹ Matt. 9: 2; 21: 28, *twice*; Mark 2: 5; 13: 12 (translated *children* in same verse); Luke 2: 48; 15: 31; 16: 25; John 1: 12; 1 Cor. 4: 14, 17; Phil. 2: 15, 22; 1 Tim.

1: 2, 18; 2 Tim. 1: 2; 2: 1; Titus 1: 4; Philem. 10; 1 John 3: 1, 2 = 21 times.

16 The Spirit itself beareth witness with our spirit, that we are the children of God.

himself beareth witness with our spirit, that we are

This 'adoption' supposes that by nature we are not God's own children and we cannot be regarded as true sons, nor can we truly say 'Our Father,' or 'Abba, Father,' until by adoption God shall look upon us as being in Christ, his own well-beloved Son.]

16. [The absence of any connecting particle serves to indicate the commencement of a new subject. (Buttmann, 403; see 9:1; 10:1; 13:1.)] **The Spirit itself**—that is, the Holy Spirit. [Some have rendered this *the same Spirit*, but this would require a different form in the original. The word for Spirit being neuter, the pronoun is likewise neuter, while the Canterbury Revision renders it as masculine, and our American Revised Version, inconsistently, both masculine and neuter. See ver. 16, 26. We cannot properly attribute sex to the Deity, but we naturally prefer when speaking of God, who yet is Spirit, a masculine pronoun as more clearly indicative of personality. The Bible Union Version renders literally—the Spirit itself. The New Testament uses both it and he of the Holy Spirit, the latter, we think, only when a masculine noun referring to the Spirit immediately precedes or follows.] **Beareth witness with our spirit** (compare Rom. 5:5; 2 Cor. 1:22; 5:5; Eph. 1:13, 14; 4:30; 1 John 3:24; 4:13), **that we are the children of God.**¹ *The Spirit itself co-witnesseth with our spirit that we are children of God* would be a very literal translation of this verse. ["The word *children* emphasizes the heartiness of the filial feeling." (Lange.) Meyer says: "Paul distinguishes from the subjective self-consciousness, *I am the child of God*, the therewith accordant testimony of the objective Holy Spirit, *thou art the child of God!* The latter is the *yea* to the former, and thus it comes that we cry the *Abba* in the Spirit. Our older theologians (see especially Calovius) have rightly used our passage as a proof of the assurance of grace. . . . At the same time, it is also a clear proof against all pantheistic confusion of the divine and human spirit and consciousness, and no less against the assertion that Paul ascribes to

man, not a human spirit, but only the divine Spirit become subjective." De Wette (and Alford, who oftentimes closely follows De Wette), disregarding the preposition in composition, renders the verb, "bears witness to our spirit." The Spirit of God dwelling in the hearts of his adopted sons may very properly be said to co-witness *with* their spirits that they are God's children. On the witnessing and sealing work of the Spirit, see 2 Cor. 1:22; Eph. 1:13; 4:30; 1 John 3:24; 4:13; 5:7-11.] This co-witness of the Spirit of God with our spirit, whereby we are assured that we are children of God, is a very important and blessed reality. At the same time, it must be confessed that unless care is used to surround it with scriptural safeguards of interpretation, it is very liable to be abused, to the encouragement of pretensions that are presumptuous and self-deceptive. The Spirit of God in the inspired word plainly witnesses or testifies what are the characteristic affections, dispositions, and habits of the children of God. See Gal. 5:22, 23, and other kindred passages. Our human spirit witnesses or testifies in our consciousness, through faithful self-examination, what our own affections, dispositions, and habits are. When the testimonies or witnesses of these two spirits, the divine and the human, are placed alongside of each other, there will be manifest agreement or manifest disagreement. If the former, it may truly be said that the Spirit of God co-witnesseth with our spirit that we are children of God. The joint witness of these two is a *rational*, and no less an *evangelical*, ground of Christian assurance. I do not venture to say that this is the whole account of the matter, but I think it is an intelligible account, and, as far as it goes, a true and safe account of a matter, in regard to which misunderstanding is very common, and sometimes very mischievous. [To avoid self-deception, and to be saved from fanaticism, we should always test the supposed witnessing of the Spirit in our hearts by its witnessing "in the inspired word."]

17. Heirship [already hinted at in 4:13, 14]

¹ Nouns in Greek following the predicate verb, to be, are frequently without the article; but here the word

meaning children (τῶν υἱῶν) does not require the article either in Greek or English.—(F.)

17 And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together.

18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

follows necessarily from childship. **And if** [we are] **children**, [we are] **then heirs**. 'Children' is naturally said here rather than sons, because the word is taken up from the preceding verse. Perhaps, also, this word may be preferred in both these verses as being more *comprehensive*, including both sexes equally. Besides, it is the more appropriate word in this connection, as being more distinctly the ground of heirship, which is descent, not moral likeness or filial feeling. It ought to be noted, however, that the word *son* is used in a similar connection, in Gal. 4: 7. **Heirs of God**. Compare 1 Cor. 3: 21-23. Truth, holiness, and bliss are infinite in God, and the same blessed trio, though finite, are ultimately full in his children. How much of outward dignity may be included in this heirship, who can tell? especially when it is added, **and joint heirs with** [literally, *of*] **Christ**. Compare John 17: 22; Col. 3: 4; Rev. 3: 21. [Some suppose that the apostle in this representation has in his mind the Roman law of inheritance, which differed from the Jewish. According to the latter, the eldest son received a double share, while adopted children¹ were excluded from heirship, and even one's own daughters, unless there were no sons, the daughters receiving only a marriage portion. Under the Roman law, sons and daughters and adopted children shared alike. We, through the grace of God and by virtue of our adoption, share the same as our "elder brother" who is "heir of all things" (Heb. 1: 2), while in ourselves we deserve only wrath. Children of human parentage are not always heirs in this world, nor do they always inherit great possessions. But the case is different with the children of God. The idea of being a son and heir of God and joint heir with Christ beggars all description, and we may well say, "Who can tell?" We often speak or read of wealthy persons as dying rich. But he alone can be said to die rich who, though poor in this world's goods, is yet rich in faith and heir of God's everlasting kingdom.] The sufferings which be-

17 children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified with *him*.

18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory

lievers undergo in this life are not inconsistent with their being fully justified and accepted of God. (17-30.) For—(a) They suffer with Christ that they may be glorified with him. (Ver. 17, last two clauses.) **If so be that we suffer with him, that we may be also glorified together**. (Phil. 3: 10, 11; 2 Tim. 2: 11, 12.) [The particle—usually meaning that, or, in order that (*iva*)—here expresses *necessary* result. (Winer.) It is only through a fellowship or participation in Christ's sufferings that we can have participancy in his resurrection and glory. We desire the glory, but naturally dread the sufferings. "If," says Philippi, "God has promised to the doing and suffering of his children,—not, indeed, heaven itself, but a special reward *in* heaven,—this is not a reward duly earned and merited from a righteous Judge, but unmerited reward from a gracious Father's goodness."'] (b) There is an immeasurable disproportion between the present suffering and the future glory.

18. For I reckon. I myself have embraced this course, being convinced that, etc. [This reckoning "really contains both *I know* and am persuaded." (Meyer.) "The word implies a careful estimate, no hasty, superficial reckoning." (Boise.) "I have added up the items of suffering on the one side of the account and the grace and glory on the other, and, having made the calculation, I now strike the balance and declare the result. On St. Paul's peculiar qualification for making this estimate [as to the future glory], see on 2 Cor. 12: 4." (Wordsworth.) On the apostle's acquaintance, previous to the writing of this letter, with the sufferings of this present time, see 2 Cor. 11: 23-33. Yet he deems these sufferings, when contrasted with an eternal weight of glory, to be but a light and momentary affliction. (2 Cor. 4: 17.)] **That the sufferings of this present time [point of time] are not worthy to be compared with the glory which shall be revealed in us** [which shall come upon us (*eis h̄mas*) without. (Meyer.) "The glory not merely

¹ It is doubtful, however, whether the Jews were acquainted with any proper adoption. Save in Paul's

writings (8: 15; 9: 4; Gal. 4: 5; Eph. 1: 5), there is no *viatorica*, adoption, in all the Holy Scriptures.—(F.)

19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

19 which shall be revealed to us-ward. For the earnest expectation of the creation waiteth for the revealing

appearing to us, passing before our eyes, but *entering into us*, so that we share it, are transformed into the same glory." (Boise.) Prof. Boise, we may add, generally seeks to make this preposition express some degree of withinness]. This 'glory' is the future state of acknowledged perfection which God designs for men, as in 2: 7 [compare 1 Peter 5: 4]. 'Shall be revealed' [not immediately, but in the future] in contrast with this present time. [This contrast of future glory with present sufferings is strongly expressed by the emphatic position of the word translated 'which shall be revealed' at the beginning of the clause.] See the same thought, expressed with even greater emphasis, in 2 Cor. 4: 17. The like thought is beautifully expanded by Bernard, as quoted by Tholuck, "Commentary on Romans," Vol. II., p. 85, Clark's English edition: "Non sunt condignæ passionēs hujus temporis ad præteritam culpam, quæ remittitur, ad præsentem consolationis gratiam, quæ immittitur, ad futuram gloriam quæ promittitur." "The sufferings of the present time are not worthy to be compared with the past guilt which is *remitted*, with the present grace of consolation which is *immitted*, with the future glory which is *promitted*." Let the barbarous literalness of the English be pardoned. It is necessary, in order to show the peculiarity of the Latin.

The greatness of that future glory is seen, (a) in the longing desire for its coming which pervades all nature (ver. 19-22); (b) in the similar desire of believers, notwithstanding the happiness which they enjoy in the present foretastes of that glory. (Ver. 23-25.)

19. For introduces the proof of the transcendent nature of this glory, [or as De Wette and Meyer think, of the "certainty of that future manifestation." The present unsatisfied longing of the whole creation supposes a better state in which this longing will be satisfied.] **The earnest expectation**—the word so translated is a very expressive one, used only here and in Phil. 1: 20. It is borrowed from that upward and forward movement of the

head which is the natural attitude of eager expectancy. [Godet defines it as "a waiting with the head raised and the eye fixed on that point of the horizon from which the expected object is to come." See also Ellicott on Phil. 1: 20. According to De Wette and Meyer, it is a *waiting* expectation rather than an anxious one.] **Of the creature**—or, better, as translated in ver. 22, *of the creation*. This word is very variously explained. We simply remark here, that we understand by it all animate and inanimate nature, as distinguished from mankind, referring to Appendix E, for the vindication of this sense of the word. [This interpretation is adopted by most commentators, and yet we feel a difficulty in thus excluding mankind from this groaning creation. We know that the ground was cursed for man's sake, and though we call this earth beautiful and fair, it is yet sin-cursed.]

Some flowrets of Eden (we) still inherit,
But the trail of the serpent is over them all.

We may suppose that this world was made a world of death, and that animals from the very first—ages though it be before man was created—were endowed with decaying mortal bodies, on account of sinning and dying man. It may be deemed fitting that a world inhabited by sinful mortals should partake of unrest, decay, dissolution. We may deem that earthquakes, tornadoes, thunder-tempests, and other like fearful and destructive natural phenomena belong properly to a world or world-system of disharmony and sin. We are told indeed that lightning, for example, purifies the air and is therefore a blessing. Yes; but we are glad to think that the air of heaven will need no purifying. We also may hold it fitting that this material creation, this earth, steeped as it has been with man's pollution, tears, and blood, should be burned up, renovated, and made a "new earth." But how can *man* be excluded from the "whole creation"? As Forbes says: "Omit man—the animating centre of the

¹Substantially by De Wette, Meyer, Philippl, Godet, Alford, Hodge, Boise, and others. Some, as Dr. Ripley, think especially of sentient irrational creation, or

animals; Augustine and Turretine of men not yet believers, while some, as Chrysostom, Calvin, and Fritzsche, think only of inanimate creation.—(F.)

whole—and with what propriety could we speak of the creation or creature being made subject *willingly* or '*not willingly* to vanity'? *hoping* for deliverance? *waiting* 'for the manifestation of the sons of God?' That we now sin willingly and willfully is no proof that the subjection of our race to vanity, decay, and death was of our choice. And cannot an 'earnest expectation' be better predicated even of wicked men, in their present state of disquietude and wretchedness, groaning under the burden of sin and longing in their inmost souls for something better,¹ than of the brute and material creation? Besides, does not the apostle's statement suppose that the creation eventually is to share, not only in some general deliverance at the revelation of the sons of God, but is to share the same deliverance which these experience, and is to be introduced even "into the liberty of the glory of the children of God"? The apostle elsewhere says that the fullness of the Gentiles should be brought in and all Israel should be saved, and hence he can assert, generally, that the creation (of mankind) shall be freed from the bondage of corruption, and shall enjoy the liberty of the glory of God's children. Dr. Gifford, who defines the word translated 'creature' as "the irrational creation, animate and inanimate," yet says that "Mankind, therefore, so far as they fulfill their proper destiny, in accordance with the great promise, 'in thy seed shall all the nations of the earth be blessed,' are all included among 'the sons of God.'" And the phrase "*ourselves also, which have the first fruits of the Spirit*" (ver. 23), naturally implies a contrast, not so much with material creation, stone and earth, or with brute creation, as with human kind who even in their rebellion against God do bitterly experience the unrest and misery of sin, as also the vanity of all earthly things. "The creation was made subject to vanity," and the heart language of every worldling since the days of fallen Adam is "vanity of vanities! all is vanity." "The whole creation" in Mark 16: 15 (compare Col. 1: 23 and Ellicott thereon) to whom the gospel should be preached, is mankind in general, and so if the whole creation here refers to

mankind generally this does not hinder the distinguishing a part (those who have the first fruits of the Spirit) from the whole. "Where is the impropriety," asks Forbes, "in drawing a distinction between creation (including all mankind) as a whole, and those who, from their privileges and hopes, might be supposed exempted from the sufferings and distress common to all others?" Prof. Stuart on ver. 22, 23, says: "Not only have mankind in all ages down to the present hour been in a frail and suffering state, but even we," etc. "The whole human race has sighed and sorrowed together, until the present time. . . . But suppose now that the *natural* world is here represented as sighing and sorrowing . . . because it waited for its renovation, . . . was this a thing so *familiar* to all that the apostle could appeal to it by saying: *we know*"? Prof. Stuart thus refers "the creation" to mankind generally, as also Prof. Turner, and in this interpretation they essentially follow Augustine, J. Lightfoot, Turretin, etc. Some few (as Albert Barnes) refer it to Christians collectively. Olshausen, on the other hand, holds that the apostle extends his look over the *whole creation* inclusive of man, or at least of mankind out of Christianity. This also seems to be the view of Lange, Forbes, and Schaff. The latter says: "The whole creation rational as well as irrational, not yet redeemed, but needing and capable of redemption, here opposed to the new creation in Christ and in the regenerate. The children of God appear, on the one side, as the first fruits of the new creation, and the remaining creatures on the other, as consciously or unconsciously longing after the same redemption and renewal. This explanation seems to be the most correct one. It most satisfactorily accounts for the expressions: expectation, waiting, groaning, not willingly, and, the whole creation." While favorably inclined to this view, we must yet think that the apostle has the creature man chiefly in mind, otherwise he could not speak as he has without qualification of creation's sharing in the future glory of God's children.] **Waiteth for the manifestation** [in glory—literally, *the apocalyptic*] **of the sons of God.** 'Awaits the

¹ Even a heathen Cicero could exclaim: "Oh, glorious assemblage of spirits, and quit this troubled and polluted scene." (De Senectute, ch. xxiii.)—(F.)

20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope;

20 of the sons of God. For the creation was subjected to vanity, not of its own will, but by reason of him 21 who subjected it, in hope that the creation itself

1 Or, in hope; because the creation, etc.

revelation' (the same verb and the same noun are used in 1 Cor. 1: 7 of the manifestation, or revelation—there translated coming—of our Lord Jesus Christ. Compare 1 John 3: 2.) [The verb¹ denotes the receiving of something out of the hands of one who extends it toward us from afar. (Godet.) Respecting this manifestation of the sons of God with Christ in glory, see Col. 3: 4.]

20, 21. The ground of this longing. **For the creature was made subject to vanity**—that is, to instability, liability to change and decay. [Meyer says this 'vanity,' nothingness, "indicates here the empty—(that is, as having lost its primitive purport, which it had by creation) *quality of being*, to which 'the creation' (all nature) was changed from its original perfection. . . . The reference [as by De Wette] to an original 'vanity' introduced even by the act of creation is historically inappropriate (Gen. 1: 31), and contrary to 'not willingly,' etc., which supposes a previous state *not* subject to vanity." According to Forbes, the expression: 'made subject to vanity,' "would seem specially to point to the doom pronounced on *man*: 'Dust thou art and unto dust shalt thou return,' and which is embodied in the very name of its first victim (*Abel* = *vanity*)."] Professors Stuart and Turner refer this vanity to the frail, decaying, dying state of man. The apostle speaks of it further on as "the bondage of corruption." The noun occurs elsewhere in Eph. 4: 17; 2 Peter 2: 18. Trench remarks that this word is altogether strange to profane Greek (though the adjective form is used), and that the "heathen world was itself too deeply and hopelessly sunken in 'vanity' to be fully alive to the fact that it was sunken in it at all." If this 'vanity' be referred to the irrational creation, then we say with M. Reuss, "Everywhere our eyes meet images of death

and decay; the scourge of barrenness, the fury of the elements, the destructive instincts of beasts, the very laws which govern vegetation, everything gives nature a sombre hue."'] **Not willingly**—all these three expressions, 'was made subject' (passive), 'vanity' (not sin), 'not willingly' (without any fault [choice?] on its own part), confirm our interpretation of the word 'creation'; for they are not such expressions as would naturally be predicated of a free, intelligent, responsible, moral being, whose misery was the result of his own guilty choice of evil in preference to good. 'Was made subject to vanity.' When? At the fall of man. (Gen. 3: 17, 18.) **But by reason of him**—but on account of him; the antithesis of 'not willingly'—**who hath subjected the same**—that is, God: the subject is assumed as well known; if it were any other than God, some explanation would be needed. [Yet some, as Chrysostom, Tholuck, suppose Adam is here referred to, while Hammond suggests the name of Satan, the prince of this world, and Godet hesitates between these two interpretations.] **In**—[literally: *upon*] **hope**—it was not to a hopeless, unlimited doom, that the creation was made subject: the explanation immediately follows. ['Was subjected to vanity' . . . 'upon (or, in) hope.' "Surely this expression must compel us to see that *man* is he whom the apostle hitherto, down to ver. 22, has principally in his mind. . . . *Man in general*, we say; for what else prepared the innumerable multitudes of the heathen, converted by the preaching of the apostles, to listen to the gospel, but the sickening experience they had had of the vanity to which they were left, and the bitter fruits they had reaped from sin? Shut out here, as the prevalent interpretation does, the Gentiles and the great body of the unconverted,³ and what a strange

¹ Ἀπεκδέχεται, compounded of the verb δέχομαι, to receive, and two prepositions—ἀπό from, ἐκ, out of.

² Winer refers this subjection to the "will and command of God"—(δᾶ with the accusative)—yet is of opinion that Paul intentionally avoided using δᾶ with the genitive (equivalent to *God subjected it*), as "Adam's

sin was the proper and direct cause of the 'vanity.'" —(F.)

³ The groaning of the "unconverted" and their sighing, involuntary and unconscious though it be, for something better, is well expressed by the misanthropic Byron ("Childe Harold's Pilgrimage," IV., CXXVI.):

21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

22 For we know that the whole creation groaneth and travaileth in pain together until now.

also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth 23 and travaileth in pain together until now. And

1 Or, *with us.*

omission is attributed to St. Paul! . . . The *natural, material* world is brought into marked prominence, but the world of perishing *men* is left out!" (Forbes)] **Because** [in the Revised Version, *that*, expressing not the reason of the hope but its substance] **the creature itself also**—this expression (especially the words *itself* and *also*) intimates a descending from the more to the less noble, which accords with what follows—**shall be delivered from the bondage of corruption** (and admitted) **into the glorious liberty of the children of God.** ["The *freedom* [from decay and death] is described as consisting in, belonging to, being one component part of, the glorified state of the children of God." (Alford.) So *corruption* is in the genitive of apposition, indicating that the bondage consists in corruption. It is obvious to remark that general expressions relating to the restoration or future glorification of the creation or of all things (2 Cor. 5: 19; Eph. 1: 10; Col. 1: 20), are sometimes to be limited, as is evident from such passages as Matt. 17: 11, "Elijah indeed cometh, and shall restore all things." Revised Version.] There seems to be here a pregnant intimation, that the inanimate and irrational creation is to participate, in some unexplained way, and in such degree as its nature allows, in the future glory of God's redeemed people. We shall find this intimation confirmed in the following verse. [In accordance with this view is the remark of Bengel: "Misfortunes have accrued to the creature from sin; reparation will accrue to the creature from the glory of the sons of God." In Godet's view the inanimate and irrational creation will participate not in the glory, but only in the liberty of the glory of God's children. But as their bondage was corruption, so the freedom into which they will be introduced will consist in their participation in the glory of

the children of God. Whatever this creation is, it will be glorified in the same manner as the children of God will be glorified, and this supposes that the creation chiefly referred to, or "mankind in general," will yet become children and heirs of God. Even Meyer concedes that the creation will participate in a glory like that of God's children.]

22. For introduces the proof of what is affirmed in ver. 21. 'For' the groaning and travailling in which all nature unites cannot be without a meaning and an aim. It pre-supposes and heralds a coming deliverance, and so **we know that** such a deliverance is predestined. [So Meyer, while, in De Wette's view, Paul would prove the affirmation of ver. 19, 20 by appealing to a generally conceded truth.] **The whole creation groaneth and travaileth in pain together.** All the parts of this complex creation *unite* (this is the meaning of 'together') in this sad utterance. A bold and impressive figure of speech. That last verb, 'travaileth,' suggests, as do other prophetic Scriptures, the birth [with its attendant suffering] of a *new creation*. See Isa. 65: 17; 66: 22; Matt. 19: 28; Acts 3: 21; 2 Peter 3: 13; Rev. 21: 1, 5. **Until now.** This expression strengthens our interpretation, for it would not be appropriate if referred to the sufferings of Christians; it points *too far back* to a state of things that has *long* existed. [The connection of earth's sorrows and of earth's redemption with 'the whole creation,' if taken in a literal sense, lies beyond our present comprehension. In our finiteness, who can understand and explain the universe? Compared with this illimitable universe, this world is less than a speck of dust, and we that creep upon earth's surface are as nothing. It seems to us almost like vanity, and like acting the part of the fly in the stage coach, to suppose that our little selves are of much

Our life is a false nature—'tis not in
The harmony of things—this hard decree,
This uneradicable taint of sin,
This boundless Upas, this all-blasting tree,
Whose root is earth, whose leaves and branches be

The skies which rain their plagues on man like dew,
Disease, death, bondage, all the woes we see,
And worse, the woes we see not, which throb through
The immedicable soul, with heart-aches ever new.

—(F.)

23 And not only *they*, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

consequence in the universe, or that the universe is so much affected by our misdeeds and sufferings, and by what our Saviour has done and will do for us in the matter of our redemption. What is man that the infinite Creator and the whole creation should be mindful of him or interested in him? Yet the Scriptures lead us to believe that the interest of creation is centred around, and that, to some extent, its welfare is dependent upon, the one great event for the created universe; namely, the redemption of this earth by the Lord of Glory, together with the eternal glorification of the redeemed. See especially Col. 1:20; Eph. 1:10.¹ In Chalmers' "Astronomical Discourses," our readers will find much interesting speculation on a supposed connection of earth's redemption with the interests of the universe. See also Andrew Fuller's "The Gospel its own Witness," Part II., Chapter V.]

23. And not only they, but ourselves also, which have, etc. (literally, *having*)—that is, not only does the whole creation groan and travail together. It will be observed that the word 'they' is not in the original. ["The text here (ver. 23) is in inextricable confusion, but the sense very little affected." (Alford.) Some readings seem to make a distinction between those having the Spirit and 'ourselves.' According to Meyer, "The participle *having*, without the article, is fatal to every reference to subjects of two sorts."] 'But ourselves also,'—that is, Christians,—**which have the first-fruits of the Spirit.** 'First-fruits,' in distinction from subsequent gifts of the Spirit to later Christians, because it was a special privilege of the *earliest* Christians to receive that Spirit first. But this does not imply anything in the *quality* of the gift superior to that communication of the Spirit which all Christians shared in common.

not only so, but ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, *to wit*, the re-

[Some—as Bengel, Winer, Godet—regard the Spirit as in the genitive of apposition (as in the phrase: earnest of the Spirit), making the Spirit equivalent to the first fruits of God's gracious gifts. Usage, however, seems to require the genitive partitive, "as is involved in the very meaning of first fruits. Compare 16:5; 1 Cor. 15:20; 16:15; James 1:18." (Meyer.) But we need not suppose, as Dr. Arnold and many others—Olshausen, Meyer, Gifford, Turner—have done, that the apostle has reference here to the reception of the Spirit by the "*earliest* Christians," but may rather regard—with Tholuck, Philippi, and others—this first fruits (*ἀπαρχή*) of the Spirit as the *first part* of a subsequent "full harvest of spiritual blessings." The gift of the Spirit is here regarded as an earnest or pledge of the fullness of the Spirit's blessings which is yet to be imparted. Compare Eph. 1:14; 2 Cor. 1:22.] **Groan within ourselves.** Not groaning before men, but in the recesses of our own hearts, known only to God. ["The reader will not fail to recognize in this passage the very lamentation that is uttered elsewhere: 'O wretched man that I am! who shall deliver me from the body of this death?'" (Chalmers.) Compare the groaning utterances of 2 Cor. 5:2, 4, penned but a short time before writing this Epistle. In the reflexive pronoun rendered 'ourselves,' the third person plural is used for the first. This interchange of the third person for the first and second persons plural is a somewhat frequent usage in the New Testament, and is found in Greek authors. (Winer, 150.)] **Waiting for** ["expecting in full" (Boise)] **the adoption**² [in its full manifestation], **to wit, the redemption of our body.** The emancipation [not from our body, but] of our body from the defects and disadvantages of its earthly condition ["from sufferings and sins,

¹ Ellicott, on Col. 1:20, thus remarks: "How the reconciliation of Christ affects the spiritual world, . . . we know not and dare not speculate. This, however, we may fearlessly assert,—that the efficacy of the sacrifice of the Eternal Son is infinite and limitless, that it extends to all things in earth and heaven, and that it is the blessed medium by which, between God and his

creatures, whether angelical, human, animate, or inanimate, peace is wrought."—(F.)

² D P G omit the word 'adoption,' which, perhaps, was regarded as already possessed, and hence was inappropriate here. The article is probably omitted on account of its "connection with an apposition" (Winer), or "on account of its preceding its verb for emphasis' sake." (Alford.)—(F.)

24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

25 But if we hope for that we see not, then do we with patience wait for it.

24 demption of our body. For ¹in hope were we saved: but hope that is seen is not hope: ²for who ³hopeth 25 for that which he seeth? But if we hope for that which we see not, then do we with ⁴patience wait for it.

1 Or, *by*. 2 Many ancient authorities read *for what a man seeth, why doth he yet hope for?* 3 Some ancient authorities read *awaiteth*. 4 Or, *stedfastness*.

from Satan and from death") at the resurrection, and its transformation into the likeness of Christ's glorious body, will be the crowning act of our redemption and the crowning proof of our adoption. (1 Cor. 15: 26, 54.) ["Beloved, now are we children of God (that is, have received the adoption), and it is not yet made manifest what we shall be. We know, that if he shall be manifested we shall be like him" (1 John 3: 2, Revised Version), and the bodies of our humiliation shall be fashioned anew so as to be conformed to the body of his glory. (Phil. 3: 21.) The Scriptures regard it as no light matter that our bodies have been made instruments of sin and have been subjected to disease, decay, death, and corruption. Some persons speak lightly of death, but the Scriptures never do this, neither can we when we feel at all the solemnity of so great and so untried a change, coming home to us personally and taking us, as it were, all to pieces; when, moreover, we realize how deep and universal is the dread of death or "dread of something after death," or when we think of the physical pains and mental agonies, the sad changes and disappointments, the tie Sunderings and the tears, which are the accompaniments of death. To the true believer, death has, indeed, lost its chiefest sting, and it will be to him a gain. Still, death is sent upon all men as a punishment for sin, and is in itself a fearful and dreaded enemy. And there is enough of the bitterness of death remaining even to the Christian, for it still to be regarded as an enemy. And so, in one sense, the poet's words are true:

Not all the preaching since Adam
Has made Death other than Death.

How glorious will it be when we shall have passed safely beyond its power; yea, when Death itself, the last enemy, shall be brought to nought, and our bodies shall be fully and forever redeemed from the bondage of Satan and from the effects of sin!

24. **For we are saved by hope.** 'For' points to the ground of their awaiting the adoption—namely, that its full consummation

is yet in the future, and therefore an object of expectation: For in hope we were made partakers of salvation [and "by hope the Christian can even now regard himself as saved." (Weiss.) The verb is in the *past* tense. "Hope is, in fact, faith in its prospective attitude." (Tholuck.) (Heb. 11: 1.) [The Canterbury Revision retains the *by* of our Common Version. "The dative, not of the means, but of the manner." (Bengel.) That is, we were saved, not by hope, but in hope. "In general," says Meyer, "Paul specifically distinguishes faith and hope, while he always bases salvation only on faith."] **But hope that is seen** [that is, whose object is before our eyes and within our grasp] **is not hope. For what a man seeth, why doth he yet hope for?** The nature of hope involves our patiently waiting for the good hoped for. "With vision, hope is needless." (Bengel.) The little word translated 'yet' (literally: and, also, even), when connected—as here—with an interrogative, conveys a sense of the utter superfluity of the thing. [The Revisers' text, it will be seen, reads somewhat differently.]

25. **But if we hope for that we see not.** [The verb 'see not,' as also 'seeth' in the preceding verse, is made emphatic in the original by its position at the head of the clause.] **Then do we with patience wait for it.** 'Patience,' or endurance, is the state in which and through which this waiting takes place. [The verb 'wait' refers back to the participle 'waiting' in ver. 23.] The preposition translated 'with' is more usually and more exactly translated *through*; the conception seems to be of a local character, in accordance with the most literal primitive sense of the word *through*, the time of waiting being regarded as an intervening space between the first expectation and the full fruition of the object hoped for. Compare note on 2: 27. [See also Heb. 12: 1: Let us through patience run the race set before us. Winer makes these expressions refer to "the state of mind in which one does something," thus retaining some

26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought:

26 And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we

idea of instrumentality. The present tense of these verbs denotes that which is continued or habitual,—we hope, or are hoping; we wait for it, or “we continue expecting it in full.” (Boise.)

(c) Suitable spiritual supports are afforded them while these sufferings continue. (Ver. 26, 27.)

26. “The progress of thought is simple. If we hope for that we see not, then the matter stands with us (1) on the footing that we with patience wait, but likewise (2) on the footing that the Spirit helps us. The *likewise* introduces a *symmetrical corresponding relation*, which is added, on the *divine side*, to our *waiting*.” (Meyer.) [“As the apostle had passed from the groaning of universal nature to that of the children of God, he now rises from the latter to that of the Holy Spirit himself.” (Godet.)] **Likewise the (Holy) Spirit also helpeth our infirmities** (joins his activity with our weakness) in waiting for final redemption. The absence of adequate power in ourselves for this patient waiting is plainly implied.¹ Alford: “The Spirit helps our weakness,—helps us who are weak.” The singular, infirmity, is doubtless the correct reading, being supported by the uncials SA B C D. **For we know not** [literally, *for the what we should pray as it is proper, we know not*. The neuter article at the head of this clause gives it a “substantival character,” and renders it more prominent. (Winer, 109.) On the use of the interrogative subjunctive, see Winer, 299.] ‘For’ assigns the reason why the Spirit intercedes. **As we ought**. “According to the present and ever-varying needs” would be a good paraphrase for the brief but comprehensive Greek phrase. Illustrations of the truth of the proposition here stated are abundant. For example: Abraham interceding for Sodom (Gen. 18: 23-33); Moses for permission to enter Canaan (Deut.

3: 23-27); Paul for the removal of the thorn in the flesh (2 Cor. 12: 8, 9); Augustine’s mother, that her son might not go to Rome (yet his going there led to his going to Milan, where he was converted). It was a saying of Pythagoras, that “men ought not to pray for themselves on account of their not knowing what is expedient for them.” [The soul of our Redeemer, as we read in John 12: 27, was once troubled or perplexed in regard to the definite object which should be prayed for. Yet whatever his desired petition might have been, he was always enabled to add: “Father, glorify thy name,” and “Not my will but thine be done.” Should not every right prayer be accompanied by these words? Certainly the Spirit ‘helpeth’ our infirmity, and though it is not here supposed that he gives us words to speak, yet it is possible that he may at times “indite” our petitions and give us assurance that they will be fully answered. Yet I think that these cases are of rare occurrence, and that the Christian is seldom assured by the Spirit that the bringing to pass of his will would be best for him or for others, or would be the most for God’s glory, and that his prayers will thus be answered to the letter. We know of no test that will enable us uniformly to distinguish between the Spirit’s assurance and mere self-assurance. We do know that many most devoted Christians have been deceived on this point. They have firmly believed, they have had full assurance, yet God has not answered their prayers in the way and form desired. How much better to leave the answer of our petitions with God, who, knowing what is best, will do for us what is best! Indeed, it would seem to be supremely selfish for the believer to desire that his will should always be regarded in heaven, or to feel that his prayers (save as he says, “Thy will be done”) must always be answered to the very letter.]²

¹ “The verb,” says Godet, “is one of those admirable words easily formed by the Greek language: λαμβάνειν (middle), to take a burden on oneself; σὺν, with some one; ἀντὶ, in his place. So: To share a burden with one with the view of easing him. Compare Luke 10: 40. . . . The Spirit supports us in the hour when we are ready to faint.”—(F.)

² Never were more or (perhaps) truer prayers offered up throughout Christendom for the life of any man

than for that of the late President Garfield. But prayer did not save him. And yet many Christians were fully persuaded that in answer to so much earnest praying his life would be spared, and some went so far as to assert that his recovery might properly be regarded as a fair prayer test in contrast to that suggested by Prof. Tyndal. But did not such persons take too much for granted; namely, that his recovery from the assassin’s shot would be for his own highest good, for the greatest

but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered; and he that searcheth the hearts knoweth what is the mind of the Spirit,¹ because he maketh intercession for the saints according to the will of God. And we

1 Or, that.

But the Spirit itself. Plainly the Holy Spirit, and so confirmatory of the same application of the same phrase in ver. 16. **Maketh intercession for us** [another compound of three words]¹ **with groanings which cannot be uttered.** The words 'for us' have not sufficient manuscript support. These *unuttered groanings*,² though traceable to the Holy Spirit, take place *within our hearts*, agreeably to ver. 23 ('groan within ourselves'). Compare "joy unspeakable" in 1 Peter 1:8, where the opposite emotion is characterized by an adjective, differing very slightly in the original from the one used here. Bengel remarks: "On both sides believers have those who groan with them and make common cause with them; below them the whole creation (ver. 22), above them the Spirit." Wickliffe's version of this passage is a quaint specimen of the English of his day: "The Spirit axeth for us with sorwinge, that moun not be telde out." [The Spirit as another "Helper" or "Advocate"—Common and also Revised Version, "Comforter"—(John 14:16) intercedes with God for us, and "uses the human organ for his sighing, as he likewise does elsewhere for his speaking. Matt. 10:20; see also on Gal. 4:6." (Meyer.) "The Holy Spirit . . . himself pleads in our prayers, raising us to higher and holier desires than we can express in words, which can only find utterance in sighings and aspirations." (Alford.) Ols-hausen, Lange, Stuart, Hodge, and others, take this intercessory groaning, in the manner of Augustine, in a subjective sense, regarding it as *our* groaning incited by the Holy Spirit.

Many, however, refer this groaning to the intercession of the objective Holy Spirit dwelling in us. This interceding of the Spirit of God in us, with groanings for God's help in our behalf, is something we cannot comprehend, but in one point of view it seems akin to the suffering and intercession of our divine Lord, if not in us, yet in the flesh, "for us men and for our salvation." Philippi says: "To suppose a sighing of the Spirit himself without mediation of man's spirit, is alike without meaning and Biblical analogy. . . . In the intimate marriage of God's Spirit with man's spirit, an incarnation of the former, as it were, takes place. The distinction between the intercession of the Spirit and the intercession of Christ is chiefly to be found in this,—that Christ intercedes without us, in and by himself, but the Spirit in and by us; Christ by the prevalence of his own merit, the Spirit on the ground of the merit of Christ."]

27. And (now) he that searcheth the hearts—this is an Old Testament description of God (1 Sam. 16: 7; 1 Kings 8: 39; Ps. 7: 9; Prov. 15: 11; Jer. 11: 20; 17: 9, 10), and specially appropriate here, because it is in the heart that the 'unuttered groanings' take place. Compare Gal. 4: 6. **Knoweth what is the mind³ of the Spirit**—that is, of the Holy Spirit, as is required alike by the connection and by the usage in ver. 6, 7. **Because he maketh intercession, etc.** [Philippi gives this paraphrase: "As the Searcher of hearts, God knows what is the mind of the Spirit; and he knows it also because the Spirit intercedes for the saints in a way agreeable to God;" simi-

good of the nation, and for the special glory of God? And did not some in their prayers fail to add: "Nevertheless, not my will but thine be done"? But did all those prayers wholly fail of an answer? We think not. The particular blessings (as we deemed them) which were asked for were denied, but equivalent blessings were doubtless sent, or will be sent, in their stead, just as in the case of Paul's prayer for the removal of the thorn in his flesh. See 2 Cor. 12:7-9, and compare Rom. 1:10; 15:31, 32; see also notes on 15:32. Quite apt are the words of Shakespeare on this point:

We, ignorant of ourselves,
Beg often our own harms, which the wise Powers

Feny us for our good. So find we profit
By losing of our prayers.

—"Ant. and Cleop.," Act II., Scene I.—(F.)

¹ The compounds of *ὑπέρ*—over, in behalf of, beyond (Latin: super)—are nearly all found in Paul's epistles. See ver. 37.—(F.)

² ἀλαλῆτος is by most commentators rendered *inexpressible*—that is, "groans which cannot be expressed in words." (Noyes.)—(F.)

³ φρόνημα (the result of thinking), thought, purpose, meaning, occurs four times and only in this Epistle.—(F.)

28. And we know that all things work together for good to them that love God, to them who are called according to his purpose.

know that to them that love God all things work together for good, even to them that are called according to his purpose. For whom he foreknew,

1 Some ancient authorities read *God worketh all things with them for good.*

larly De Wette and Alford.] **According to the will of God**—literally, *according to God*. The idea is fully and correctly expressed in our version, though the words, 'the will,' do not stand in the original. [Winer objects to the expression interceding 'according to the will of God,' because "of the Spirit no different intercession can be thought of." Hence he interprets the phrase *κατὰ θεοῦ* 'toward God,' 'before God.' But this seems somewhat strained, and to make the apostle here simply to affirm that the Searcher of hearts knows that the Spirit intercedes before him for saints is, in the words of Dr. Hodge, "making the verse say comparatively little."] **For (the) saints**—that is, *for holy persons*, instead of 'for us' as in ver. 26 [Common Version].

28. And [or, *moreover*] **we know**—not merely by divine promise, but by present consciousness: **to them that love God**—this is no unusual way of designating true Christians. (1 Cor. 2: 9; 8: 3; James 1: 12.) The emphatic position of these words, in the original Greek, intimates that this assurance is the *peculiar privilege* of those that possess this character.¹ **That** [a new motive for 'patience,' ver. 25] **all things work together for good**—'all things,' with special reference to sufferings, afflictions, persecutions, calamities, etc., 'work together,' are conspiring harmoniously; [Westcott and Hort adopt here the reading of A B given in the margin of the Revised Version, "God worketh all things with them for good"; and Pauline usage would certainly favor the use here of a personal subject; see Buttman, 133.] 'For good'—to a good result; for a benevolent and happy end: our

sanctification and perfection.² [Compare 1 Cor. 3: 21, 22. How great the consolation to feel that our sorest afflictions can be put among the 'all things' which will contribute to our good. Indeed, so comprehensive is this unlimited 'all things' that some include in it all that transpires under the universal government and providence of God, and Augustine went so far as to make the sins of believers conducive to their welfare—making them "more humble and docile"; but this consideration is evidently foreign to the apostle's line of thought. Still there is this truth in Augustine's view—namely, that the sorrows which our sins have brought upon us can be sanctified for our good. Only as we love God and have been called according to his purpose, can we truly say:

Blessed be God for all,
For all things here below;
For every loss and every cross
To my advantage grow.]

To them who are the called according to his purpose. ["Who called us with a holy calling, not according to our works"—actual or foreseen, not primarily by our own act and will—"but according to his own *purpose* and grace which was given us in Christ Jesus before times eternal." (2 Tim. 1: 9, Rev. Ver.) The word 'purpose' (*πρόθεσις*) save in one instance (2 Tim. 3: 10) is in Paul's writings always used of God's "eternal purpose." Compare 9: 11; Eph. 1: (9), 11; 3: 11. This calling of God, connected as it is with his immutable purpose, "the purpose of the ages" (see Eph. 3: 11, Revised Version, margin), and "according to

1 **Ἀγαπᾶν* denotes love as a direction of the will, *diligere*. . . . *φιλεῖν* (denoting the love of affection, friendship) is never used of the love of men toward God (but see 1 Cor. 16: 22). Love to God or our neighbor as a *command* is unheard of in the profane writers; this love again is always expressed by *ἀγαπᾶν*. [And Prof. Jowett says: "No Greek or Roman ever had the consciousness of love toward his god."] **Ἀγαπᾶν* and never *φιλεῖν* is used of love toward our enemies. . . . The range of *φιλεῖν* is wider than that of *ἀγαπᾶν*, but *ἀγαπᾶν* stands all the higher *ἐπινοῦ* *φιλεῖν* on account of its moral import." **Ἀγάπη*, a word formed perhaps by the LXX. as a companion to *ἀγαπᾶν*, and wholly un-

known in the classics, became in New Testament language the distinctive designation of holy and divine love, while the Greeks knew only *ἔρως*, *φιλία*, and *στοργή*. (Cremer.) See also notes on 5: 5. *Ἀγαπᾶν* occurs some 142 times in the New Testament, *φιλεῖν* 25 times.—(F.)

2 It was an ingenious and exhaustive textual division of his subject which a certain preacher made in discoursing from this text on "The Providence of God." It is 1. Universal—"all things." 2. Operative—"work." 3. Harmonious—"together." 4. Benevolent—"for good." 5. Special—"to them that love God."

29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

he also foreordained to be conformed to the image of his Son, that he might be the firstborn among

election" (Rom. 9: 11) which was "before the foundation of the world" (Eph. 1: 4), even "the purpose of him who worketh all things after the counsel of his own will" (Eph. 1: 11), cannot of course be made in vain. To what or for what great things we are called of God may be seen in 1 Cor. 1: 9; 1 Thess. 2: 12; 2 Thess. 2: 14; 1 Tim. 6: 12; 1 Peter 5: 10. Obviously those who love God have in their heavenly calling additional evidence that all things will contribute to their good.] Thus another characteristic of true Christians is added: not only do they love God; they are also 'called according to his purpose': the former is the effect and proof of the latter. It is quite in accordance with the style of Scripture and of common life to put that first which is tangible, practical, phenomenal, and then that which is back of it, and the *cause* of it, and so *logically* precedent. See 10: 9; 2 Thess. 2: 13, etc. ["As this purpose antedates creation, it must be from and in himself alone, for, 'with whom took he counsel?' Before the creation it must obviously have been for the Creator alone to determine what orders of being to create, and what individuals, with what capacities to endue each, in what relations and circumstances to place him, and what issues to bring about in regard to him. The objects to be subserved by the existence of each and to be effected by the divine administration toward him, depended on God's sovereign pleasure." (Ripley.)]

29. For—this verse and the following emphatically confirm ver. 28, showing that the divine 'purpose,' advancing by regular steps to its fulfillment, leads 'the called' surely to glory: **whom he did foreknow, he also did predestinate** (or, *foreordained*). [The word 'predestinate' is derived from the Vulgate *predestinavit*, through the Bishop's Bible and Rheims Version. The phrase "*before ordained*" occurs in Wickliffe's Version.] Foreknowledge and foreordination must, according to the structure of the context, be regarded as successive steps in the carrying out of the eternal 'purpose.' We may conceive of God as exercising his omniscience in surveying men, and selecting, on principles and for reasons known only to himself, but

dictated by his consummate wisdom and goodness, whom he would ordain to eternal life. And so the foreknowledge may be conceived of as distinct from the foreordination, and *logically* antecedent to it. [The word foreknow—containing "the idea of decision as well as foreknowledge" (Boise,—occurs five times in the New Testament. In two places (Acts 26: 5; 2 Peter 3: 17), it signifies previous knowledge on the part of men. In the other instances, here, and 11: 2, and 1 Peter 1: 20, it denotes the foreknowledge which existed in God "before the foundation of the world" (compare Rev. 17: 8), and which, as here represented, was the ground of his predestination. The noun, foreknowledge, occurs but twice (Acts 2: 23; 1 Peter 1: 2), and is associated with the determinate counsel and election of God. The divine foreknowledge, as many think, denotes not simply prescience, but an approbation or choice from beforehand. "To foreknow," says Cremer, "is 'to unite oneself before with some one,' compare Rom. 11: 2. 'God has not cast away his people with whom he had joined himself'—that is, before this union was historically realized." On our passage he says: "The context suggests the union of the divine foreknowledge with the divine purpose. As this latter word denotes God's saving decree preceding and forming the foundation of its temporal realization, so to foreknow denotes the divine knowing as already present in the divine decree before its manifestation in history, . . . so that to foreknow corresponds with the choosing before the foundation of the world, which in Eph. 1: 4 precedes [?] the foreordination just as foreknow does here. Foreknowing, however, essentially includes a self-determining on God's part to this fellowship (whom God had beforehand entered into fellowship with), whereas the choosing merely expresses a determining directed to the objects of the fellowship." Meyer and others ignore any approving beforehand or any appropriating cognizance in the signification of this word, and make it mean simply to know beforehand; "He foreknew them; namely, as those who should one day, in the way of the divine plan of salvation, be conformed to the image of his Son," or as Godet (with a less degree

of Paulinism) has it: "whom God knew beforehand as certain to believe." The mere logical faculty would be well content with this affirmation, that God foreknew those whom he had purposed to save. "It is evident on the one hand," says Dr. Hodge, "that foreknowledge (*πρόγνωσις*) expresses something more than the presence of which all men and all events are the objects, and, on the other, something different from the predestination expressed by the following word. . . . The foreknowledge, therefore, expresses the act of cognition or recognition, the fixing, so to speak, the mind upon, which involves the idea of selection." And this selection or choice is based not on any foreseen meritorious act of those chosen, but on the good pleasure and purpose of the chooser. "Far be it from us," says Augustine, "to ascribe the choice to the clay instead of the potter." Our Lord may say to all his disciples: "Ye did not choose me, but I chose you," (John 15: 16, Revised Version), and Paul's query: "Who maketh thee to differ?" can only be answered in one way. That this election or choice does not depend on God's foreknowledge of our faith or goodness is also evident from the declaration of the same apostle, that we were chosen in Christ "before the foundation of the world that we should be holy." See Eph. 1: 4. "The divine foreknowledge," says Dr. Weiss, "is certainly not a foreknowledge of faith which he himself produces, but of a receptivity by which he alone can and will work faith." This writer does not state how this "receptivity" was foreknown. In the passage before us foreknowledge precedes the divine predestination, and so, in the phrase: "elect according to the foreknowledge of God" (1 Peter 1: 2), the foreknowledge seems to precede the election. Yet many theologians make God's foreknowledge to depend upon his decree. "If God foresees events, he must have predetermined them." (Hale.) "God could not foreknow that things would be, unless he had decreed they should be." (Edwards.) "The foundation of the foreknowledge of an event as certainly future is God's decree that made it future." (A. A. Hodge.) Omniscience certainly cannot foreknow a thing which is contingent, which may be or may not be. There must be an absolute certainty as to the existence of any future event,

though this sure event may be and is coupled with free, voluntary, responsible, action. We may purpose and determine to build a house at such a time and place, but we cannot foreknow the existence of that house, unless its existence is certain, and we in some way are made sure of its certainty. God's foreknowledge is of course different from ours. With him there is properly no lapse of time, no succession, no before or after; his knowledge is present, immediate, complete, yet it cannot dispense with this certainty. And in reference to human events happening in time we must speak as the Scriptures do, of God's foreknowing. But his foreknowledge and his predetermination are in fact co-ordinate and eternal. He cannot decree anything without knowing about that thing, and he cannot foreknow anything without decreeing it. Foreknowledge and foreordination involve each other. Foreknowledge in itself may not *cause* the certainty of future events, but it is a *proof* that those events must be certain. Prof. Stuart says that divine foreknowledge necessitates "the conclusion that *certainty* must exist, by the divine purpose and counsel, in regard to the called—a certainty not merely that they will be saved provided they believe and obey and persevere in so doing, but a certainty that 'the called according to his purpose' will be brought to believe, obey, and persevere, and will therefore obtain salvation; for such is the manifest tenor of the whole passage." But this foreknowing must not be explained as merely the foreknowledge of their future repentance and faith; for this would make their repentance and faith the *cause*, and not, as they truly are, the *consequence*, of their foreordination. See 1 Cor. 4: 7. [The verb foreordained (*προορίζω*), nearly equivalent, etymologically, to our determine, is found six times in the New Testament (Acts 4: 28; Rom. 8: 29, 30; 1 Cor. 2: 7; Eph. 1: 5, 11), and in every instance is rendered *foreordained* in the Revised Version. As used by Paul, it denotes the divine predestination of individual believers to adoption as sons, to conformity with Christ, and to eternal glory. And according to apostolic teaching this predetermining of individuals to salvation took place "before the ages" and "before the foundation of the world" (compare 1 Cor. 2: 7; Eph. 1: 4; Rev. 17: 8), and is based simply on the eter-

nal purpose of God and the good pleasure of his will. In Acts 4: 28 we are taught that the evil deeds of Christ's murderers were connected with the divine predetermination. But in all of Paul's writings, while he ascribes the highest sovereignty to God, and affirms that the potter has power over the clay from the same lump to make vessels unto honor and vessels unto dishonor, and that God hath mercy on whom he will and whom he will he hardeneth, he yet very carefully abstains from saying that God himself has fitted any vessel of wrath unto destruction, or that he has predestinated any, according to his good pleasure, unto perdition. The divine decrees are, indeed, a "subject of itself rather intricate" (Calvin), and are a stumbling-block and an offense to many. Still, to our *logical* understanding no conclusion seems more legitimate and true than this, that God "according to the counsel of his will . . . hath foreordained whatsoever comes to pass."¹ For this is but saying that the divine and almighty Architect, when he purposed creation, had a full and perfect plan of all things, and that the existing state of things fully accords with his original plan. We pray, indeed, "Thy will be done on earth," implying that it is not done at present (compare 1 Tim. 2: 4; 2 Peter 3: 9); and yet we must at the same time acknowledge that God's eternal purpose can in no instance fail of accomplishment, and that even now his determinate counsel, his formed purpose or decretive will, is done on earth, otherwise we make him an ignorant or dis-

¹ We may even say, in general terms, that God's sovereign, eternal, purpose covers the actions and the destiny of wicked and lost men. Thus Olshausen, while discarding the idea of God's willing evil as evil, or his working evil in the hearts of men, or his predestinating the evil to evil, yet affirms it to be "impossible to exclude evil, viewed as a phenomenon, from the divine operations." All theists must admit that evil takes place under God's *permissive* decree, or, at least, that he permits evil to exist, and some such view as this seems most accordant with the spirit and general tenor of the Scriptures; compare 9: 22, "endured with much long suffering." Yet the Supralapsarian predestinationist denies that this view has any great advantage over his own, since any one is naturally held responsible for permitting an evil if he could have prevented it. Nor can the permission theory dispute the fact that the Omniscient God created those who he foreknew would certainly be lost. In Calvin's view, God predestinated all mankind in the person of Adam

appointed weakling like ourselves.² It may seem to us that predestination on the part of God is inconsistent with human freedom, yet both are reconcilable because both are true, though it is impossible for us, with our present limitations and in our present state of darkness and obscurity, fully to show their compatibility. We should, therefore, deny neither, but firmly and boldly maintain both, even as Peter and the other apostles do in Acts 2: 23; 4: 27, 28; compare 3: 17, 18. "Him being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay." (Acts 2: 23, Revised Version.) "Both Herod and Pontius Pilate with the Gentiles and the peoples of Israel, were gathered together, to do whatsoever thy hand and thy counsel foreordained to come to pass." (Acts 4: 27, 28, Revised Version.) Compare Matt. 18: 7. We may properly add that some, as Godet and Philippi, are of the opinion that had Paul sought to resolve "the speculative question between God's eternal plan and the freedom of human determinations," he would have done so "by means of the fact affirmed by him of *divine foreknowledge*." These writers consequently hold to a predestination which is not absolute, but which is based on foreknowledge of faith. And Godet goes so far as to imply that this foreseen faith which furnishes the ground for a predestination to glory (he ignores any predestination *to faith*) must not be a divine creation, but of human origination. But to our mind little aid comes from any view we can take of foreknowledge, since

to corruption, which involved them in condemnation and eternal death, and he frankly confesses this to be a *decretum horribile*—an awful decree—(the word *horribile* being used by Calvin, not in our sense of horrible, but as something fearful or terrible, just as Luther, in his baptismal prayer, speaks of God's "*horrible* judgment" in his destroying the wicked world with the flood). Furthermore, from a Sublapsarian point of view, he held that God by an absolute decree of *grace* elected some from this *massa perditionis* to eternal life and reprobated (with less exercise of power) others to eternal damnation. Augustine, we believe, never advocated a predestination to eternal death, and most theologians have been content to say that God passed by or left the vessels of wrath to bear the just consequences of their sins.—(F.)

² On the secret and revealed or disposing and preceptive will of God, see Edwards' "Works," Vol. II., pp. 161-164, 513-516, 546.—(F.)

we can think of nothing which God could foreknow save only that which he had determined to create. The view that God's "fore-seeing is seeing—knowing what shall be is knowing what to him already is" (Godet)—is, perhaps, as satisfactory to our minds as any. Our own view, however, mainly accords with the following remarks of Alford: "It may suffice to say that, on the one hand, Scripture bears constant testimony to the fact that all believers are chosen and called by God, their whole spiritual life—in its origin, progress, and completion—being *from him*; while, on the other hand, its testimony is no less precise that he willeth all to be saved, and that none shall perish except by *willful rejection* of the truth. So that, on the one side, GOD'S SOVEREIGNTY, on the other, MAN'S FREE WILL, is plainly declared to us. *To receive, believe, and act on both these is our duty and our wisdom.* They belong, as truths, no less to *natural* than to revealed religion, and every one who believes in a God must acknowledge both. But all attempts to *bridge over the gulf between the two are futile* in the present imperfect condition of man." The following is the view of Prof. Riddle: "That the word means foreordained, predestinated, is certain; that it is here applied to individuals is obvious; that it implies a pre-terrestrial act of the Divine Mind is in accordance with the current of thought in the chapter, the Scriptural conception of God's purpose, and the use of the word in other passages. It is only one side of the truth, indeed, but the other side is not more firmly established by ignoring this. The only reconciliation of the difficulty is in practical Christian experience, and Paul is addressing himself to this throughout." Some deny that Paul in this discussion teaches the dogma of a *decretum absolutum*, which determined from all eternity that only a certain number shall certainly be saved, since his design in this passage is simply to show that all who are called according to God's purpose will never be separated from his love, and that as God is for them, all things, even afflictions and tribulations, will be made to contribute to their good. This is, indeed, his design, but his argumentation implies this at least,—that all who are justified and saved in Christ are called according to God's purpose, and were foreknown from eternity as his, and

were predestinated to be conformed to the image of his Son. And no one can suppose the apostle to have held that any of the incorrigibly impenitent were thus foreknown or predestinated or called. Yet all men are sincerely invited by the gospel message; all, we may believe, are to some extent moved by the Spirit; and hence all who refuse to obey are "without excuse."] **To be conformed to the image of his Son.** [Compare 2 Cor. 3: 18. The adjective (*συμμορφος*) 'conformed' occurs elsewhere only in Phil. 3: 21, where it is followed, not as here by the genitive, but by the dative, and the reference is to the body of Christ's glory. In Phil. 3: 10, a related verb speaks of conformity to Christ's death. In our passage, the conformity of the predestinate to the great Exemplar is both physical and spiritual. The divine predestination has always a gracious purpose. We are elect unto obedience; we were chosen that we should be holy. (1 Peter 1: 2; Eph. 1: 4.) Only the obedient and the holy can have any assurance of their heavenly calling. Have we not reason to fear that many professing Christians—so faint is their resemblance to Christ here—will never bear the glorious image of the Son of God?] The verb 'to be' is omitted in the Greek, perhaps on account of its being required in the next clause. The conformity here mentioned is to be perfected at the coming of Christ, according to 1 John 3: 2. The word 'image' is not superfluous; Christ is the model, the pattern of glorified humanity. **That he might be the firstborn** [*in order that, denoting the final aim, as regards Christ, of the predestinating*] **among many brethren**—that is, that many might be conformed to his image, and so by grace be made worthy to be called his brethren. ["The object of the Christian scheme is that Christ may not stand alone in the isolated glory of his pre-existence, but that he may be surrounded by a numerous brotherhood fashioned after his likeness as he is in the likeness of God." (Principal Sanday, in Ellicott's "New Testament Commentary.") The term 'firstborn' denotes both priority and pre-eminence. It is this passage which authorizes us to speak of Christ as our Elder Brother.]

30. Moreover, whom he did predestinate, them he also called. [Some regard the verb 'called,' as also other verbs which

30 Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

31 What shall we then say to these things? If God be for us, who can be against us?

30 many brethren: and whom he foreordained, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

31 What then shall we say to these things? If God be for us, who is against us? He that spared not his

follow, especially the last in the verse, as the past tense used for the present, and expressive of what is customary. A better view is that everything connected with this divine economy of saving grace is so certain that, though future, it may be regarded as good as accomplished.] The calling here, as generally in the epistles, is not a mere outward invitation, or offer of salvation, but an inward calling, made effectual by the Holy Spirit. **And whom he called, them he also justified.** This shows conclusively by what kind of a calling it was. ["Though by choosing his people the Lord has adopted them as his children, yet we see that they enter not on so great a blessing till they are called." (Calvin.) "Effectual calling," says Edwards, "is the proper execution of election." Godet supposes that all men who hear the gospel have "an outward call by the word and an inward call by grace," and that "all are alike seriously called. Only it happens that some consent to yield to the call and others refuse." We imagine that this *happening* has something to do with the divine purpose. If all depended upon the human will, it might happen that none of the invited ones would be found among the heavenly guests.] **And whom he justified** [in a forensic sense opposed to condemned], **them he also glorified.** ["Whom God predestinated *before* the world, he called *from* the world, justified *in* the world, and will glorify *after* the world." Godet says that had Paul designed "to explain the order of salvation in all its elements, divine and human, he would have put *faith* between

calling and justification, and *holiness* between justification and glorification."'] This last step in the process, though referring to what is yet future, is expressed, like the preceding steps, in the past tense, to show that these processes are all linked together in an indissoluble chain, so that where one is found the rest are sure to be found also; and the consummation is as sure as if it was already a matter of history.¹

Conclusion as to the certainty of the salvation of Christians, ver. 31-39: Their salvation is certain (ver. 31), because God has given his Son (ver. 32, 33), and the Son of God has died and risen from the dead (ver. 34), and therefore they can never be separated from the love of either by any vicissitudes of the present life (ver. 36, 37), or by any other agencies or events whatsoever. (Ver. 38, 39.)

31. What shall we then say to these things? What, indeed, can the hesitating or discouraged soul find to say in view of such an array of the merciful acts of God's love [his predestinating, calling, justifying, glorifying purpose] as the apostle here presents? What but this: **If God be (is) for us, who can be (is) against us?** ["The inspired faith of the apostle, leaving all earthly things far down below his feet, reflects itself in the sublimity of the language." (Philippi.) "What shall we then say" is used here," says Tholuck, "contrary to the apostle's custom, in a conclusion which has *not* a doubtful character." Ver. 30 of the next chapter also introduces a correct conclusion. Compare, on the other hand, 3: 5; 4: 1; 6: 1; 7: 7; 9: 14.]

¹ This golden chain, to which no links are wanting, reaches from eternity to eternity—"from everlasting in predestination to everlasting in beatification." (St. Bernard.) On the connection of these links, Archbishop Leighton (on Peter) appropriately remarks that "Effectual calling is inseparably tied to this eternal foreknowledge or election on the one side and to salvation on the other. These two links of the chain are up in heaven in God's own hand, but this middle one is let down to earth into the hearts of his children, and they laying hold on it have sure hold on the other two, for no power can sever them." "Before the divine

intuition," says Tholuck, "which is independent of time, fallen humanity appears from all eternity, not only as redeemed, but likewise as enjoying the fruits of redemption and as exalted to glory." "No one," says Chalmers, "can read in the book of God's decrees that he has been predestined unto glory, but all may read in the book of his declarations what be the marks of those who travel thitherward. These he can compare with the book of his own character and experience, and he can count upon his own special destination to an eternity of bliss only in as far, and in no farther than, as he is sanctified."—(F.)

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

33 Who shall lay any thing to the charge of God's elect? *It is God that justifieth.*

34 Who *is* he that condemneth? *It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.*

own Son, but delivered him up for us all, how shall he not also with him freely give us all things? 33 Who shall lay anything to the charge of God's elect? ¹It is God that justifieth; who is he that condemneth? ²It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession

¹ Or, Shall God that justifieth? ² Or, Shall Christ Jesus that died, us?

32. He that [*ὅς γε*] *he who indeed*—that is, inasmuch as he, or being such an one as he] **spared not his own Son.** ['Spared' is an expressive word, denoting God's great sacrifice in giving up his only begotten Son—"the Son of his love." Compare in LXX., Gen. 22: 12. "God, so to speak, did violence to his paternal love." (Bengel.)¹] **He surely,** seeing he did not even spare his own Son (compare ver. 3, also John 3: 16; 5: 18), **but delivered him up**—(that is, to death) (compare 4: 25; Matt. 10: 21)—**for us all** (the extent of this expression, so far as this particular passage is concerned, is defined by the *us* of the next clause), **how shall he not with him also freely give us all things?**—that is, all things pertaining to life and godliness. (2 Peter 1: 3.) "For to give us all things with him is less than to deliver up him to death for our sake." (Ambrosiaster.) [An argument from the greater to the less. God's eternal purpose to save, and the giving up to death of his own Son to effect that salvation, is a sufficient proof that he is "for us" and that he will withhold "no good thing."]

33. Who shall lay any thing, etc. Who shall bring an accusation against God's elect? [This verb, to accuse, is elsewhere followed by the simple dative.² The elect or chosen ones of God, some of whom certainly must be found in our Christian churches, have plenty of accusers in this world. Indeed, many of the so-called "world's people" live on the faults, real or imagined, of God's professed children—a most miserable diet!—and

some of them by their talk and action would seem to think that if they could take an imperfect minister and a few delinquent church members with them to the bar of God it would go all right with them in the judgment. No doubt God's true people are faulty enough. Indeed, their own hearts and consciences are their swiftest and loudest accusers. But if God will justify the sincerely penitent believer as being found in Christ, all accusations of the ungodly will be in vain, availing nothing either against the believer or for themselves at the bar of judgment where each one shall give account of himself alone. See 14: 12.] The impossibility of any charge against God's elect that should hinder his purpose to give them all things, is implied in the question; and is indirectly asserted in the next clause: for the Judge himself, before whom the accusation would have to be presented, has already pronounced them acquitted. God is the one who justifies. [Compare this and the following verse with Isa. 50: 7-9.]

34. Who is he that condemneth? [or, *shall condemn*, according to Westcott and Hort and the Canterbury Revision. Prof. Cremer makes this 'condemneth' to mean not only to pronounce condemnation, but to execute it as a judge.] The first clause in this verse seems naturally to connect itself with the last clause of the preceding: but at this point there is a transition from God to Christ. As it is impossible that any accusation should frustrate the divine purpose to save them on God's part, so it is equally impossible on Christ's part. **It is Christ that**

¹ "There is," says Chalmers, "an academic theology which would divest God of all sensibility, which would make of him a being devoid of all emotion and all tenderness, which concedes to him power and wisdom and a sort of cold and clear and faultless morality, but which would denude him of all those fond and fatherly regards that so endear an earthly parent to the children who have sprung from him. . . . I fear that such representations as these have done mischief in Christianity."—(F.)

² Winer says that the use of prepositions with cases instead of cases alone, is a "general characteristic of (antique) simplicity," and especially accords with the "graphic and explicit phraseology of Orientals." Accordingly, "we find that in the New Testament, agreeably to the Eastern idiom and sometimes in direct imitation of it, prepositions are frequently employed where in classic Greek the simple cases would have sufficed even in prose."—(F.)

35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

35 for us. Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution,

1 Some ancient authorities read of God.

died, etc. *Christ Jesus* (for that seems to be the correct reading) *is he who died, yea, rather that rose* [‘was raised’]; the Revisers’ text has *from the dead* (ἐκ νεκρῶν), the reading of N A C. **Who is even at the right hand of God**—[literally: “in the right hand” (place), the place of power and honor, the throne of deity. Compare Eph. 1: 20; Rev. 3: 21: 22: 1], (the word ‘even’ here is of doubtful genuineness). **Who also maketh intercession** (*intercedes*) **for us**. [The same verb occurs at ver. 27; 11: 2 (at 8: 26 in a compounded form), also Acts 25: 24; Heb. 7: 25. The apostle has previously affirmed that Christ was delivered up for our offenses and was raised for our justification. And now, while virtually everywhere present by his Spirit, he is yet exalted at God’s right hand in heaven itself, there as our Paraclete to intercede for us—the exaltation showing his ability, and the intercession showing his willingness to save. (Bengel.) As De Wette says: “All the points of Christ’s redemptive work from his death to his still enduring intercession are adduced in one series as grounds for refuting the above question.” Well may the apostle ask: “Who shall separate us from the love of Christ?”] De Wette, Alford, and other critical editors, make each clause in ver. 33, 34, interrogative [as in the margin of the Revised Version and in accordance with the structure of ver. 35]. But it is better to regard only the *first* clause in each verse as interrogative, and the succeeding clauses as indirect answers to the interrogatories [as is done in Dr. Noyes’ translation and in our Common Version. This punctuation is also adopted by Fritzsche, Philippi, Lange, Godet, Hodge, Stuart, and others]. The structure of ver. 34, particularly, is such as hardly to admit of its being divided into four or five separate questions, or regarded, after the first clause, as one compound interrogatory. [The text of the Revised Version, and of the Bible

Union gives still another mode of pointing, which is substantially that of Meyer and Gifford, only they would somewhat closely join the beginning of ver. 35 with ver. 34, thus: “Christ is he that died, . . . who shall separate us from the love of Christ?”]

The particular mode in which Christ intercedes for us at the right hand of God, whether directly and orally, or only by his presence there, is nowhere explained. [Meyer says this intercession must be conceived as vocal and oral “because it is made by the glorified God-man.” This intercession, he further remarks, “is the continuous *bringing to bear* of his work of atonement completed by his ‘propitiation’ on the part of Christ in his glory with the Father; which we are to conceive of as real and—in virtue of the glorified corporeity of the exalted Christ, as also in virtue of the subordination in which he, even as occupant of the same throne, stands to the Father—as a *request* properly so-called through which the ‘continuous quasi vigor’ (Gerhard) of redemption takes place. Compare John 14: 16.” Whatever the necessity of this intercession, it is not to be found in the fact that God the Father is all justice and the Son all love, for the love of God and of Christ for sinners is here represented as the same. Still as God manifests his mercy only in and through the incarnate Redeemer, so he, apart from Christ, may be regarded as the impersonation of justice, yea as “a consuming fire.” Justice demands the sinner’s death and even the penitent believer is by this intercession shown to be both weak and unworthy, and in himself deserving of condemnation.]

35. Who shall separate us from the love of Christ? [Meyer finds a virtual answer to this question in the preceding statement: Christ is he that has died, etc., he will never cease to love.] We might expect the neuter, *what*, rather than ‘who,’ here; since

1 Mr. Spurgeon on one occasion, as reported to the writer by a friend who was present, adduced a very touching illustration of Christ’s love and his readiness to receive the coming sinner. While quoting a hymn he stopped short at the lines wherein Christ was en-

treated to open his arms, etc., and said, suiting his gestures to the words: “This is all a mistake. The Saviour’s arms are open; they were always open, *they were nailed wide open on the cross.*”—(F.)

36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

37 Nay, in all these things we are more than conquerors through him that loved us.

38 For I am persuaded, that neither death, nor life,

36 or famine, or nakedness, or peril, or sword? Even as it is written,

For thy sake we are killed all the day long;

We were accounted as sheep for the slaughter.

37 Nay, in all these things we are more than conquerors 38 through him that loved us. For I am persuaded, that

the enumeration that follows is not of *persons*, but of *states* and *things*: but no one of the things enumerated is of the neuter gender in the Greek language; a circumstance which materially weakens the force of Calvin's otherwise appropriate comment: "the masculine pronoun 'who' has a secret, emphatic sense. We can engage in combat with as many champions as there are different kinds of temptations." [The form of this pronoun is the same for both genders.]

What are we to understand by 'the love of Christ' here? Is it our love to Christ? or is it Christ's love to us? The nature of the things mentioned, as having apparently a tendency to lead us to forsake Christ, rather than to lead Christ to forsake us, might seem to favor the former view: but the demands of the argument, the language of ver. 38, 39, and especially the last clause of ver. 37, are decisive in favor of the latter sense. [Hence in all the trials and afflictions which can be laid upon Christ's chosen ones, they may yet be assured of his unceasing love. Not till Christ forgets the garden and the cross will he forget to love those for whom he died and whom he has redeemed. And nothing can happen to us in this universe of God which will prevent us from sharing in the love of him who with the gift of his own Son will freely give us all things besides. Barnes regards the genitive as objective, our love for Christ; and so do Lange and Forbes in part. Calvin, Rückert, De Wette, make the love of Christ to mean our sense of his love, but this is not expressed in the text.] Observe how climactic the enumeration is, ending with **sword** as the instrument and emblem of the death penalty ["the instrument of St. Paul's own future martyrdom." (Wordsworth.)] On the words, **tribulation** and **distress**, see notes on 2: 9.]

But these trials are nothing new; they are only what befell God's saints of old. (Heb. 11: 36-38.)

36. As it is written. (Ps. 44: 22.) **For thy sake we are killed** (or, *put to death*) **all the day long** [continuously, as indicated by the present tense and the specification of time: *all the day through*]. We are daily and hourly exposing ourselves to death. [De Wette: "many of us fall each day as an offering of our faith."] This citation is specially pertinent as following the word 'sword,' the *extreme* peril, with which the preceding list closes. **We are** [literally: *were*] **accounted** (*reckoned*) **as sheep for the slaughter**, [literally: *sheep of slaughter*. Stuart: "slaughter-sheep." "There is," says Perowne, "this remarkable difference between the tone of the Psalmist and the tone of the apostle. The former cannot understand the chastening, and complains that God's heavy hand has been laid without cause upon his people; the latter can rejoice in persecution also, and exclaim: 'Nay, in all these things we are more than conquerors.'"]

37. Nay, in all these things. But [as opposed to a suppressed negative answer] 'in all these things': (enumerated in ver. 35). **We are more than conquerors.** *We are over victorious*, or, as Luther says, "we far overcome."¹ **Through him** [Christ, as in ver. 35; compare Rev. 1: 5] **that loved us.** It is he that helps us and enables us to gain this more than victory. [Our Almighty Saviour's power and love will make even our adversaries to fight on our side.]

38, 39. For I am persuaded. 'I have adopted and still retain the conviction;'; to analyze, and express the full sense of, the perfect tense of the original verb. He now takes up and amplifies the 'more than conquerors.' **That neither death, nor life,**—

¹ Elliott remarks that "the apostle seems to have had a marked predilection" for compounds with *ὑπέρ* (over, beyond). Compare 5: 20; 2 Cor. 7: 4; 11: 5; Phil. 2: 9; 2 Thess. 1: 3; 1 Tim. 1: 14. "It is noticeable that *ὑπέρ* occurs nearly thrice as many times in St. Paul's epistles and the Epistle to the Hebrews, as in the

rest of the New Testament, and that, with a few exceptions (Mark 7: 37; Luke 6: 38, etc.), the compounds of *ὑπέρ* are all found in St. Paul's epistles." A few of the less important uncials, D E F G, here read *διὰ* with the accusative: *On account of him who loved us.*—(F.)

² *οὔτε, οὔτε* (neither, nor), unlike *οὐδέ, οὐδέ* (see 9: 16;

nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other¹ creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

¹ Or, creation.

the two most general states in which men can possibly be. Death is put first, perhaps on account of ver. 36. The order is reversed in 1 Cor. 3:22. **Nor angels, nor principalities.** By angels must be understood good angels, because the word is never used of evil angels without some explanatory addition. See Matt. 25:41; 2 Cor. 12:7; 2 Peter 2:4; Jude 6. [Some think that 1 Cor. 6:3; Heb. 2:16, are exceptions.] That an attempt on the part of good angels to separate Christians from the love of God, though not possible to be *believed* is allowable to be *conceived*, in a hypothetical way is proved by Gal. 1:8. There are some other passages of Scripture which show that some things which can never occur as facts may lawfully be stated as suppositions, and even argued from as such. (Heb. 6:4-6.) The 'principalities' here mentioned are doubtless some orders of celestial beings. The same might be said of the word 'powers,' if this were its proper place; but there is convincing evidence that its true position is after the two following clauses, between 'things to come' and 'height,' and therefore it is doubtful whether it refers to *personal* powers or to powerful influences or tendencies. "We may observe here," says Calvin, "how vile all things ought to appear in our sight when compared to the glory of God, since we are allowed to abase even angels for the purpose of asserting his truth." **Nor things present** [perfect participle from ἐνισταῖμι], **nor things to come.** Compare 1 Cor. 3:22. **Nor powers.** Besides the very strongly preponderating testimony of manuscripts, translations, and citations in favor of the position of the word 'powers' after 'things to come,' the structure of the whole passage is an incidental corroboration. We have first two pairs,—'death' and 'life,' 'angels' and 'principalities;' and then two triplets,—'thing present,' 'things to come,' and 'powers;' 'height,' 'depth,' and 'any other creature;' and in each of the last two clauses the

antithetical pair is followed by a third particular of a more general character,—'powers,' 'any other creature.' **Nor height, nor depth.** Nothing above us, nothing below us. Many ingenious and elaborate conceits of learned commentators in interpreting these words might be cited, such as "heights of bliss and depths of misery," "heights of presumptuous speculation and depths of sin," "high hopes of honor and profound fears of disgrace," etc., etc.; but the natural simplicity of such an enthusiastic utterance as this is incompatible with such artificial methods. **Nor any other creature, or, created thing.** A broad expression, comprehending whatever is not included in the preceding enumeration. [It would seem that the above enumeration of visible and invisible beings and powers throughout the universe, including all changes of time and all distances of space, might embrace all things which the mind could conceive of as being able to separate us from God's love; but lest anything might supposedly be omitted from this category, the apostle adds this all-comprehensive statement—'nor any other creature,' not anything else, differing (ἐτέρα) from these, which has been (or which may be) created. "Well may we inquire: Who shall unclasp those everlasting arms that are about us? Or: What shall cause us to despond or faint?" (N. Colver, "Lectures on Romans.") "Yet it should be remembered that sin can do what all the tribulations of earth cannot; it can separate us from God." (Philippi.) "God having once determined the reception of true Christians into his kingdom, all that *he* brings upon them, even tribulation itself, can be no hindrance in the way of that, provided only the Christian does not injure himself." (Tholuck.)] **Shall be able to separate us from the love of God, which is in Christ Jesus our Lord.** [Hence the safety of Christ's sheep though in the midst of wolves. Compare John 10:28, 29.] "The love of Christ is

1 Thess. 2:3), may be used, as here, without any antecedent simple negative. The same is true of μῆτε, μῆτε as compared with μῆδέ. See 6:12; 14:21. Godet re-

marks that "the adversaries who rise before the apostle's view seem to advance in pairs."—(F.)

nothing else than the love of God himself, which has its seat in Christ. God is the originating fountain, Christ the constant organ and mediating channel of one and the same love." (Meyer.) In ver. 31-33 God is the subject; at ver. 34 the subject is changed to Christ. And now in ver. 39 it is again the love of God, but "the love of God in Christ Jesus our Lord." This transition from God to Christ and back again, so common in the Scriptures, is among the strongest proofs of the absolute Deity of our Lord Jesus Christ.

On this whole passage Erasmus exclaims: "What did Cicero ever say more eloquent than this?" [On the way and order of salvation thus far marked out by the apostle, Godet, in his chapter of "Conclusions," thus remarks: "The first gift of grace which the gospel offers to man is, according to Paul, the gift of his justification, without any other condition than that which every one may fulfill at once—faith. This first act done, man is free from his guilt in relation to his God; no cloud any longer troubles his relation to him; peace takes the place of the inward unrest; and in this state of inward tranquillity there may be sown *the fruit of righteousness*—sanctification. The reconciled man becomes open to the communication of the Divine Spirit. As naturally as this guest must withdraw from a condemned heart, so necessarily does he come to dwell in the man whom nothing any longer separates from God, and he realizes within him Christ's life and death in the measure in which this life and death have been apprehended by his faith. Finally, to him who walks in this way, there opens up in the distance a new gift, the renewing of his body and the inheritance of glory, through his complete transformation into the likeness of the glorified Christ. What clearer, what simpler, what at once more really divine and human, than this order of salvation traced by the apostle! And what a seal has not the experience of ages impressed on this exposition contained in the first eight chapters of our Epistle! Let not him who desires to see such a work accomplished within himself, or who proposes to carry it out in others,—emancipation from guilt and victory over sin,—take to the task in any other way, if he would not miserably fail!"]

Ch. 9: [The principal aim of this chapter is to show that God makes no account of human claims founded on a merely carnal descent from Abraham. According to Philippi, it shows that out of the elect nation there is an election of grace, and that "not the natural but the spiritual seed of Abraham is destined to inherit the promise." Tholuck says: "We have to specify as the doctrinal import of 9: 1-29: God has the right to admit into the Messianic kingdom without regard to human claims; of 9: 30-10: 21: if Israel was not admitted, the fault lies in its unwillingness to submit to the way marked out by God; of chapter 11: the hardness which God in consequence of this brought upon Israel turns, however, to good, in that it helped on the admission of the Gentiles; and in the end the mass of the Jews shall obtain admission into God's kingdom." See also the general analysis of this and the two following chapters at 1: 16.]

The discussion which occupies this chapter and the two following was made necessary especially on account of the views of two classes of persons: 1. The unbelieving Jews, who regarded Paul as an enemy to the nation, and a traitor to the religion of his forefathers: 2. The believing Jews, who could not easily reconcile the unbelief and rejection of their countrymen with the promises of the Old Testament. Compare 3: 3. [In this section (altogether too important to be termed, as by De Wette, an "Appendix") wherein the apostle considers the hardening and falling away of the Jews, and God's choice of the Gentiles, giving them thus, in the words of Schaff, "an outline of a philosophy of church history," he expounds at some length the doctrines of the divine sovereignty and of election. Hence this discussion, which contains some things hard to be understood and harder to be received, "seems," as Olshausen remarks, "like the sixth chapter of St. John, calculated for the express purpose of sifting the Church of Christ." Philippi, in explaining the reason for this discussion, says: "Salvation was originally designed for every one that believeth, 'the Jew first.' But the result hitherto seemed to stand in express contrast with this design, and so far from corroborating *the Jew first*, rather gave the impression that God had broken the promise given to his

CHAPTER IX.

I SAY the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

1 I say the truth in Christ, I lie not, my conscience 2 bearing witness with me in the Holy Spirit, that I

covenant people and rejected his chosen nation of Israel." According to Godet, Paul's purpose was to solve "the greatest enigma of history: the rejection of the *elect* people."¹

1. I say the truth in Christ. [Buttmann remarks that the absence of a connective particle, as at the beginning of this verse, serves to indicate the commencement of a new subject. See also 10: 1; 13: 1. Meyer says that the sorrow of which the apostle proceeds to speak "might be deemed incredible after the joyous triumph which had just been exhibited. Hence the extremely urgent asseveration with which he begins: 'Truth I speak in Christ, I lie not.'"] This double sanction of the truth which he was about to utter, first positively and then negatively, implies not only his own full assurance of its truth, but his persuasion of the importance of the like assurance on the part of his readers, with a suggestion of the possible lack of such assurance on their part. The tone of triumphant joy with which the preceding chapter closes, though in no wise inconsistent with the very opposite emotion which he is about to express, yet by the contrast greatly adds to the significance of his emphatic and twofold asseveration. And the solemnity of this asseveration is confirmed, on the positive side, by the addition, 'in Christ,' and on the negative, by the addition, **my conscience also bearing me witness**—[giving testimony with me—with my feelings

of assurance, or with my declaration] **in the Holy Ghost.** As if he had said, "I make no hasty or extravagant assertion: I speak the sober truth, as a Christian, and my conscience, enlightened by the Holy Spirit, bears me witness." So much pains does the apostle take to assure those to whom he has been obliged to declare unwelcome truths, of his tender regard for them. [The phrase, 'in Christ,' expresses "entire intimacy of most real fellowship,"—defining here, according to Ellieott, "the element or sphere in which the declaration is made." So Winer, p. 390, "*speak the truth in Christ* (as one living in Christ)." Compare 2 Cor. 2: 17; Eph. 4: 17; 1 Thess. 4: 1, etc. "By thus sinking his own personality, the solemnity of the apostle's declaration is greatly enhanced." See Ellieott on Eph. 4: 17. Some regard the phrase in the light of an oath, but this would require the preposition commonly used in such cases (*πρός*) with the genitive, unless a verb or adjective were expressed. On the co-witnessing of the apostle's conscience 'in the Holy Spirit,' Meyer thus remarks: "Paul knows that the witness of his conscience is not outside the Spirit that fills him, but *in* that Spirit." "The distinction between his own declaration and that of his conscience means that he has proved his feelings in regard to his people by the light of conscience and of the Spirit of God." (Lange.)]

¹ The apostle need not, in solving this "enigma," have occupied so many pages, nor brought forward so prominently the sovereign power and elective purpose of God had he believed in the semi-omnipotence and arbitrariness of man's free will. It was indeed strange that the Jews generally should have rejected the Messiah Jesus, who was himself a Jew according to the flesh, and that the Gentiles should so readily have received a salvation which was "from the Jews." But all the apostle needed to say, on the above supposition, was that, through the self-determining, indomitable power of the will, the Jews for various reasons, and yet against all reason, obstinately refused to receive the Son of David as their king, and what would be the final result of this rejection, neither he nor indeed the (so-called) Omniscient One himself, was at all able to tell. This, of course, would be placing man first and God last, or rather leaving him and his plan and pur-

pose (or indeed, any plan and purpose) in man's history out of view. What some men mean by the will's free self-determination, or the power of contrary choice, would render any "philosophy of history" impossible. While, however, we hold that man's will cannot create motives *ad libitum*, or act against all motives, we do believe that it can color motives and give them force and value. Yea, that motives are rather internal than external to the mind, and that they have too often been regarded as outward mechanical forces, acting upon the will as though it were a merely passive agent. It seems to us that in Edwards' "Dissertation on the Freedom of the Will," motive is, at times, too much regarded as something objective to, and separate from the will, or the soul willing. The will is an active agent, giving force and color to motives, and choosing from among motives, and is not determined or moved, like the hands of a clock, simply by external forces.—(F.)

2 That I have great heaviness and continual sorrow in my heart.

3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

have great sorrow and unceasing pain in my heart.
3 For I could wish that I myself were anathema from Christ for my brethren's sake, my kinsmen

1 Or, pray.

2. That I have great heaviness and continual sorrow.

Of these two words translated 'heaviness' and 'sorrow,' the former is the word usually rendered sorrow (eleven times), while the latter is a stronger term, which occurs only here and in 1 Tim. 6: 10, and is translated "anguish" by Alford, Noyes, and the Bible Union. It was not enough to say that he had 'sorrow,' pain (λύπη), but he must add, 'anguish' (δύσπη); nor was that enough, but he must say great sorrow and continual anguish. And then he must add what is much more wonderful still. [According to Paul's teachings, Christians should always be joyful and rejoicing, and the apostle himself was doubtless, not a jovial, but a joyful and happy Christian—rejoicing in the Lord greatly and always. But we see that the happiness he felt in Christ's service was compatible with unceasing heart anguish for the conversion of his fellowmen. Yea, the more fully he experienced the blessedness of his heavenly calling in Christ Jesus, the deeper, it would seem, was his sorrow over the unbelief and impenitence of his countrymen. Yet, notwithstanding all his heart anguish for souls, we cannot suppose that he ever for an instant felt that he had greater love for sinners, or was more anxious for their conversion, than God himself who, in one sense, had power to convert the whole race of Israel in a moment. Nay, his soul would have shuddered at the blasphemous thought, even while he might be unable to explain God's forbearing to work this change in the hearts of men. For he knew the love of God to our lost race, in that he "spared not his own Son"; he knew that the love of Christ for perishing sinners surpassed all human knowledge; and, however great the mystery, he yet knew that the anxiety of his

own heart was caused by the Spirit of God in him, making intercession for Israel with groanings too great for utterance in words. We sometimes have great sorrow of heart on account of disappointments, losses, afflictions, death, or calamities worse than death, but very few Christians, we fear, have any such anguish as the apostle felt for the conversion of sinners. Compare 2 Cor. 12: 15.]

3. Accursed from Christ—literally, *anathema from Christ*, implying separation from Christ as a Saviour, and involving the alternative of perdition. [For the use of the term 'anathema,' see Lev. 27: 28, 29, in the LXX., and compare Acts 23: 14; 1 Cor. 12: 3; 16: 22; Gal. 1: 8, 9.] But *did* Paul really wish this? He does not say so. He says, 'I could wish': I could, if it were *lawful*; I could, if it were *possible*; I could, if the realization of such a wish could procure the salvation of my countrymen.¹ No one is competent to interpret, or even to understand, this expression of Paul, except in so far as he is capable of entering by sympathy into Paul's inmost experience, his ardent patriotism, his fervent desire for the salvation of men. To bring to the explanation of such an utterance as this a calm, critical disposition, with whatever amount of exegetical learning, is to bring an utter disqualification to apprehend its true meaning. Tholuck was aware of this, when he said, "The objections against this expression all arise from a cool way of contemplating it, which altogether forgets what a loving heart, in the fervor of its passion, is capable of uttering." Bengel was aware of this, when he wrote, "if the soul be not far advanced, it is incapable of comprehending this, even as a little child is incapable of comprehending the courage of warlike heroes." Michaelis was unable to comprehend this, and so he calls it

¹ The literal rendering of this verb in the imperfect indicative is: 'I was wishing, or praying'—that is, if the thing wished for were possible. The act is represented as unfinished, an obstacle intervening. (Alford.) Hence the verb (ἠχόμην) is here quasi-optative and signifies: 'I could wish,' etc. But this is to be distinguished from ἠχόμην with ἄν, for this would probably

mean: *I could wish* (but I will not). In Acts 26: 29 we have this verb in the optative mood with ἄν, meaning: *I could wish*—that is, if the wish were allowable (Buttmann, 217), or, if I obeyed the impulse of my own heart, though it may be unavailing. (Hackett.) See Winer, 303, 283, and for examples similar to the above, Acts 25: 22; Gal. 4: 20,—(F.)

4 Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;

4 according to the flesh: who are Israelites; whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God,

"a fanatic prayer." We must notice the emphasis with which he specifies himself here—an emphasis not adequately represented in the Common Version: **I myself** in contrast with **my brethren** [themselves under a curse], **my kinsmen according to the flesh**¹—and with this additional thought, '*even I myself*, whom you suppose to be so ill affected toward you' [or, *I myself*, to whom the love and presence of Christ would be a heaven forever.]² Then he proceeds to mention other reasons, besides their natural kinship, for his glowing affection for them—namely, their peculiar national privileges and historic glories.

[The above prayer of the apostle is kindred in spirit to that of Moses, when he said: "*but if not, blot me, I pray thee, out of thy book.*" (Exod. 32: 32.) In this prayer a Hopkins could find a text for "disinterested benevolence," and would infer that if a religious person "could know that God designed, for his own glory and the general good, to cast him into endl. ss destruction, this would not make him cease to approve of his character. He would continue to be a friend of God and to be pleased with his moral perfections." See quotation and comments in Lange. In our view a "friend of God" could not suffer the "eternal destruction," which will be the final doom of those who know not God and obey not the gospel of our Lord Jesus. (2 Thess. 1: 8, 9, Revised Version.) Even if it were possible that the apostle could be accursed and separated from the enjoyment of Christ forever, though his loss and suffering on this account would be unspeakably great, we do not suppose that he would have exactly all the feelings and suffer precisely all the misery of the lost, who willfully and through enmity reject Christ. Only One could be made a curse for us, and we cannot believe that he, our blessed Saviour, could have actually experienced all the emotions and all the sufferings of the ungodly in the world of woe. Who can suppose that either our Lord, or his chiefest apostle, in consenting to become anathema for sinners,

was chargeable with the greatest of all absurdities "a holy willingness to be unholy"? The love which could lead Paul to wish under a certain supposition to be devoted to destruction or everlasting severance from Christ *for* (not necessarily, *in place of*) his Jewish kinsmen, flowed only from his love to Jesus, and would of itself, as Prof. Riddle remarks, "change hell to heaven." Olshausen, we observe, takes the preposition (*ἰνίπ, for, to the advantage of*) in the sense of, *instead of* (*ἀντί*), and, though in his views inclined somewhat to restorationism, yet remarks: "The whole passage loses its meaning and its deep earnestness if we suppose that Paul was really aware that every single individual of the Jewish nation, indeed all mankind, would in the end be blessed. These words, therefore, indirectly contain a strong proof of his conviction that there is a state of eternal damnation, as 2 Thess. 1: 8, 9, expressly declares."]

4. **Who** is here the compound relative. See 1: 25. **Israelites.** This was their most sacred and honorable name. The name Israel was given to Jacob by God himself on a memorable occasion. (Gen. 32: 28.) And the name derived from it, which he prayed to have named upon the two sons of Joseph (Gen. 48: 16), was the most distinguished of the titles by which his posterity were designated. See John 1: 47; Rom. 11: 1; 2 Cor. 11: 22. Next, after this heaven-bestowed name, the apostle mentions six of their peculiar and sacred distinctions as a people. **To whom pertaineth**—or, more briefly and literally, *whose (are)—the adoption*—that is, in a national sense, in distinction from all other peoples (Exod. 4: 22, 23; Deut. 14: 1; 32: 6; Isa. 1: 2; Jer. 21: 9); a great privilege, but not to be compared to the *personal* adoption, the prerogative of believers in Christ. **And the glory.** This probably refers to the bright cloud which, as a symbol of Jehovah's presence, went before them when they went up out of Egypt (Exod. 13: 21), abode upon Mount Sinai (Exod. 24: 16), and afterward rested on the tabernacle (Exod. 40: 34, 35) [and at times on the mercy seat

¹ "Christ was made a *curse* for us because we were his *kinsmen*" (Bengel.)—(F.)

² "Subject of the infinitive, *I myself*, same as that of

the finite verb: hence in the nominative" (Boise) rather than in the accusative.—(F.)

5 Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen.

5 and the promises; whose are the fathers, and of whom is Christ as concerning the flesh,¹ who is over all, God blessed ² for ever. Amen. But *it* is not as

1 Or, *flesh*: he who is over all, God, be blessed for ever..... 2 Gr. *unto the ages*.

of the ark (Lev. 16:2)]. This is what the Rabbins call the Shekinah, a word derived from the Hebrew verb which means *to settle down* or *rest upon*, as the cloud did upon the tabernacle. **And the covenants** [called in Eph. 2:12, *the covenants of promise*]. The plural form of this word, which is unusual, probably refers to the various *renewals* of the gracious engagement which God made first with Abraham (Gen. 15:18; 17:2, 4, 7-10), and afterward renewed to Isaac (Gen. 26:24), to Jacob (Gen. 28:13, 15), and to the whole people (Exod. 24:7, 8). [The codices B D E F G, with the Vulgate and several Fathers, read—*the covenant*, which, however, is adopted by no critical editors save Lachmann.] **And the giving of the law.** This refers to the transactions at Mount Sinai, recorded with such particularity in Exodus, chapters 19-23. [Some—as De Wette, Fritzsche, and others—make this law-giving equivalent to the law itself or its contents. But the giving of the law was to the Jews a greater honor than its mere possession, since it might have been received by them from other nations.] **And the service of God.** The words 'of God' are not in the original, but the word translated 'service' is sufficiently definite of itself, referring always to *religious* service, and including here the entire system of national worship as prescribed by the Lord and performed in the tabernacle and in the temple. [Compare Heb. 9:1. The "Five Clergymen" render it: Service of the sanctuary.] **And the promises.** [See 15:8.] No doubt the Messianic 'promises,' or those which relate to Christ and his kingdom, are especially meant." ["Promises" (*ἐπαγγελίας*) is intentionally put at the end, in order that now,—after mention of the *fathers* to whom, in the first instance, the promises were given,—the *Promised One himself* may follow." (Meyer.)]

5. **The fathers.** This term is especially

applied to Abraham, Isaac, and Jacob (Exod. 3:13, 15; 4:5; Acts 3:13; 7:32), but is not to be limited to them exclusively any more than the term patriarch. (Acts 2:29; 7:8, 9.) **Of whom**—that is, of the Jews. The word 'whom' refers, not to the word 'fathers,' but back to the general subject of the preceding description, the same as the word 'who' at the beginning of ver. 4. **As concerning the flesh Christ came.** As to his human nature, which plainly implies that he had also a higher nature, how much higher the apostle immediately tells us in the most decisive terms! **Who is over all, God blessed for ever.** [Or, 'Who is God over all.' This last rendering is equally admissible as the other, and is preferred by Meyer]—that is, in case the sentence must be referred to Christ. Some, however, who hold that Christ is Lord of all, and that God, without the article (*θεός*), may be applied to him, as here and in John 1:1, as well as in John 1:18, according to some of the oldest and best manuscripts, yet hesitate to say that he is 'God over all.' But 'God' (*θεός*), though without the article, is often used in the New Testament to denote the Supreme Deity, and certainly the religion of the Bible knows no secondary, minor God. Hence, if Christ be God at all, he must be 'God over all.' "The absence of the article," says Philippi, "proves nothing, its use being here impossible, because God (*θεός*) is predicate, and the design is simply to affirm the *divinity* of Christ (*θεόν εἶναι*). No doubt we might say, our God, Jesus Christ [using the article], but not, Christ is (*ὁ θεός*) the God, because he, whose Godhead is meant to be asserted, cannot be described as 'the God' already known." This emphatic assertion of the supreme deity of our Lord seems too plain to admit of controversy. The only way in which its force can with any plausibility be evaded is by placing a period immediately before this clause, thus separating it

¹ This distinguished commentator, whose "grammatical accuracy and logical keenness" Biblical scholars will ever delight to acknowledge, and into whose exegetical labors they will not fail to enter, held that Christ, in accordance with Scripture teaching, had an eternal pre-existent and God-equal being and nature; that in him

dwells the divine essence undivided and in its whole fullness, yet that *absolute* deity belongs only to the Father. Hence he believed in a subordination Trinity. But would it not appear from this representation as though some one had contradicted himself?—(F.)

from the name of Christ and making it a simple doxology to God the Father—"blessed forever be God, who is over all." The clauses are divided in this way by Lachmann, Tischendorf, and Meyer;¹ not, however, with the view of weakening the proof of Christ's divine nature, but on the ground that Paul never expressly applies the name God to Christ. But conceding for the moment the truth of that assertion, why should not Paul make such direct application of the term *in one case only*, as Meyer admits that John has done in the first verse of his Gospel? But we do not admit that this is the only instance in which Paul applies the term 'God' to Christ. On the contrary, we maintain that he calls Christ 'God' expressly in Titus 1:3 and 2:13, and by fair implication also in Phil. 2:6 and Col. 2:9. In fact, the whole tenor of the passage, interpreted as a doxology to Christ as God, agrees with Paul's way of introducing abrupt doxologies. See Rom. 1:25; 2 Cor. 11:31; 2 Tim. 4:18. Meyer admits that this last is an undoubted instance of a doxology to Christ. We adhere to the simplest and most natural punctuation and explanation of the verse, therefore, and regard it as a direct affirmation of the Godhead of Christ, parallel with John 1:1 and 20:28. The still more artificial punctuation, advocated by Erasmus and followed by Locke and Clarke, which places a period after the word 'all,' seems hardly to require any further notice. [The neuter article (τό) before 'according to the flesh' (κατὰ σάρκα) puts the phrase in the accusative case, akin, perhaps, to the accusative of limitation or closer specification. (Buttmann, 152; Winer, 230.) See also 12:18. Alford sees in its use here an implication that

Christ was not *entirely* sprung from the Jews, but that he had a higher nature. Meyer also says that "such prepositional definitions with the accusative of the article certainly denote a complete contrast, which is either expressly stated, as in 12:5, or may be self-evident from the context, as 1:15; 12:18." If the whole clause after the word 'flesh' is a doxology to God the Father, the masculine article (ὁ) belongs to 'God' (θεός). Compare 1 Cor. 3:7. And a literal translation of the whole would be: "The existing over-all God (be) blessed unto the ages!" "The existing" (ὁ ὢν), if it be referred to Christ, leaves 'God' (θεός) without the article, and is equivalent to 'who is' (ὅς ἐστι), or, according to Bishop Wordsworth, "who is existing." These same words are translated 'which is,' or, 'who is,' in John 1:18; 3:13; 2 Cor. 11:31; and 'who was' in John 12:17. Indeed, in 2 Cor. 11:31 we have not only the same construction, but, for the most part, the very words of our clause, and the passage is rendered: "God the Father . . . who is blessed unto the ages!" (Revised Version, margin.) So that both here and in Rom. 1:25, the only two places besides our passage where Paul uses the phrase "blessed unto the ages!" the reference is to a preceding subject. Since, therefore, there is no transition particle (like δέ in 1 Tim. 1:17) to indicate a change of subject in our passage, and since the participle, 'being' or 'existing' (ὢν), appears somewhat superfluous and awkward if a doxology to God be supposed here, we naturally and necessarily, grammar and usage being taken into account, refer the whole clause to the preceding subject—Christ.² It is objected that elsewhere in the genuinely apostolical writings we do not find

¹ See foot-note, page 219.

² In the Appendix to the "Introduction of the Greek New Testament," by Westcott and Hort, the former remarks that "the juxtaposition of ὁ Χριστός and ὁ ὢν seems to make a change of subject improbable." Dr. Weiss, in his "Biblical Theology of the New Testament," Vol. I, p. 393, says that "the explanation which is most natural, and most in conformity with the language and the context, is that which makes it refer to Christ, and not to God." But Alford, with much more boldness, affirms that the rendering given by our Common and Revised Versions is "not only that most agreeable to the usage of the apostle, *but the only one admissible by the rules of grammar and arrangement.*" Another reason for referring this clause to Christ is

that, if this be a doxology to God the Father, the word 'blessed' (εὐλογητός or εὐλογημένος), where no copula is expressed (compare 3 Kings 10:9; 2 Chron. 9:8; Job 1:21; Ps. 112:2, Septuagint Version, where the copula is used), should, by the invariable usage of the LXX. and of the New Testament, occupy the first place. See with εὐλογητός, Luke 1:68; 2 Cor. 1:3; Eph. 1:3; 1 Peter 1:3; and with εὐλογημένος, Matt. 21:9; 23:39; Mark 11:9; Luke 13:35; 19:38, etc. Liddon, in his Bampton Lectures, a most excellent treatise on "Our Lord's Supreme Divinity," says: "There are about forty places in the Old Testament, and five in the New, in which the formula of doxology occurs, and in every case the arrangement is the same: *Blessed be the God, etc.*—in other words, the predicate 'blessed' always

any doxology to Christ in the usual form. Both De Wette and Meyer concede that 2 Tim. 4: 18 has such a doxology, "but this," says Meyer, "is just one of the traces of post-apostolical composition." And so the doxologies to Christ found in Heb. 13: 21; 2 Peter 3: 18; Rev. 1: 6; 5: 12, etc., rest under the same ban of discredit. Meyer also denies that the doxologies in Rom. 16: 27; 1 Peter 4: 11, refer to Christ; but denial is not always proof. Even if it be conceded that formal doxologies to Christ are wanting in Paul's epistles, no one, we suppose, would account for this want on the ground that the apostle could not conscientiously ascribe praise and glory and blessing to his adorable Redeemer. Besides, as Dr. Gifford in the "Bible Commentary" remarks, Meyer's objection is "wide of the mark," inasmuch as the clause before us, if applied to Christ, "is not a doxology at all," but is a simple assertion respecting the subject of the sentence in a manner wholly similar to 1: 25; 2 Cor. 11: 31, the only two places besides this in Paul's writings where the expression 'blessed unto the ages' (Revised Version, margin) is found. Were it a doubtful matter, also, whether Paul has elsewhere given the name of God to the Lord and Saviour of the New Testament, yet, as Philippi remarks, "he describes him indirectly as God, and therefore in any case thought of him as God, even if he did not call him so directly. For to whom belong divine attributes—like eternity (Col. 1: 15, 17); omnipresence (Eph. 1: 23; 4: 10); and grace (Rom. 1: 7; 1 Cor. 1: 3, etc.); divine works, like the creation and preservation of the world (Col. 1: 16, 17); and the dispensing of judgment (2 Cor. 5: 10; 2 Thess. 1: 7-10); and divine worship (Rom. 10: 13; Phil. 2: 10, 11)—is himself God." On the question whether the naming of Christ as God would not be inconsistent with Pauline usage, Prof. Cramer observes in substance

precedes the subject." Ps. 68: 19 (Septuagint Version, 67: 19) seems to be an exception. Yet the text here is probably corrupt, there being nothing in the Hebrew to correspond with the first "blessed." Perhaps the copula "is," rather than the imperative, should be understood here. Farrar and others, however, think it likely that Paul may have had the doxology of this Psalm in mind, and they find in this additional evidence that in our passage he calls Christ blessed, since in Eph. 4: 8 he quotes the immediately preceding verse and applies it directly to Christ. It is, indeed, objected that *εὐλογητός* is nowhere else applied to Christ, but

that the transition from the Son of God to God is a very easy one (John 10: 23-35), and that Paul, who never speaks of Christ as the Son of man, should call him man (1 Tim. 2: 5; Rom. 5: 15, etc.), might likewise appear to be an inconsistency. But as "the man, Christ Jesus," is inferred from "the Son of man," so with equal justice we might infer the "God, Christ," from the "Son of God." Paul, in common with the earliest Christian disciples, worshiped Christ as divine, as One equal with God, in whom dwelt all the fullness of deity, or the divine essence, bodily, and was accustomed to direct prayer and supplication to him as One able to forgive and save. See Acts 22: 16, 19; 2 Cor. 12: 8, 9. Compare Rom. 10: 12; Acts 2: 21; 7: 59; 9: 14, 21; 1 Cor. 1: 2; 2 Tim. 2: 22. (See further at 10: 12.) In the light, therefore, of Scripture teaching, we need not hesitate to affirm that Christ is both Lord of all and God over all, and is blessed forevermore. Meyer concedes that the language of our text, as far as the construction of words is concerned, may be applied to Christ, and it is a noteworthy fact that all the Fathers of the early Church—Ireneus, Tertullian, Origen, Cyprian, Hippolytus, Athanasius,¹ Basil, Gregory of Nyssa, Ambrose, Epiphanius, Chrysostom, Theodore of Mopsuestia, Cyril of Alexandria, Theodoret, Theophylact, Jerome, Augustine, Eusebius, etc.—did apply it to Christ. Of the modern Germans who advocate the same view, Meyer mentions "Michaelis, Koppe, Tholuek, Flatt, Klee, Usteri, Benecke, Olshausen, Nielsen, Reithmayer, Maier, Beck, Philippi, Bisping, Gess, Krummacher, Jatho, Hahn, Thomasius, Ebrard, Ritschl, Hofmann, Weiss, Delitzsch, and others." Fritzsche, Winer, Ewald, and many others take the opposite view.

Two other principal points in favor of the

only *εὐλογημένος*, as in Matt. 21: 9; 23: 39, and parallel passages, quoted above. But there is no essential difference in the meaning of the words, and in the Old Testament (LXX.) we find *εὐλογημένος* as applied to God (1 Chron. 16: 36; 2 Chron. 9: 8; Ezek. 3: 12), and *εὐλογητός* applied to man (versus Elliott on Eph. 1: 3; see Deut. 7: 14; Ruth 2: 20; 1 Sam. 15: 13), and all these examples have the same Hebrew word in the original.—(F.)

¹ Meyer is mistaken, we think, when he says: "In the Arian controversies our passage was not made use of," for Athanasius, the so-called "father of orthodoxy," did thus use it.—(F.)

"ecclesiastical interpretation" of this passage remain to be noticed. I. A doxology to God the Father is here wholly inappropriate. Paul, indeed, mentions several blessings enjoyed by the Jews, yet he does not expressly specify them as gifts from God, and it was the thought of their being neglected or abused which now filled his soul with anguish. Who would expect from the apostle, in such a state of mind as this, an outburst of gratitude to God in view of his abused mercies? The proper place for a heartfelt doxology is just where Paul puts it—namely, at the end of the eleventh chapter, where he leaves the elder brother, the self-righteous Jewish legalist, and the younger brother, the Gentile prodigal, both lovingly reunited in their heavenly Father's house. On the other hand, an ascription of praise to Christ is here especially suitable, in view of his being set at nought by the Jews, and is exactly in the line of Paul's method, as indicated in 1:25, where, in contrast with the dishonor heaped upon God by the Gentiles, the affirmation is made that he 'is blessed for ever.'¹ Dörner, in defense of this, "the most probable exposition," says: "A doxology to God would not fit in with the anguish at Israel's rejection, to which Paul gives utterance in ver. 1-5; on the other hand, the words, referred to Christ, whom Israel rejected in spite of his dignity, give a reason for this anguish. The continuation also of the sentence (ver. 6) with the conjunction (δε) does not suit a doxology to God, but to Christ." ("System of Christian Doctrine," Vol. III., p. 175.) II. We should naturally expect, as an antithesis to 'as to the flesh' (κατὰ σάρκα), some reference (as in 1:3, 4, and elsewhere in the Scriptures) to the higher nature of Christ;¹ while, on the contrary, a doxology to God, besides being particularly unsuited to the context, would, as De Wette acknowledges, put Christ almost wholly into the shade. Indeed,

we may say with Philippi that the phrase 'according to the flesh' (κατὰ σάρκα) is introduced merely for the sake of the following contrast: 'Who is God over all.'² De Wette, who rejects the usual interpretation, thus sums up his views of this passage: "I especially hesitate at this, that [by viewing the whole clause as a doxology to God] not only nothing follows which, serving as a counterpoise to 'according to the flesh' (κατὰ σάρκα), sets forth Christ in his higher nature, but, as if to place him directly in the shade, God is designated as the One who is over all, without any special reason for such designation." After mentioning Erasmus' proposal to put a period after 'all,' as in Codex 71, he adds: "We have here, to be sure, the desired contrast, since Christ would be described as One who is over all (namely, the patriarchs), yet for the following doxology to God there certainly appears to be but very little reason; the absence of the article before the word God is surprising, and one would expect more justly than before that blessed (εὐλογητός) should precede. . . . Since no explanation *wholly* satisfies, another reading were desirable." But as concerns this passage there is no variation in the manuscripts, and we are satisfied with the reading as it is.]

The apostle now proceeds to vindicate God's truth and justice in the rejection of the Jews.

6. The first clause is elliptical: the complete expression of the verse would be: 'the case is not as though the word of God—(that is, the promise of special blessing to Abraham and his seed, of which the chief part was salvation through the Messiah), hath taken no effect, or in other words, failed of its fulfillment.' [Others fill out the ellipsis thus: (I say) not such a thing as that the word of God has come to nought. The verb strictly means *to fall from*, hence to fall down or through—that is, fail of accomplishment.] It seemed

¹ It has been objected that as it is we have no direct contrast to 'according to the flesh' (κατὰ σάρκα), but that a proper antithesis would require *according to the Spirit* (κατὰ πνεῦμα), as in 1:4, or, *according to his Godhead* (κατὰ θεότητα; compare Col. 2:9)—the whole reading something like this: "Of whom is Christ as respects the flesh, but who as respects his spiritual and higher nature, or his essential deity, is God over all." But the contrast here employed is just as expressive and appropriate as a direct and formal antithesis would have been.—(F.)

² This author has quite a full exposition of the text, and a defense of the ecclesiastical doctrine based, in some measure, upon it. For a brief summary of the "Scriptural Evidence of the Deity of Christ," see an article by the writer in the "Bibliotheca Sacra" for July, 1860. Since that paper was written, new manuscripts have been discovered, and it must now be conceded that *early* textual authority establishes the reading *who* instead of *God* in 1 Tim 3:16. Philippi, however, still favors the reading of the Common Version.—(F.)

6 Not as though the word of God hath taken none effect. For they *are* not all Israel, which are of Israel:

7 Neither, because they are the seed of Abraham, *are they* all children: but, in Isaac shall thy seed be called.

8 That is, They which are the children of the flesh, these *are* not the children of God; but the children of the promise are counted for the seed.

7 though the word of God hath come to nought. For they are not all Israel that are of Israel: neither, because they are Abraham's seed, are they all children: but, in Isaac shall thy seed be called. That is, it is not the children of the flesh that are children of God; but the children of the promise are reck-

to the Jews generally that the word of God had come to nought, because they had not received the blessings which they understood to be promised: but the apostle shows them that they had mi-understood the promise, that it was not made to all the posterity of Abraham, but only to a selected portion of them, whom God owned as children of Abraham in a spiritual sense, [those, in other words, who are Jews "inwardly" (2: 29), who are the Israel of God (Gal. 6: 16), rather than Israel after the flesh. Dr. Weiss supposes the promise was given to the *nation* of the Jews, and not to all the individuals composing it. We see here that carnal descent, though from seed of divine promise, does of itself avail nothing]. **For they are not all Israel**—that is, true Israelites in God's esteem—**which are of Israel**—that is, who are the natural posterity of Jacob.

7. Neither, because they are the seed of Abraham. [Notice how '*neither*' (*οὐδέ*) is preceded by the direct simple negative (*οὐ*). Beginning with the previous sentence, we may give this literal rendering of the whole passage: "For not all who are of Israel (are) these Israel, neither, because they are Abraham's seed (are) all children" (of Abraham)—that is, in a true, spiritual sense. The pride and boast of the Jews was: "We have Abraham to our father." (Mt. 23: 9; Luke 3: 8; John 8: 39.)] 'The seed of Abraham' in this verse corresponds with 'of Israel,' of the preceding verse ["Israel after the flesh" (1 Cor. 10: 18)], and both are to be understood, literally, of the natural posterity of Abraham and Jacob, or Israel; and so, on the other hand, the term 'children' in this verse corresponds with 'Israel' of the preceding; and both are to be understood, figuratively, of the spiritual posterity of Abraham—that is, of those "who walk in the steps of the *faith* of our father Abraham." See Rom. 4: 12; Gal. 3: 9, 29; and John 8: 37, 39. [By these expressions the apostle indicates the possibility of a rejection of a part of the Jews, that people who felt themselves to be "the children of

the kingdom.]" The quotation in the last clause of this verse—**but, in Isaac shall thy seed be called** ["a seed shall be called for thee"]—is taken quite literally from Gen. 21: 12 [without the formula of quotation, as being a well-known saying], and decisively confirms the previous assertion, that God never meant to be understood as promising the covenant blessings to all Abraham's posterity, but only to those in the line of Isaac [the child by virtue of promise], thus excluding, not only Ishmael and his posterity, as in the context of the passage just referred to, but equally the six sons of Keturah afterward born to him, and their descendants. (Gen. 25: 1, 2.) ["The seed subsisting in Isaac shall be called thy seed." (De Wette.) "Thy offspring shall be reckoned from Isaac." (Noyes.) Meyer and Philippi give this as the apostle's meaning: "The person of Isaac shall be regarded as the true seed or real descendant." "In thus adducing the case of Isaac and Ishmael the apostle certainly did not decide on the eternal state of either of them; yet the subject which he thus illustrated—namely, a remnant of believers among an unbelieving nation—must refer not to outward advantages and disadvantages, but to eternal salvation or damnation." (Scott.)]

8. That is, [which signifies. **They which are the children of the flesh**, etc. This sentence, literally translated, reads thus: "Not the children of the flesh (are) these the children of God." In other words, the children of the flesh are not thereby the children of God, even though they may have Abraham for their father]. Ishmael was the child of Abraham in a natural and usual way; Isaac in an unusual way, by virtue of an extraordinary promise of God. See Gal. 4: 23. The first was a child of the flesh; the second was a child of promise. And, as owing his birth to a special divine interposition, Isaac was a fit representative and type of all the children of God. See John 1: 12, 13. [**Children of the promise**—that is, "begotten by virtue of the divine promise" (Meyer), not

9 For this *is* the word of promise, At this time will I come, and Sarah shall have a son.

10 And not only *this*; but when Rebecca also had conceived by one, *even* by our father Isaac,

11 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth.)

9 oned for a seed. For this is a word of promise.

According to this season will I come, and Sarah 10 shall have a son. And not only so; but Rebecca also having conceived by one, *even* by our father 11 Isaac—for the children being not yet born, neither having done anything good or bad, that the purpose of God according to election might stand, not of

as Noyes has it: "children to whom the promise is made." "The children of the promise" are "those whom God gives to Abraham by spiritual generation. . . . They who interpret 'the children of promise' to mean those who by faith embrace the promise, say indeed what is fact, but do not speak with suitable precision, for the apostle in this place does not distinguish the children of Abraham from others by their faith as known, but he discourses concerning the primary cause—that is, the fountain of their faith itself, namely, the eternal purpose of gratuitous election." (Beza.) **Are counted for the seed:** are esteemed by God as the seed of Abraham in the highest and truest sense. Compare notes on 3: 1-6.

9. For this is the word of promise [or, 'The word of promise is this'] would be a very literal translation of the first clause of this verse. [Alford: "For this word was (one) of promise."] It is a specific proof of the last clause of the preceding verse. The quotation which follows expresses the sense of Gen. 18: 10, 14. **At this time** means 'at this season, next year;' [in the Hebrew: *According to the living time*—that is, "at the reviving season, when this season revives, returns again, after passing away with the departing year." (Conant.) Gesenius makes this reviving time to be the coming spring. The clause: **And Sarah shall have a son**—*To Sarah shall be a son*—retains the form of the Hebrew, from which the Septuagint in Gen. 18: 10 varies].

10. **And not only this.** [We now advance from a word of divine promise to a word of divine appointment. (Meyer.)] It will be observed that the word 'this' is supplied by the translators. The expression in the original is elliptical, and the grammatical construction irregular, the name Rebecca being in the nominative without any verb; and the sentence being resumed in ver. 12, after the parenthesis of ver. 11, in the altered form, *it was said to her*. [Many regard this nominative as absolute, and see in the sentence an *anacoluthon*, a changed

and unfinished construction. Noyes, Godet, and the Bible Union, seem to avoid this by translating: 'but when Rebecca also had conceived.' It would seem to be an "energetic breviloquence," as though Paul would say: 'not only is such the case with regard to Sarah, but there is Rebecca also.'] The ellipsis may be supplied thus: 'and not only was there a divine word of sovereign discrimination to Abraham, between his two sons, and in effect to Sarah likewise (see Gen. 18: 13-15), but Rebecca also had a similar divine message.' [So in substance, Winer, De Wette, Meyer. Philippi opposes this on the ground that the promise of ver. 9 was not given to Sarah, but to Abraham, and also that the saying of God in ver. 12 was to Rebecca no word of promise.] **But when Rebecca also had conceived (twin sons) by one, even by our father Isaac.** The phrase 'by one' seems to be suggested by the difference between this case and the former. In *that* case, there were two mothers, one a bond woman, and the other a free; but in *this* case, there was but one mother, and but one father, which makes the sovereign limitation of the chosen posterity of Abraham to one of the twin sons the more significant, and this example therefore stronger than the former.

11. This verse completely overthrows the doctrine of the pre-existence of souls: the children **being not yet born**, and, of course, **neither having done any good or evil**. [Instead of 'evil' (*κακόν*) the Revised text has *bad* (*φάυλον*, found in **8 A B**), which properly signifies *light* or *worthless, good-for-nothing*, hence, with a moral reference, *bad* or *ill*, (compare this with our word "naughty"), and means a little less than *wicked*. They were not guilty of personal, voluntary transgressions, yet, as belonging to Adam's fallen race, they both had natures inclined to sin. "As regards original sin, both children were alike, and as regards actual sin, neither had any." (Augustine.) Neither birth nor works gave them any claim.] **The purpose of God according to election**, or, 'the elective

purpose of God,' is a very definite and strong expression. **Might stand** [properly, *may stand*, denoting permanence]; this word is the opposite of that which in ver. 6 is translated 'hath taken none effect.' [This sentence in construction and thought would properly follow the first phrase of the next verse.] **Not of works** [properly defines 'purpose.' Some make it dependent on 'may stand.' The positive negative (*οὐκ*) is here used, since it is not immediately connected with 'that' (*ὅσα*) or the verb]. **But of him that calleth.** The absolute sovereignty of the divine election in the bestowment of spiritual blessings, irrespective of human works, performed or foreseen, could hardly be affirmed in stronger terms. ["The thought of an unconditional election of grace is here distinctly expressed, and the idea that 'not of works' excludes indeed all present merit, but not the future which God has foreseen, is wholly vain." (De Wette.) Besides, the works of Jacob, if foreseen, could not have furnished ground for his election, for his works were very nearly as ill as Esau's. Nor were the descendants of Jacob chosen to be God's peculiar people because of their worthiness, as Moses frequently reminded them. See Deut. 9: 5. The purpose of God to bless Jacob was not, then, based on the merit of foreseen good works, or on the ground of any human claim, but was made according to God's free, yet not arbitrary, choice. "The purpose," says Philippi, "is described as made according to election, or determined by election, linked to election, in opposition to an indiscriminate, universal saving decree, having reference to the whole human race, or to a definite class of men." Similarly Meyer: "The purpose would have been no purpose according to election, if God had resolved to bless all without exception." The apostle, moreover, while denying that God's elective purpose is based on foreseen works, does not affirm that it depends on foreseen faith. Instead of saying "not from works but from faith," or on account of faith, he simply adds: *but from him that calleth.* And in 2 Tim. 1: 9, Revised Version, he tells us that God's saving call is "not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before times eternal." Compare Eph. 1: 11; 3: 11.

Godet affirms that faith "cannot be a merit, since faith consists precisely in renouncing all merit," and hence that faith foreseen, unlike works foreseen, though a moral condition of election, would impose no obligation on God. To this, we reply, that if God's elective purpose from eternity is made to depend upon the foreseen faith of individuals, then God, even though no obligation be imposed on him, is yet no longer a sovereign disposer of grace, nor does he take the initiative in one's salvation. A faith which conditions a person's election, especially if not based on grace, should be begotten by that person; and if faith is originated by man, little is left for election or predestination to do. But Holy Scripture, instead of asserting that God's purpose according to election is grounded on any man's work or faith, explicitly declares that faith and repentance and obedience and salvation are the *result* of God's elective purpose. See 8: 29; Eph. 2: 8, 10; Phil. 2: 13; 2 Thess. 2: 13; 2 Tim. 2: 25; 1 Peter 1: 2, etc. Truly, as Augustine says: "God does not choose us because we believe, but *that* we may believe." Even the Arminian Remonstrants, in the third and fourth "points" of their controversy with Calvinism, affirm, "that true faith cannot proceed from the exercise of our natural faculties and powers, or from the force and operation of free will, since man, in consequence of his natural corruption, is incapable of thinking or doing any good thing;" and, "that this divine grace or energy of the Holy Ghost, which heals the disorders of a corrupt nature, *begins*, advances, and brings to perfection everything that can be called good in man, and that, consequently, all good works, without exception, are to be attributed to God alone and to the operation of his grace." It would do no harm if some of the diluted Calvinism of our day was tinctured with a little more of such Arminianism as this. Such views as these are antagonistic to the doctrine that God's elective purpose to save is conditioned on man's foreseen faith. Albert Barnes says, that the purpose of God "is not a purpose formed *because* he sees anything in the individuals as a ground for his choice, but for some reason which he has not explained and which in the Scripture is simply called *purpose* and *good pleasure.*" Such evidently was the apostle's view of God's purpose according to

12 It was said unto her, The elder shall serve the younger.

12 works, but of him that calleth, it was said unto her,

election; otherwise it would not have called forth what Calvin terms the "impure barkings" of those who, on account of such election, charged God with injustice. See ver. 14. Augustine, in controversy with the Pelagian idea, that God elects men because of their foreseen goodness, says: "Who but must wonder that this most ingenious sense should escape the apostle? For after proposing what was calculated to excite astonishment respecting those children unborn, he started to himself, by way of objection, the following question: 'What then, is there unrighteousness with God?' It was the place for him to answer, that God foresaw the merits of each of them. Yet he says nothing of this, but resorts to the decrees and mercy of God.'"

It is to be noticed, however, that in all Paul's writings there is no plainly specified election or predestination to eternal death. Calvin, who approached, perhaps, too near the precipice, concerning which Augustine said "Beware!" inferred the verity of an "eternal reprobation," and the mere logical faculty may, from one point of view, deem this inference to be unavoidable. But from the apostle's most explicit utterances, we learn that those whom God wills to blind and harden are incorrigible sinners, that those to whom he *willeth* to show *mercy* are, of course, lost and guilty, and that his election is of *grace*, and has reference, therefore, to the undeserving. The elect bear the name "vessels of *mercy*," which shows that they, like the vessels of wrath, are taken from a common "mass of perdition"; and if the former are saved, it is because of *gratuitous* election; if the latter are reprobated, it is because of their sins. All are alike undeserving, and hence God can, without partiality, have mercy on whom he will, can reject or pass by whom he will, and it is ours only to say: "Even so, Father, for so it seemed good in thy sight." For some further views on this general subject, see remarks on 8:29. To the question whether God's elective purpose regarding Jacob and Esau had reference to their temporal condition or to their eternal state, we should answer that, according to the apostle's representation, it had primary reference to their temporal state, and not so much to them as

individuals as to their descendants. Paul certainly does not affirm in the next verse that Jacob was elected to eternal salvation and that Esau was reprobated to eternal death, **but the elder shall serve the younger.** Yet even the elder did not *personally* serve the younger, but, on the contrary, we read that Jacob, in consequence of his supplantings, was obliged to humble himself to the earth as a servant before his brother, and to say: "My lord, Esau!" The one, however, was elected to peculiar external advantages and to theocratic gracious privileges, to the use and enjoyment of which the other was not chosen, while still the other was not left entirely destitute of divine favor and blessing. Isaac was elected to a pre-eminence over Ishmael, and Jacob to a pre-eminence over Esau, yet, as Philippi observes, "even Ishmael is not left without promise (Gen. 16:10; 17:20), and is preserved by divine providence. (Gen. 21:17, seq.) Esau also receives his blessing (Gen. 27:39, seq.), while the life of Isaac and Jacob is fertile in peculiar trials and sorrows. And the posterity of Ishmael and Esau are, finally, in admission into the Messianic kingdom in accordance with the universal prophetic promises, to obtain a share in the loftiest prerogative of the chosen people." Yet in our view God's elective purpose, as set forth in the Scriptures, *does not* generally have reference to peoples and to their enjoyment of external privileges. That Paul in this Epistle makes divine election to be individual, gracious, and saving, is most clearly manifest. See ver. 23; 8:29; 11:5. And the apostle could well show this while explaining the temporary rejection of God's people, Israel, and without digressing to write a set treatise on election and reprobation. Thus, from the example of Jacob and Esau, Prof. Stuart derives this lesson: "If God did, according to election, make such distinctions among the legitimate and proper children of Isaac, the 'son of promise,' then the same God may choose, call, justify, and glorify those who are 'called' in respect to the heavenly inheritance. If it is not unjust or improper in one case to distribute favors 'according to his purpose,' then it is not in another." Dr. Shedd gives his views on these points as follows: "The theocratic election

13 As it is written, Jacob have I loved, but Esau have I hated.

14 What shall we say then? *Is there unrighteousness with God?* God forbid.

15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

13 The elder shall serve the younger. Even as it is written, Jacob I loved, but Esau I hated.

14 What shall we say, then? *Is there unrighteousness with God?* God forbid. For he saith to Moses, I will have mercy on whom I have mercy, and I will have compassion on whom I have com-

of Isaac and Jacob illustrates the spiritual election of individuals; and the theocratic reprobation of Ishmael and Esau illustrates the spiritual reprobation of individuals. . . .

The question arises whether the theocratic corresponded with the individual election and reprobation in the cases of Jacob and Esau themselves. The fact that each was a typical personage favors the affirmative, because the symbolical is most naturally homogeneous with that which it symbolizes. It would be unnatural to set forth a spiritually elect person as the type of the reprobated class, and *vice versa*. And the history of Esau shows that his sinful self-will was not overcome by the electing compassion of God. Esau renounced the religion of Abraham, Isaac, and Jacob, in which he had been educated, and to which he might still have adhered, even though he had, by the divine will, lost his primogeniture, and lapsed into idolatry with his descendants. He falls, therefore, into the same class with the apostate Jews, and though 'of Israel' was yet not Israel." (Ver. 6.) But we do not feel called upon to settle the eternal state of these individuals.]

13. The passage here cited [in confirmation of the preceding] is written in Mal. 1: 2, 3. We must beware of weakening too much the expression **Esau have I hated**, since the descendants of Esau, to whom the language is particularly applied by Malachi, are described as "the people against whom the Lord hath indignation for ever." (Ver. 4.) [We read in the Wisdom of Solomon (11: 24): "Thou lovest all things and abhorrest nothing which thou hast made, for never wouldst thou have made anything, if thou hadst hated it." Certainly the "philanthropy" of God (Titus 3: 4) would not allow him to hate absolutely and in a human manner any human being, even though sinful. We may suppose that he loved Esau personally with the love of compassion, while he could not have loved Jacob with entire complacency. Those who think that "hate" in Scripture usage sometimes means to love less, refer to such passages as

Gen. 29: 30, 31; Luke 14: 26, compared with Matt. 10: 37, etc., where a less degree of love, compared with a greater, is termed hatred. The expression is anthropopathic, and refers not so much to the emotion as to the effect. (Philippi.) In Sirach 33: 11, 12, we find a like declaration of the unequal distribution of God's gifts among men. Of course, any withholding of divine favors might seem an act of hatred. It often is an act of judgment against sinners. Haldane affirms that Esau, even before his birth, deserved God's hatred, because he sinned in Adam; but surely his Adamic transgression was not greater than that of Jacob.]

To this doctrine, that God chooses one and rejects another at his mere good pleasure, there are two objections urged: I. That it is unjust. (Ver. 14.) Answer 1. God *claims* this prerogative. (Ver. 15, 16.) Answer 2. He *exercises* it. (Ver. 17, 18.) II. That it destroys human responsibility. (Ver. 19.) Answer 1. The objection is irreverent. (Ver. 20, 21.) Answer 2. God only treats the rejected as they deserve, and the accepted better than they deserve (ver. 22-24); and neither of these is unjust.

14. Paul here states, in the form of a question, an objection which he sees likely to arise in the reader's mind from what has just been said (ver. 11-13); and before giving any specific answer to that objection, indignantly repels, as he does elsewhere (3: 4, 5; Gal. 3: 21), any aspersion upon the character of God. *Let it not be!* [The negative particle (μή) in this question supposes a negative answer.]

15. **For he saith to Moses.** The 'for' here assigns the reason why the apostle so emphatically repudiates any possible ascription of unrighteousness to God; 'for' he explicitly announces to Moses, as an axiom which he would have all men understand, that he is sovereign and self-moved in the distribution of his favors; that his mercy is pure mercy, and his compassion pure compassion, and that he owes no apology to any man for the manner in which he exercises his benevolence. **I will have mercy on whom**

16 So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

17 For the Scripture saith unto Pharaoh, Even for

16 passion. So then it is not of him that willeth, nor of him that runneth, but of God that hath mercy.

17 For the scripture saith unto Pharaoh, For this very

I will have mercy, etc. The citation is from Exod. 33 : 19 [closely following the Septuagint, even to the rendering of the tenses. (The Hebrew is: *I have mercy on whom I will have mercy.* The Revised Version gives the Septuagint rendering.) This utterance of Jehovah to Moses is "to be understood in a causal sense as expressing the reason why Moses' request was granted—namely, that it was an act of unconditional grace and compassion on the part of God, to which no man, not even Moses, could lay any just claim." (Keil and Delitzsch.) "If to Moses God's favor was absolutely free and unmerited, how much more to others!" ("Bible Commentary.")] The two verbs here used have the same general sense, but the latter is the stronger expression [denoting a greater degree of pity, equivalent to "bemoaning sympathy." (Meyer.)]¹ The twofold expression is very emphatic, and intimates that God would have men understand, once for all, that he is not to be challenged to give an account of his reasons for showing favor to some men and not to others. ["No man may deal with God as if he were his creditor." (Bengel.)] It would be well for cavilers to remember this. The manner in which the apostle meets the objection here admonishes us that the surest way to determine what God's character allows him to do is to consult the Scriptures which are his word. ["Paul considers it enough to check vile barkings by the testimonies of Scripture." (Calvin.)]

16. So then it is not [in the power] **of him that willeth.** [Noyes: "It dependeth not on him that willeth."] What is the unexpressed subject of this sentence? That which is implied in the preceding verses, the mercy and compassion of God, or, more exactly, the obtaining of those divine favors and blessings which proceed from his mercy and compassion. Are we to conclude, then, that the willing and the running avail nothing? No, certainly not, for this would be to contradict the gracious promises of our Lord.

(Matt. 7 : 7, 8; John 5 : 40; Rev. 22 : 17, etc.) The apostolic exhortation is: "So run that ye may obtain." (1 Cor. 9 : 24, 26.) [See also Phil. 3 : 14; 2 Tim. 4 : 7.] But the meaning is, that the will and the power to run so as to obtain are themselves from God (Pha. 2 : 13), so that, in the ultimate analysis of the matter, it all depends upon God who showeth mercy. His gracious and sovereign will is before, and behind, and beneath all human willing and running. ["The human striving is, indeed, necessary, but it ever remains dependent." (De Wette.) To will and to run in our own strength is vain, nor can any human willing or working lay God under obligations or furnish a ground of justification. "The mercy of God," says Dr. Ripley, "is not a result of a person's own will or desire for it, as the originating or procuring cause. . . . The apostle here denies the meritorious character of such desires and efforts, as if they would constitute a claim for the blessings. Not to man's desert, but to God's will and unmerited mercy, must blessings be traced." The Jews both willed and ran earnestly and sought eagerly after a law of righteousness, but "they stumbled." It is singular that some, like Chrysostom, put the utterance of this verse into the mouth of an opponent instead of regarding it as the apostle's own inference.] To suppose any special reference to Abraham's willing in favor of Ishmael, or Isaac's in favor of Esau, or to Esau's running to hunt venison for his father, as if these historic facts had suggested the form of the expression, is to narrow and limit the words unduly. They undoubtedly are borrowed from the Grecian games, to which Paul so often refers in his epistles. (1 Cor. 9 : 24-26; Gal. 2 : 2; 5 : 7; Phil. 2 : 16.) ["Observe that in the exercise of this sovereign choice God is here spoken of as *having mercy.*" (Boise.)]

17. For the Scripture saith unto Pharaoh. ['For' denotes a consequence *e contrario*, drawn from the preceding statement.] 'The Scripture' is here identified with its divine author, as in Gal. 3 : 8, 22; 4 : 30. The

¹ Compare *ἀπορή* and *ἰδύνη* in ver. 2 for a corresponding advance of emphasis. The particle *an* (*ἀν*) belongs to the relative rather than to the verb (Buttmann, 217), making it equivalent to "whomsoever," and thereby

indicating the freedom of the divine choice. This particle is, as here, commonly used in the New Testament with the subjunctive.—(F.)

this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

purpose did I raise thee up, that I might shew in thee my power, and that my name might be published abroad in all the earth. So thou he hath

quotation is from Exod. 9: 16. [The article with Pharaoh denotes the dative case and probably was not meant to particularize "the Pharaoh who lived in the time of Moses." (Bengel.) Compare *the Moses* in ver. 15. The Greek has a word (ἐν), before the quotation, which is not translated. It is here, as frequently, merely the sign of quotation. It is worthy of remark that Pharaoh was not thus spoken to till after he or his land had been visited with six plagues.] The words **Have I raised thee up** are not to be understood specifically, of raising up to the throne, much less of raising up from sickness, as in James 5: 15 (where only the context gives the verb this peculiar sense); but in a general sense. 'I have given thee thy place in history,' as the verb is used in Matt. 11: 11; 24: 11; John 7: 52, etc. This general sense alone suits the context, and the apostle's argument. [This verb is used about seventy times in the Septuagint. "In none of these cases does it mean to create, to produce, to raise up, in the sense of bringing into being." (Stuart.) Hence Beza's rendering: *fecit ut existeres*, "I have caused thee to exist," would seem to be inadmissible. The Hebrew verb, "I caused thee to stand," is rather loosely rendered in the Septuagint, "on account of this thou wast preserved." Yet this in sense is akin to Isaac Leeser's version: "I allowed thee to remain," and to Dr. Gifford's in the "Bible Commentary," "I spared and upheld thee." These renderings convey the idea that the *continuing* of Pharaoh's life of rebellion was the means of magnifying the name and power of Jehovah. Meyer gives this paraphrase: "Thy whole historical appearance has been brought about by me, in order that," etc. De Wette's rendering, favored by Prof. Stuart, "I have incited thee to resistance," seems to be an addition to the text.] This is an illustration on the darker side; and it is a vindication of

God's justice, on the assumed axiom that what he declares his purpose to do and actually does is right. There can be no higher proof that a thing is righteous than that *God does it*. **That I might shew my power in thee**—that is, by thy signal overthrow at the Red Sea.] **And that my name might be declared throughout all the earth.** The word translated 'declared' is an emphatic word, implying a thorough publication of God's righteous severity in Pharaoh's destruction. We have a record in Josh. 2: 9-11 of the effect which the report of God's judgment on Pharaoh had on the inhabitants of Jericho. [Compare also Exod. 15: 14, seq.] Meyer and Tholuck cite Greek and Roman authors of later times who refer to these things; the dispersion of the Jews scattered the famous tidings far and wide among the nations; the Koran helped to spread the story wherever it went; and the Scriptures are fast publishing it literally 'throughout all the earth.' So it is that God's 'name,' his power and justice in the overthrow of the proud and hardened oppressor of his people, is gradually and at last universally made known throughout the whole world. ["God might have caused Pharaoh to be born in a cabin, where his proud obstinacy would have been displayed with no less self-will, but without any notable historical consequence. On the other hand, he might have placed on the throne of Egypt at that time a weak, easy-going man, who would have yielded at the first shock. What would have happened? Pharaoh in his obscure position would not have been less arrogant and perverse, but Israel would have gone forth from Egypt without *clat*. No plagues one upon another, no Red Sea miraculously crossed, no Egyptian army destroyed; nothing of all that made so deep a furrow in the Israelitish conscience, and which remained for the elect people the immovable founda-

¹The verb 'shew forth' occurs eleven times in the New Testament, but only in Paul's writings and in the Epistle to the Hebrews. It is in the middle voice (with transitive signification) and probably has a slight subjective reference. Thus: show forth *for myself*, or, *on my account*. Hence the pronoun 'my' is not redundant. The apostle substitutes for the *strength* (ἰσχυρ) of the

LXX. the more general term *power* (δύναμις), also ἰσως—that, to the end that—for *iva*—that, the latter commonly referring to the more direct, the former to the more remote or secondary purpose. The two verbs in the subjunctive, by which mood continuance of action or result is noted, might be rendered by the auxiliary, *may*.—(F.)

18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

mercy on whom he will, and whom he will he hardeneth.

tion of their relation to Jehovah. And thereafter also no influence produced on the surrounding nations. The entire history would have taken another direction." (Godet.)

18. Therefore hath he mercy on whom he will have mercy. [The 'whom' (*ὅν*) of this clause, or the one on 'whom' God wills to show 'mercy,' is not what the anti-supralapsarians call a "nontentity," nor is he a pure and innocent being, but an actually existing guilty and undeserving transgressor; otherwise God could show him no mercy. And it is precisely the same class of persons whom God, for reasons sufficient to himself, willet to harden. The last clause of the verse: **And whom he will he hardeneth**—may well be read by sinful men with "bated breath," and feelings of awe.] In the account of God's dealings with Pharaoh in Exodus, we have these three modes of expression—"the Lord hardened Pharaoh's heart": Exod. 4: 21; 7: 3; 9: 12; 10: 1, 20, 27; 11: 10; 14: 4, 8; "Pharaoh hardened his heart": Exod. 8: 15, 32 (in Heb. 8: 11, 28); 9: 34; "Pharaoh's heart was hardened" [remained hardened]: Exod. 7: 13, 14, 22; 8: 19 [in Heb. 8: 15]; 9: 7, 35. No doubt all these three expressions refer to the same fact, but it does not follow that they all have the same meaning, nor are we at liberty to weaken the force of the first, and most frequent, by substituting for it, 'the Lord suffered Pharaoh to harden his heart.' The language itself, and the way in which Paul uses the illustration, imply something more than a mere passive *permission* on the part of God. The one point which must be guarded is, that God never *solicits* men to evil, and then punishes them for yielding to the solicitation. James 1: 13 decisively negatives that idea. We will not undertake to explain precisely how God rightfully may, and sometimes actually does harden a man's heart (for the case of Pharaoh can hardly be considered a *solitary one*); but we will rather rest content with enforcing the Psalmist's solemn admonition, "Stand in awe and sin not." (4: 4.) [The first two examples

and the last but one of the first series of texts cited above are prophecies: 'will harden.' Omitting the two former, we may notice that it is said of Pharaoh seven times either that he hardened his heart, or that his heart remained hard, before it is affirmed, in 9: 12, that Jehovah hardened him. "And even after that," as Godet says, as if a remnant of liberty still remained to him, it is said for a last time that "he hardened himself" (9: 34), or "remained hardened." (9: 35.) This is an instance of a man's giving himself up, and of God's giving him up, "to work iniquity." "When God hardens a man," says Charnock, "he only leaves him to his stony heart." Tholuck observes that—"In the case before us the divine agency must be limited to the fact that God brought about those circumstances which make a heart disposed to evil still harder. That God did thus to Pharaoh is shown by history. That such is the only sense in which it is said that God hardened Pharaoh is evinced by the fact of its being declared in the context *that Pharaoh hardened himself*." Compare with this the exhortation of Ps. 95: 8; Heb. 3: 8, 15, "harden not your hearts." The Scriptures which speak of God's hardening the heart of Pharaoh, at the same time blame him for his pride and self-will (Exod. 9: 17; 10: 3, 4), while Pharaoh on his part makes frequent confession of sin. (Exod. 9: 27; 10: 16, 17.) We must hold to the truth of the apostle's statement, even though we think, with Philippi and Godet, that a different view would have been presented had Paul not been combating Pharisaic pretension and arrogance. Alford says: "Whatever difficulty there lies in this assertion that God hardeneth whom he will, lies also in the daily course of his providence, in which we see this hardening process going on in the case of the prosperous ungodly man." The conjecture of some that 'hardeneth' here means to treat harshly, in supposed accordance with Job 39: 16, where the ostrich is spoken of as hardening her young, is scarcely worthy of notice.]¹

¹ We are sorry to see that the *vom Strauss* (of the ostrich) of Philippi's commentary on this passage, is, probably from mere inadvertence, converted into a

proper name in the generally excellent translation of this excellent work.—(F.)

19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

19 Thou wilt say then unto me, Why doth he still

19. [Thou wilt say then unto me—not: *what shall we say then?* The sharp answer which follows shows that the apostle has as his opponent, not a modest inquirer, but an insolent antagonist. So Philippi, who thinks that Paul has an arrogant Jew before him in the whole of the present exposition.] **Why doth he yet find fault?** [‘Yet’—that is, after he has hardened me, or “after he has taken away freedom and accountability through his purpose to harden.” (De Wette.) How can he blame me for disobedience? “Why am I still judged as a sinner?” Meyer, seemingly against the context, regards the question as tragic rather than impious, “the expression of human weakness in presence of the divine decree of hardening.” Who is able to resist the fixed purpose of the Almighty? Compare Acts 11: 17.] **Who hath resisted** (or, *resists*, the perfect being used as present) **his will?** If it is God’s will to harden a man, since his will cannot be successfully resisted, how can he *blame* hardened sinners? This is a common objection to the view of God’s sovereignty which Paul has presented. It is important and instructive to note how he meets this cavil.

[This verse shows us that other minds than ours have been troubled with the unfathomable mysteries of God’s creation and moral government. Paul himself stood face to face

with all the deep, dark problems of the universe, and we do not suppose that even his mind was so far supernaturally enlightened as to be able to solve them. His language in 1 Cor. 13: 12 (Revised Version) is: “Now we see in a mirror, darkly” (margin, “Greek, in a riddle”); and we may well believe that the universe had for him its insoluble enigmas. In a coming chapter we shall see how he speaks of the “unsearchable judgments” and the “untraceable ways” of God. The verse before us presents a problem of exceeding difficulty.¹ We are held blamable for disobedience to God, and yet how is it possible for a weak and dependent creature to resist and thwart the will of the Omnipotent? Yet we do in this world resist and disobey his law, or revealed will, continually, otherwise all men would at once come to repentance (2 *eter* 3: 9) and to a full knowledge of the truth (1 Tim. 2: 4), and we should not have been taught to pray: “Thy will (*θελημα*) be done on earth as in heaven.” A different word, however, is used for ‘will’ in our passage—namely, *βουλημα* which here seems to denote his determinate, predetermining, immutable counsel (or *βουλη*; see Acts 2: 23; 4: 28; Heb. 6: 17), which cannot be thwarted or withstood; and how can a frail creature of earth resist “the counsel of his will”? (*Βουλην τοῦ θελήματος αὐτοῦ*, Eph. 1: 11.²) Hence from

¹ “The great and perhaps ever insoluble problem still remains—namely, the ability of a created being to act contrary to the will of God—how God came to create a being with power to withstand him, the Almighty One.” (Olshausen.) But if we cannot withstand or transgress, but do perfectly fulfil his decretive will, his eternal purpose, how can we be held blamable for transgression? We have here for certain a “plausible and formidable objection” (Hodge), and the apostle seeks rather to strike the objector dumb by rebuking his irreverent spirit, than to solve fully the speculative difficulty. We can see that there is in the objection a spirit of *disobedience* and rebellion, we can feel that there is some perversion or insufficient statement of the truth, but the logical faculty finds it a hard task to clear the question of all difficulty. “This is indeed,” says Dr. Schaff, “one of the greatest and most difficult problems, which can never be fully solved from the standpoint of earthly knowledge. Only after the accomplished victory over evil, can the deep, dark enigma of evil, which forms the main difficulty of the problem, be solved.”—(F.)

² A similar thought is expressed in 2 Chron. 20: 6; Job 9: 19 (LXX.); Wisdom of Solomon 12: 12. *Θελω* and *βουλομαι* are both employed by way of contrast in Matt. 1: 19, the former, according to classic usage, generally denoting a volition; the latter, an inclination or propensity of the mind. [Here the reverse seems to me to be the fact. (A. H.)] *Βουλομαι*, to have in thought, to intend, is never used of brutes, while in Homer it is always used when speaking of the gods, since their wish is equivalent to effect. (Robinson, Liddell and Scott.) We may say that it is God’s present *βουλημα* (using the term in the weaker sense of *desire*) that none should perish, but that all men should come to repentance (2 Peter 3: 9), and that it is his *θελημα*, or will, that all men should be saved and come to a full knowledge of the truth. (1 Tim. 2: 4.) Yet this his desire and will surely do not come to pass in this world; but we can hardly say that either of these is his established, immutable counsel or purpose; otherwise this universal repentance and attainment of the truth would have already taken place. Prof. Turner seems inclined to think that even God’s purpose may

20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?
21 Hath not the potter power over the clay, of the

20 find fault? For who withstandeth his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, 21 Why didst thou make me thus? Or hath not the

this view of the matter, the rebellious sinner is tempted to reply against God with very great freedom of language, and to say: "I am not to blame for resisting God's eternal purpose concerning me, since such resistance on my part is an impossibility;" or, "I do not resist God, for in hardening myself I have done nothing but obey him." Objections similar to the above are noticed by James (1:13) and by the Son of Sirach (Eccles. 15: 11, 12), and are rebutted by a direct denial. While therefore we cannot entirely remove the speculative difficulty attending this subject, we can tell the sinner that he is not sincere in making this objection; that he is offering it as a mere make-shift; that he knows God does not make him sin; that he is opposed to God and does disobey and resist God's will; and that he does this of his free choice; that he does not intend to obey, but he intends evil and makes this wickedness himself; that his alleged obedience is all a farce, and cannot be deemed by himself genuine, hearty, or meritorious. God by his providence may indeed give shape to the evil, and by his infinite power and wisdom cause it to promote his glory, and yet may rightfully punish the sinner for his intended transgression.]

20. Nay but, O man, etc. When the objector becomes too bold and irreverent, Paul rebukes his impiety before making any other reply to his objection. It does not become the creature to dispute with the Creator or to call him to account. [Nor will Jehovah upon compulsion give any account of his matters. Instead of the 'nay but,' we might properly read—*yea rather* (Luke 11: 25), or, *indeed*, with a slight touch of irony. Through the inversion of words in the interrogative clause, a frequent usage in the New Testament, the 'thou' is rendered emphatic. The 'O man' is inserted to denote his inferiority and impotence as

contrasted with the Almighty. It has been said that this replying against God by so weak a creature as man shows that he has a free will, or, at least, that he can use his tongue very freely. If the sinner is rebellious against God and chooses to use his freedom, he can find much wherewith to reply against God. He would bring God down below the level of his creatures and make him *responsible*, as it were, for all that is ill in the universe. 'Nay but, O man,' thou art too weak and ignorant and insignificant to put on such airs of superiority and to contend so haughtily with God. **Shall the thing formed say, etc.** The Greek particle ($\mu\eta$) supposes a negative answer. The application of the term 'thing formed' ($\pi\lambda\acute{\alpha}\sigma\mu\alpha$) to man is warranted by Gen. 2: 7; Ps. 103: 14—Septuagint Version (102: 14), 'he knoweth our frame' ($\pi\lambda\acute{\alpha}\sigma\mu\alpha$)—and 1 Tim. 2: 13. In the Wisdom of Solomon (7: 1), Adam is called the '*protoplast*.' The query seems to have reference, not to an original creation (as of clay with its properties), but to the making or fashioning of that which already exists. Dr. Hodge says: "It is to be borne in mind that Paul does not here speak of the right of God over his creatures as creatures, but as sinful creatures, as he himself clearly intimates in the next verse. It is the cavil of a sinful creature against his Creator that he is answering." Hence the question, as Dr. Shedd remarks, "is not, Why hast thou made me a sinner? but, Why hast thou left me in sin?" So if we apply this language to the Jewish people whom God formed into a nation, their query would be: "Why hast thou withheld thy mercy from thy people Israel, and why dost thou show thy favor to the Gentiles? Why hast thou rejected or passed by thy covenant people and adopted the uncircumcised heathen?"]

21. Hath not the potter power over the

fail of accomplishment. If this be so, then the eternal blessedness of the saints is not secure, and heaven itself may be lost out of God's universe. Dr. Shedd says: "The distinction between the will of desire and the will of decree is illustrated in the human sphere by the difference between inclination and volition. A man frequently opposes the inclination of his will by a volition of his will. He decides to do what he is dis-

inclined to do." In a similar way some speak of a principal or antecedent will and a consequent will. The "Bible Commentary" says: "When $\epsilon\theta\epsilon\lambda\omega$ (or $\theta\epsilon\lambda\omega$) and $\beta\omicron\upsilon\lambda\omicron\mu\alpha\iota$ are distinguished, the former means the simple, spontaneous will, the latter the conscious and deliberate purpose." See further on $\theta\epsilon\lambda\omega$ and $\beta\omicron\upsilon\lambda\omicron\mu\alpha\iota$, notes to 7: 15, also a long discussion under $\theta\epsilon\lambda\omega$ in Thayer's Lexicon.—(F.)

same lump to make one vessel unto honour, and another unto dishonour?

potter a right over the clay, from the same lump to make one part a vessel unto honour, and another

clay, etc. ['Or' should precede 'hath,' as in the Revised Version. "It introduces a fresh ground of rebuke." (Alford.) 'Over the clay' (πυλῶν) is here separated from its governing substantive, 'power,' owing, perhaps, to the joining together of words of similar or related import.] This figure is found repeatedly in the prophets. See Isa. 29:16; 45:9; 64:8; Jer. 18:6 [also Job 10:8, 9; Wisd. of Sol. 15:7; Eccles. 33:13 (36:13, LXX.); 38:29, 30]. The comparison must not be pressed too far. It is just as impossible for man to have just cause to complain against God as it is for the clay to have cause to complain against the potter, but not for the same reason. In the case of the clay and the potter, the fault-finding is forbidden by the nature of the clay; in the case of man and his Maker, it is forbidden by the character of the Maker. The nature of the substance wrought upon forbids complaint in the former case; the character of the Being who works and none can hinder forbids it in the latter case. The authority of the worker is just as absolute in the one case as in the other; but, on the other hand, it is just as certain—nay, even more certain—that God will not treat creatures made in his own image as insensate clay, as that the potter will not treat the clay as if it were rational and moral and capable of knowing when it was ill-used. Having thus boldly rebuked the irreverence of the objector, Paul takes up the case more calmly and vindicates the justice of God's dealing with men. [As "the potter does not make the clay but digs it" (Bengel), so the reference here is not to an original creation of the clay. The lump with which the potter has to do is the clay with its natural properties, moistened and prepared for moulding. So the lump of humanity is humanity with its natural proneness to evil. "The words 'I will have mercy on whom I have mercy' imply that all deserved wrath, so that the lump of clay in the hands of the potter must refer to men already existing in God's foreknowledge as fallen creatures." (Scott.)¹ The potter has "authority"

or "right" (ἐξουσία) over the clay—not merely physical strength (ἰσχύς or δυναμῖς)—to make of one part a vessel unto honor (for honorable use) and of another a vessel unto dishonor. Compare 2 Tim. 2:20. None of these vessels are worthless, but all have some use, otherwise the apostle would not in this connection introduce the words 'unto' (εἰς), 'willing' (θελωῶν), and 'that' (ὅτι). The clay in its inferiority cannot question the potter, but *we* may say that no potter has a right to spend his time and energies in making useless vessels, and no wise potter will make vessels *merely* for the sake of destroying them. But he may make from the same lump some vessels for honorable and some for ignoble use. These vessels are not necessarily identical with the vessels of mercy and of wrath named below. "The work of the skillful potter," says Godet, "is not the emblem of an arbitrary use of strength, but, on the contrary, of a deliberate and intelligent employment of the matter at his disposal." If we apply this figure of the clay to fallen humanity, then the lump may represent both Jews and Gentiles (ver. 24), and the apostle teaches us that the Jews could not demand of God that they should be made vessels unto honor and the Gentiles should be made vessels unto dishonor. Of the lump even of Jewish humanity God may make vessels unto dishonor. In determining which vessels to make, he does not act arbitrarily or without reason, for his attributes always act in harmony, and his power is ever the servant of his goodness, justice, and wisdom. Paul certainly would not regard it as a complete description of man to say that he is a lump of clay; but when one makes high pretensions, puts on airs, talks of merit, and lays claims, then the apostle would take down his pride and feeling of self-sufficiency by assuring him that he is but clay in the hands of the potter. Let us be thankful that God can take us from the lump and mass of perdition and mould us into vessels of glory. We are not a mere clod of inert and senseless clay; but it would be well for us to resign ourselves submissively

¹ 'The same lump.' Notice the position of the article. If it came after αὐτοῦ, the phrase would mean *the lump*

itself. On the "one part" and "another" (of the Revised Version), see Winer, p. 105.

22 *What* if God, willing to shew *his* wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction;

23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

22 unto dishonour? What if God,¹ willing to shew his wrath, and to make his power known, endured with much long-suffering vessels of wrath fitted unto destruction; ² and that he might make known the riches of his glory upon vessels of mercy, which he

¹ Or, *although willing* ² Some ancient authorities omit *and*.

into the hands of God, as clay in the hands of a potter, that he may mould us (how easily!) into vessels of honor.]

22, 23. [What (or, *but*) if, etc., seems to introduce the answer to the objector's question. De Wette thinks that Paul in these verses had special reference to the Egyptians and the Israelites in Egypt. But, as Godet says, Paul has done with Pharaoh long ago. Philippi, however, supposes at least a *side glance* at Pharaoh.] There is some difficulty in the construction here, arising partly from its irregularity, and partly from the brevity and incompleteness of the expression. The following paraphrase may help to the right understanding of the sense: 'What ground of objection is there, or what fault can be found with the divine procedure [what adverse reply shall we make to God? (ver. 20)], if God, while purposing (*θέλων*, wishing) to show his just severity and Almighty power upon those who deserved his displeasure, and were altogether fitted for perdition, yet endured them with much long-suffering before he inflicted punishment upon them; and, on the other hand, purposed to show [what if God willed to make known?] his rich and glorious mercy to those who were to be partakers of his compassion, and whom he had already prepared for salvation?' Surely there is nothing to complain of in all this. [While the margin of the American Revised Version—with Meyer, Philippi, Godet, and others—supplies an *although* before the participle 'willing,' thus giving emphasis to the long-suffering, De Wette prefixes *since* or *because*, and says that God bore with Pharaoh, and did not at once annihilate him, in order the more to show his wrath and his power in him. Some (Meyer, Philippi, Godet) regard this as a strange kind of *long-suffering*, the design of which, accord-

ing to Weiss, was "to lead them to repentance." Yet the words referring to Pharaoh, 'for this very purpose have I raised thee up,' 'make it certain that when St. Paul writes, 'God, willing to show,' he means, *because he willed*.'" ("Bible Commentary.") And certainly sinners can abuse God's long-suffering to the enhancing of their condemnation. Winer, De Wette, and Meyer regard the phrase **that he might make known** as directly dependent on the verb **endured**, giving this idea: "He endured these vessels of wrath, not only (or, as Meyer would have it, notwithstanding his desire) to show his wrath and make his power known, but also (by delaying punishment) to make known the riches of his glory," etc. Others—like Philippi, Godet, Stuart—would supply another *if willing* (*εἰ θέλων*) at the beginning of ver. 23, and regard 'that he might make known' as equivalent to and co-ordinate with the infinitive 'to make known' (*γνωρίσαι*) of the preceding verse. The former give this rendering: "What if God, willing to make known the riches of his glory (called us)," for which parenthetic clause Paul substitutes 'whom he hath called.' Prof. Stuart would supply: **Had mercy on us, or, made known his rich grace toward us, etc.**]¹

Observe that he speaks of the vessels of wrath as **fitted to destruction**, and of the vessels of mercy **which he had afore prepared unto glory**. God's agency in the case of these last is direct, positive, effective. And who these are he tells us in the next verse. [De Wette, Meyer, Philippi, Alford, Stuart, think this fitting for destruction is effected, according to the apostle's representation, by the agency of God. But Paul certainly avoids making such express representation, and we therefore may refrain from so doing. Dr.

¹ Our own preference also would be to supply some form of *θέλω*, but as *although willing* would in this case be inadmissible, we must so regard it in the former. *Τὸ δυνατὸν* (*power*) corresponds with *δύναμις*, ver. 17. See *ἀδύνατον*, 8:3. The word 'vessels' in both verses is destitute of the article, but it may be inserted in the

translation, especially in the latter instance. The relative 'which' in our Common Version (properly *whom*), though referring to a neuter noun, 'vessels,' is here masculine, either by a *constructio ad sensum*, or, more probably by attraction to the following *ἡμᾶς*, us.—(F.)

24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

25 As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.

24 afore prepared unto glory, *even* us, whom he also called, not from the Jews only, but also from the 25 Gentiles? As he saith also in Hosea,

I will call that my people which was not my people; And her beloved, who was not beloved.

Gifford says that "both factors, God's probationary judgments and man's perverse will, conduce to the result, and it is the result only that is here expressed." Still, had this been spoken of as a divine result, we could only say, that as God hardened Pharaoh when he hardened himself, so he fits men for perdition when they are fitting themselves for it. The Gentiles, as we learn in 1:24, 26, 28, gave themselves up to iniquity, and God gave them up to a reprobate mind. That sinners do fit themselves as vessels destined for wrath is most plainly affirmed in the Scriptures. See 2:4; 1 Thess. 2:16, seq. And certainly God would not inefficiently, and could not of his "good pleasure," prepare the vessels of wrath which are so displeasing to him. As Olshausen says: "The bearing *with much long-suffering* will not accord with the prominence thus given to the divine activity. There is something not only discordant but absolutely contradictory in the idea that God endures with much long-suffering what he has himself prepared." Four striking differences of representation are thus noticed by Godet: "I. The preposition *πρό* (beforehand) is wanting in the participle (fitted). Compare ver. 22. II. There the passive form instead of the active used here. (ver. 23.) III. Here the aorist referring to the eternal act, as in 8:29, instead of the perfect (ver. 22), which denotes the present fact. IV. Here the verb *prepare*, which indicates the beginning of the development, instead of that of ver. 22, which indicates result. These four differences are not accidental, and leave no doubt as to the apostle's view." To take *fitted* here in the sense of *fit* is unwarrantable. We remark, that as these vessels of mercy are actually existing sinners who, though penitent, have by their sins made themselves objects of divine pity and have received divine *grace*, and as the vessels of wrath are actually existing sinners who, by their persistent wickedness, have made themselves objects of the divine displeasure (to whom, however, God does not wish to show the *riches* of his wrath), so the apostle has not here spoken of God's original creating act or purpose in either case.]

24. Even us, whom he hath called, etc. [See Eph. 2:10.] See also the analysis at the close of ver. 13. Two things are made plain in the preceding passage: 1. That the election here spoken of is to *eternal life*, and not merely to outward privileges. 2. That it is *sovereign and absolute*, and not based on the ground of foreseen choice or merit on the part of man. ['The vessels of mercy' (election) spoken of in the last verse are here explained as meaning 'us whom he hath called.' Instead of *which*, referring to its antecedent, *vessels*, we have the masculine pronoun 'whom,' agreeing, by attraction, with 'us' (*ἡμᾶς*) in the subordinate clause. According to the teaching of 8:29, 30, the called ones here are those, not only from the Jews, but also from the Gentiles, whom God foreknew and predestined to be his. As we understand these three last verses, the reasoning of the apostle is virtually this: What if God has willed to pass by the great mass of unbelieving and rebellious Jews and to call his elect ones principally from the Gentiles, who shall find fault with God for so doing? Calvin well remarks that "the grace of God is not so confined to the Jewish people that it cannot flow forth to other nations and to the whole world, nor is it so obligated to the Jews that it must reach all the sons of Abraham according to the flesh without exception." These elect Gentiles are Christ's "other sheep" which are not of the Jewish fold (*John 10:16*), and that God should call them to be his people, and should gather them within the Messianic fold, is, as the apostle goes on to show, but a fulfillment of the Old Testament prophecies.]

The remainder of this chapter is taken up with confirming the foregoing doctrine by testimonies from the prophets.

25, 26. As he saith also in Osee, etc. Both the quotations are from Hosea, the first from 2:23, the second from 1:10 [in the Hebrew, 2:25]. They were originally said of the apostate [and heathenized] tribes of Israel, but are applicable to the Gentiles as well. [The first quotation varies somewhat both from the Hebrew and the Septuagint. The negatived substantives **not my people** and

26 And it shall come to pass, *that* in the place where it was said unto them, *Ye are not my people*; there shall they be called the children of the living God.

27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:

28 For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.

29 And as Esaias said before, Except the Lord of

26 And it shall be, *that* in the place where it was said unto them, *Ye are not my people*,

There shall they be called sons of the living God.

27 And Isaiah crieth concerning Israel, If the number of the children of Israel be as the sand of the sea, 28 it is the remnant that shall be saved: for the Lord will execute *his* word upon the earth, finishing it 29 and cutting it short. And, as Isaiah hath said before,

not beloved are, in the original, represented to be the names of two of Hosea's children, which names were given them to symbolize the rejection of the house of Israel. "I will no more have mercy upon the house of Israel, . . . but I will have mercy upon the house of Judah." Yet God's mercy was not to be withheld forever. "For in the place," etc. The same passage is cited in 1 Peter 2:10.] The use of the feminine pronoun in the last part of ver. 25 is explained by the figurative representation, so common in the prophets, of the Jewish people as the spouse of God, and their forsaking of him as conjugal infidelity. **The place where it was said unto them, Ye are not my people** probably refers, not to any specific place, as Palestine, but, in general, wheresoever their apostasy from God has been known and spoken of, there shall also their recovery be known and spoken of.

27, 28. The two preceding verses, from Hosea's prophecies, show that those were to be included among the people of God who had heretofore been regarded as *aliens*; the two verses now before us show, from the prophecies of Isaiah, that the Jews, as such, were not to be included among his people in the coming time. Thus ver. 25, 26 are a commentary on the last clause of ver. 24, 'but also of the Gentiles,' and ver. 27, 28 on the clause immediately preceding, 'not of the Jews only.' [Esaias also. Meyer, regarding the word (6ē) translated 'also' as antithetic, says it "leads over to another prophet," and paraphrases thus: "But *Isaias*, what do we hear from him? We hear the cry respecting Israel," etc., instead of Hosea, speaking of the Gentiles.] **Crieth concerning Israel.** This verb indicates a loud and impassioned utterance. Compare John 1:15; 7:28, 37; 12:44; Acts 23:6; 24:21 [ὑπὲρ in the sense of *perī, concerning*]. **A remnant** [ὑπόλειμμα in the Revised text, ὑπόλειμμα in Westcott and Hort]—that is, *only* a remnant shall be saved [in the Hebrew *shall return*, as from exile], the

mass of the people being rejected. The Rabbins have this saying: "Of six hundred thousand persons but two came to Canaan; so shall it be in the days of the Messiah." The quotation is from Isa. 10:22, 23 [and is slightly abbreviated from the LXX., which varies considerably from the original Hebrew. Meyer says: "The Seventy did not understand these words and translated them incorrectly," yet that Paul "felt no scruple in abiding by their translation, with a few unimportant deviations, since the sense is not less suitable than that of the original." The language of Isaiah is commonly supposed to have reference to a political deliverance of a remnant of Israel, which by Paul is regarded as a symbol of moral deliverance, the salvation of an elect seed. Compare 11:5. The fate of Sodom and Gomorrah has reference to something worse than a mere temporal and political overthrow]. The passage may be rendered: *For he is finishing and abridging the word in [punitive] righteousness, because an abridged word [a word of swift judgment] will the Lord make on the earth.* But there is a briefer reading of the original, which is adopted by Lachmann, Tischendorf, Westcott and Hort, and the Revisers, according to which the translation would be: *The Lord will perform his word upon the earth, finishing it and cutting it short.* The idea is, that the Lord will execute speedy and summary judgment, according to his word.

29. **Esaias said before**—that is, in a preceding part of his prophecies; so the word seems to be used in Gal. 1:9. [Tholuck, De Wette, Meyer, Philippi, and Godet prefer 'foretold' (compare 2 Peter 3:2), since mere priority of place in writing is an unimportant matter.] These words here cited are found in chapter 1:9 [and are cited verbatim from the LXX.]. **The Lord of Sabaoth.** The word 'Sabaoth' [one of the few words which Paul, following the Seventy, left untranslated; see "maranatha," 1 Cor. 16:22] means 'hosts'

Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrah.

30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

Except the Lord of Sabaoth had left us a seed, We had become as Sodom, and had been made like unto Gomorrah.

30 What shall we say then? That the Gentiles, who followed not after righteousness, attained to righteousness, even the righteousness which is of faith:

31 but Israel, following after a law of righteousness,

or 'armies.' It is used only here and in James 5: 4 in the New Testament; but the expressions "God of hosts" and "Lord of hosts," where the same Hebrew word is used, are frequent in the Old Testament, and represent God as a great king, having mighty armies under his command. **We had been as Sodoma.** "Unless the Lord had left us a remnant, as a seed, to preserve us alive, we should have been utterly destroyed, like the cities of the plain." [On this verse Scott makes the following "practical observations": "Even among the vast number of professing Christians it is to be feared that but a remnant will be saved." Does the parable of the virgins make it probable that only one-half of Christ's disciples will be found truly "wise"? Would it be surprising that out of every twelve gospel ministers one should be finally lost? "Many will say to me in that day," etc. See Matt. 7: 22. The fate and destiny of nations, as well as individuals, is in the hands of God, and we may well fear that he has not done dealing in righteousness with us as a people. Let us hope and pray that the Lord will leave to us also a seed of true believers to preserve our land from becoming as Sodom and Gomorrah.]

The apostle now proceeds to state the conclusion to which his argument has thus far brought him. [He now also proceeds to express fully what he has hitherto referred to cursorily—namely, the reception of the Gentiles and the exclusion of the Jews.]

30. **That the Gentiles,** etc. Some regard this as a question, thus: "What shall we say to the fact that," or, "shall we say that," etc. It seems properly to be an answer to **what shall we say then?** ['Gentiles' is without the article, signifying, according to Meyer (*versus* De Wette), not a class, but some of a class.] **Which followed** [*were following*] **not after righteousness.** Who were not, as the Jews were, definitely seeking righteousness by their own legal works. **Have attained,** etc.—not being hindered, as the

Jews were, by trusting to a false theory, have believed in Christ, and so obtained the righteousness of faith. [Some regard 'righteousness' here, and in some other places, as equivalent to justification. It amounts, indeed, nearly to the same thing, and yet the word used (*δικαιοσύνη*) does not properly signify justification. As Dr. Hodge says: "It means *righteousness*, the possession of which secures justification. Justification is a declarative act of God; righteousness is the ground on which that declaration is made." The figure used in this verse is that of the race course. Compare 'follow after' (*δύωκω*) and 'apprehend' (*καταλαμβάνω*) in Phil. 3: 12. The former verb means to pursue, and when with hostile intent, to persecute. **Have attained to** (*λαβὼν ἔσται*) **righteousness** (not that of works), **but even the righteousness which is of** (proceeds from) **faith**—without protracted and painful endeavor, like the man who found a treasure in the field when he was not seeking it. (Godet.) Such righteousness as this, thus far in the world's history, has been laid hold on only by individual believers, not by nations as a whole.]

31. **But Israel, which followed** (literally, *following*) **after,** etc. **The (α) law of righteousness**—not here the righteousness of the law, but a law imparting righteousness, a justifying law. [The second 'righteousness' (in our Common Version) is wanting in nearly all the older manuscripts, and is omitted in the Revised Version, but seems quite necessary. The apostle frankly concedes that the Jews eagerly sought after a justifying righteousness, and this testimony is abundantly confirmed by the writings of the New Testament, of Josephus, of the Targums, etc. Indeed, Paul himself knew something about this earnest pursuit, from personal experience. The verb 'attain,' primarily meant, to come first or before another, to anticipate; see 1 Thess. 4: 15. This verse serves as a comment on ver. 16: "Not of him that runneth."] They who had not been seeking righteousness

32 Wherefore? Because *they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;*

33 As it is written, Behold, I lay in Zion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

32 did not arrive at *that law. Wherefore? ¹Because they sought it not by faith, but as it were by works.*

33 They stumbled at the stone of stumbling; even as it is written,

Behold, I lay in Zion a stone of stumbling and a rock of offence:

And he that believeth on ²him shall not be put to shame.

¹ Or, Because, doing it not by faith, but as it were by works, they stumbled.....² Or, it.

found it; and they who were seeking failed to find. An anomaly which calls for explanation: the explanation is at hand.

32. Wherefore? Why was this failure of the Jews? For what reason did they fail to attain what they sought? ["The Five Clergymen" give this rendering: *Wherefore? Because* (following after it) *not by faith, but as by the works of the law, they stumbled,* etc. See margin of the Revised Version.] It was because they sought it not by faith, but as if it were attainable by the works of the law. ['By faith' denotes the objective standard, as from works, the purely imaginary. (Winer.) The Revision omits the word 'law,' which is wanting in **S* A B F G**, the Vulgate and several Fathers.] The verb 'sought' which is not in the original, is rightly supplied from ver. 31, where, however, it is translated 'followed after.' **For** [wanting in **S* A B D* F G**] **they stumbled at that stumblingstone,** of which the prophet Isaiah speaks. [The 'stumbling' keeps up the figure of the race. Why does not Paul say: They stumbled at or because of God's eternal decree? Instead of this, he here seems to forget all that he has just said about predestination and hardening, and now speaks only of human activity and blame-worthiness, doing this, too, as though he were not flatly contradicting himself! Alford spoke truly when he said: "We shall find free will asserted strongly enough for all edifying purposes by this apostle when the time comes." Our natural preference, of course, would be to have the two views combined and reconciled. They are at least closely united in Acts 13: 46-48, a passage which states the results of Paul's first recorded sermon: "Seeing ye judge yourselves unworthy of eternal

life . . . and as many as were ordained to eternal life believed." This does not read as though foreordination and liberty of choice were, as has been thousands of times declared, incompatible and contradictory.]

The last clause of this verse might well have been joined to the following.

33. As it is written, etc. The apostle here joins two passages. (Isa. 28: 16; 8: 14.) Christ was laid in Zion for "a precious corner stone, a sure foundation," according to the former of these two passages; but he becomes, according to the latter, a **stumblingstone and rock of offence** to those who reject him in their unbelief. [The apostle does not in this verse follow the Seventy. "Instead of giving to the stone the laudatory epithets applied in Isa. 28: 16, he gives, out of Isa. 8: 14, the well-known adjuncts of 'stumbling' and 'offence' and then returns to 28: 16." (Davidson.) Paul wishes to tell here what Christ is to unbelievers. Compare Luke 20: 17, 18. Both passages are quoted in 1 Peter 2: 6, seq.) The 'offence,' is properly the trap-stick which holds the bait, and which, when touched, springs the trap: hence a snare laid for an enemy, and, with a moral reference, any cause of falling. The 'every one' (πᾶς) is omitted from the Revision text, but all manuscripts give it in 10: 11. The preposition (ἐπι) with 'believe' denotes reliance on. See notes on 3: 25. The Hebrew for 'shall be ashamed' is to 'flee away,' as in terror. Paul here follows the Seventy.]

This last section (ver. 30-33) teaches us that the attempt, through a false theory, to make ourselves righteous in a way of our own, may be a greater hindrance to our salvation, than open wickedness and vice; and herein it agrees with our Lord's saying in Matt. 21: 31.

¹ Paul would have agreed better with himself if he had been a pupil of Aristotle instead of Gamaliel." (Fritzsche.) But truth demanded the presentation of both views, whether he could reconcile them or not. Had he merely presented one side and brought to view

only the "moral self-determination and spontaneity" of man, a creature in a universe created and governed by the eternal, Almighty, and Omniscient One, who could have held that to be a correct representation? —(F.)

CHAPTER X.

BRETHREN, my heart's desire and prayer to God for Israel is, that they might be saved.
 2 For I bear them record that they have a zeal of God, but not according to knowledge.

1 Brethren, my heart's desire and my supplication, 2 to God is for them, that they may be saved. For I bear them witness that they have a zeal for God, but

1 Gr. good pleasure.

Ch. 10: ["Israel's Guilt" (Olshausen), or, more fully: The rejection of the Jews is owing to their unbelief.]

The subject introduced in the last four verses of the preceding chapter—namely, the failure of the Jews to attain to righteousness, and the reason of that failure, is continued in this chapter, after the apostle has expressed his earnest desire for their salvation, and his appreciation of their religious zeal, as he had previously expressed his appreciation of their distinguished privileges. (9: 4, 5.)

I. Brethren. This word might be regarded as addressed, in a national sense, to the unbelieving Jews, and so regarded, it would agree with many precedents in the use of the word by Paul (Acts 13: 26, 38; 22: 1; 23: 1, 6⁷; 28: 17; Rom. 9: 3), and would be an example of his kind feelings toward them; but in this connection, as a direct address, it is more suitably referred to those Christian readers to whom the Epistle is addressed. Still, its occurrence here, where it is not called for to complete the sense, is naturally explained by the strong emotion which the subject referred to always excited in the mind of the apostle, and of which we have a signal example in the beginning of the previous chapter. The word translated *desire* is an emphatic word, expressive of earnest, benevolent desire, and is usually translated "good will," or "good pleasure." (Luke 2: 14; Eph. 1: 5, 9; Phil. 1: 15; 2: 13; 2 Thess. 1: 11.)¹ [**And prayer to God**—literally, *And the prayer to God*. The article before prayer is equivalent to the personal pronoun *my*. The word for prayer (*dehōsis*) has the force of entreaty arising from a sense of want. Like our *petition*, it may be addressed to men, while the more usual word for prayer (*προσευχή*) has a sacred character, and "is always prayer to God." (Trench.)] **For Israel.** *For them* seems to be the true reading. The persons referred to had been so recently mentioned, and were so prominent in the apostle's mind, that the

pronoun was sufficiently plain. **That they might be saved**—literally, *for salvation*, the pronoun "their" being understood. [The apostle obviously felt the salvation of men to be an infinitely important matter, or he would not have sought for it with that intensity of desire, amounting even to an unceasing anguish of heart, which led him, to whom Christ was more than all the universe besides, to wish that he might be "anathema" from his Saviour, provided this could but secure their salvation. But we somewhat demur at Bengel's observation that "Paul would not thus have prayed had they been absolutely reprobated." For Paul has reference here to whole peoples, and has nothing to do with the fate of particular individuals. The reprobation of these does not argue the rejection of the nation. Besides, as Dr. Shedd remarks: "The Christian, in his ignorance of the divine purpose, must pray for all, in order to pray for any." Must we not think the apostle's interest in the spiritual welfare of the Jews was something wonderful and Christ-like, considering all the trouble and harm he had experienced from their opposition, their plots, and their lying in wait?]

2. For introduces the reason why he thus sympathizes with their efforts, though misdirected. **They have a zeal of God.** In such connections as this, 'of' is used where we should say *for*, as "zealous of the law" (Acts 21: 20), "zealous of the traditions of my fathers" (Gal. 1: 14), "the zeal of thine house" (John 2: 17). The Jews, as a people, were zealous religionists, **but not according to knowledge.** They had zeal enough, if it had been rightly informed and directed, to secure their salvation. [Their zeal was not such as results from full knowledge. "When Paul says, 'I bear them witness,' he seems to be alluding to his conduct of other days, and to say: I know something of it—of that zeal!" (Godet.) This, their zeal for God and his

¹The μέν, untranslated, has no corresponding δέ (but), yet this is virtually contained in ver. 3. My

heart's good will, etc., is for one thing, while they have been seeking another.—(F.)

3 For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

4 For Christ is the end of the law for righteousness to every one that believeth.

3 not according to knowledge. For being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God. For Christ is the end of the law unto righteousness to every one that believeth.

law, is amply witnessed by Philo and Josephus. See Tholuck's "Commentary." So our Saviour, in Matt. 23: 15, speaks of their zeal in making proselytes. The Pharisees were the orthodox Jews of their day, and had a reputation for pre-eminent sanctity. And probably no word our Lord ever spoke was so astounding as that utterance of his in Matt. 5: 20: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees!" Flacius, as quoted in Bengel, says: "The Jews had, and have, a zeal without knowledge; we, on the contrary, alas! have knowledge without zeal." ¹] Religious indifference is always inexcusable, but religious zeal, when ill-informed and misdirected, may be just as disastrous in its results, so false and dangerous is the maxim that "it matters little what a man's belief is, if he is only sincere." The apostle immediately proceeds to point out what their mistake was; and it was no uncommon one.

3. [For they being ignorant. 'For' shows their lack of clear apprehension. Alford's rendering, *not recognizing*, implies that they were not absolutely lacking of information.] The expressions **God's righteousness** and 'the righteousness of God' mean God's way of making sinful men righteous, and accepting them as such according to the fuller explanation of this term given in the notes on 1: 17. [So Winer: "The righteousness of God denotes righteousness which God imparts; compare Phil. 3: 9, 'The righteousness from God.'"] **Going about.** This is an old English expression which means, simply, "seeking," or "endeavoring." The Greek verb, which means to seek, is repeatedly translated as above. (John 7: 19, 20; Acts 1: 31.) **Their own righteousness.** A righteousness devised and wrought by themselves, the fruit of their own works. Compare Phil. 3: 9. **Have not submitted themselves unto the righteousness of God.** This 'righteousness of God' is not only something offered to us as a free gift, but also something required of us as a divine obligation. Not to submit to it, not

to comply with God's ordinance, by a personal and practical acceptance of it, which always involves the discarding of our own righteousness, is not only an inexcusable mistake, but a fatal sin. [The Greek means, "Did not submit, or subject, themselves." Alford, however, renders it, "were not subjected." It is used in the same sense in 8: 20. To submit to God's righteousness supposes some self-denial on the part of those who would set up their own righteousness, some humbling of natural pride and feeling of self-sufficiency; supposes, consequently, a deep sense of one's need, ill desert, and lost condition. But to receive Christ, the end of the law for righteousness, is the only way in which the righteous requirement of the law can be fulfilled in us. Yet thousands on thousands of zealous religionists are at this very moment seeking, making it, as it were, their occupation to establish their own righteousness, which is but self-righteousness, and altogether imperfect; and, as a ground of justification, utterly worthless in the sight of God. Paul shows us here, and throughout this chapter, that the casting away of the Jews was owing to their own fault, their unbelief. They did not submit to the righteousness of God; they did not obey the gospel (ver. 16); they thrust from themselves the word of God, and judged themselves unworthy of eternal life. Having done this, they are given up of God to hardness of heart. But the next chapter shows us that the casting away, or rejection, of the Jewish people was to be but temporary, while, at the same time, God would overrule it to a blessed result, the opening of the door of faith to the Gentiles.]

4. **Christ is the end of the law**—is the object at which the law aimed. The law, if obeyed, would result in our becoming righteous before God, enjoying his favor, and securing eternal happiness. This is its end and aim. But having been once disobeyed, it becomes forever incapable of bringing us to this end. But Christ comes in and infallibly secures these results for all who believe in him. He is, therefore, to all such, 'the end

¹The word *ζηλον* is a *media vox*, a word used in both a good and a bad sense. Compare 13: 13.—(F.)

5 For Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them.

6 But the righteousness which is of faith speaketh

5 For Moses writeth that the man that doeth the righteousness which is of the law shall live thereby.

6 But the righteousness which is of faith saith thus,

of the law for righteousness.' The proof of this immediately follows. ["The righteousness at which the law aims is accomplished in Christ." (Farrar.) This interpretation, favored by Alford and Stuart, certainly seems the most natural, and accords with the use of the word in "the end of the commandment," in 1 Tim. 1: 5. Yet most modern interpreters use this word in the sense of ending, or termination. The validity of the law has come to an end in Christ as it respects righteousness. **For righteousness**—either for the securing of righteousness, or, more generally, as it relates to righteousness.]

5. For Moses describeth, etc. See Lev. 18: 5. Paul could quote no higher human authority as to the true end of the law than that of Moses, through whom the law was given. [The 'for' introduces the proof of the impossibility of securing eternal life by one's own righteousness, or the righteousness of the law. The Greek text literally reads thus: "Moses writeth (concerning) the righteousness of the law" (compare John 1: 45)—literally, "Concerning whom Moses wrote," etc. **That the man which doeth those things shall live by them.** The Revisers' text (that the man who has done the righteousness which is of the law) adopts a different collocation of the words, and, instead of 'by (in) them,' has 'in it,' or 'thereby,' referring to righteousness. These words are again quoted in part in Gal. 3: 12. "The man that doeth them shall live in them." As Paul was unacquainted with the results of modern Biblical (destructive) criticism, he must be excused for ascribing to Moses the authorship of Leviticus.] 'The man which doeth those things'—that is, who obeys those "statutes" and "judgments" mentioned in the same verse in Leviticus—'shall live by them,' shall obtain the true life, the favor of God, and eternal happiness. This shows what is meant by 'the end of the law.' The man who obeys it, universally, perfectly, constantly, shall be saved, or, rather, shall be safe. But there is no such man (Ecc. 7: 20), and the man who comes short of this, in any particular, is justly condemned. (Gal. 3: 10.)

This fifth verse describes the nature of the righteousness of the law; the next four verses contrast with this the righteousness of faith, the sixth and seventh negatively, and the eighth and ninth positively.

6, 7. [But the righteousness which is of faith. Dr. Hodge defines this righteousness as that which is received by faith. He maintains that "the righteousness which consists in faith or which flows from faith is our own righteousness." But this is not necessarily the case, and in the apostle's teaching, as we have seen, faith is counted as righteousness.] **Speaketh on this wise.** The quotation is from Deut. 30: 11, 12, with a running commentary by the apostle, adapting it to the facts of the Christian Dispensation. [In the passage quoted, Moses primarily is speaking of the commandment, or law, of God, and it is not asserted that he is describing the righteousness of faith. But Paul, personifying this righteousness, puts the words of Moses into its mouth as being more appropriately uttered by it than by the law. And, as Godet remarks, "There was a piquancy in thus replying to Moses by Moses, and in showing that what the lawgiver had written was still more true of the gospel than of the law." Paul evidently here clothes his thought in Old Testament phraseology, which originally had reference to another subject, altering such phraseology and adapting it to the subject in hand. Observe, in proof of this, his frequent 'that is.' A notable instance of such appropriation and adaptation may be seen in ver. 18. The apostle does not say or imply that the original passage had "a fundamental Messianic reference" (Philippi) or that Moses uttered these words as a typical prophetic description of the righteousness of faith. Yet he might well regard these words as specially applicable to faith in him who is the end of the law, and to the commandment to believe in him. (Alford.)] The language of the righteousness of faith does not make salvation to depend upon our perfect compliance with a set of rules, many and various, through our whole lives; but its conditions are simple and few. We are not required to begin at the

on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above*;) 7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

8 But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach;

9 That if thou shalt confess with thy mouth the Lord

Say not in thy heart, Who shall ascend into heaven? 7 (that is, to bring Christ down;) or, Who shall descend into the abyss? (that is, to bring Christ up 8 from the dead.) But what saith it? The word is nigh thee, in thy mouth, and in thy heart: that is, 9 the word of faith, which we preach: ¹because if thou shalt ²confess with thy mouth Jesus as Lord,

1 Or, that, 2 Some ancient authorities read *confess the word with thy mouth, that Jesus is Lord.*

beginning—to go up to heaven in search of a Saviour, to beg him to come down and help us; nor to begin in the middle—to go down to the grave, and induce him to finish his begun work, by rising from the dead; but the work is all wrought out for us, “ordered in all things and sure” (2 Sam. 23: 5), a complete and finished salvation, waiting only for the act of faith on our part to make it effectual. Unasked and unsought, a Saviour has come down from heaven, died for our sins, risen for our justification, ascended to heaven, where he ever lives to intercede for us. Now follows the positive part of this blessed contrast to the righteousness of the law. [We need not, as some have done, regard the question **Who shall ascend into heaven?** as the inquiry of unbelief, as if the incarnation of Christ had not taken place and was an impossibility. Paul would simply affirm that we need do no great or impossible thing, that a salvation is already provided and brought home to each individual, and that there is no need of waiting; a Saviour *has* come, *has* died, *has* arisen. Nor need we suppose that the query has reference to a doubt whether Christ is *now* seated at the right hand of God in heaven. For this view would ill harmonize with the question which follows, if interpreted on the same principle, **who shall descend into the deep?** The confession of ver. 9 in regard to the *resurrection* shows that no doubt is here expressed as to the fact of Christ’s death or of his descent to hades. This last query in the original Hebrew and in the Septuagint reads thus: ‘Who will go over the sea for us,’ but Paul changed ‘beyond the sea’ into ‘the deep,’ in order to secure a more direct contrast to heaven, and to denote the place of the dead, whither Christ descended and whence he rose.]

8, 9. **But what saith it?** It saith: **The**

word is nigh¹ thee, etc. Moses saw the true righteousness, not as a distant and difficult thing, far off in heaven, or in the abyss, or across the sea, but as a thing that was near and simple. And the prophets had many glimpses of it as something far simpler, and, at the same time, far more radical than ritual observances: witness Isa. 1: 11–20; 58: 3–9, and notably the words in which Micah records the answer of Balaam to the questions of Balak, King of Moab. (6: 5–8.) “If you should not wish to cross your threshold,” says Chrysostom, “you have it in your power to be saved while sitting at home; for the means of salvation are in thy mouth and in thy heart”—in thy mouth to confess, and in thy heart to believe. [To the words, ‘in thy mouth and in thy heart,’ the Septuagint adds: ‘and in thy hands.’ “In these words, Moses had in a sense, without suspecting it, given the exact formula of the righteousness of faith.” (Godet.) In this representation by the apostle we have, according to Philippi, “a holy and charming play of God’s Spirit on the words of the Lord.” **The word of faith**—the word which “forms the substratum and object of faith” (Alford), or the word concerning faith (Noyes), or, which points to faith. (Boise.) This word of faith which we (Christian ministers, or I, Paul,) proclaim may be regarded as the “word of God,” or, as in the Revision text, the word of *Christ*.] **If thou shalt confess² with (literally, in) thy mouth the Lord Jesus.** [The Revised Version margin gives here a slightly different reading, which Westcott and Hort have inserted in their text. The *first* word of the verse (ὅτι) if rendered ‘that,’ would indicate that this verse forms the substance of what is preached; if rendered ‘for’ or ‘because’ (Meyer, Philippi), it shows that this verse was intended to justify the application of

¹ The word ἕγγυς (nigh), properly an adverb, is here used, like some other adverbs, as a preposition, followed by σου (thee), what we may call the genitive of place; compare 13: 11.—(F.)

² The aorist subjunctive, ‘if thou shouldst confess,’ is, in conditional sentences, nearly equivalent to the future.—(F.)

Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

11 For the Scripture saith, Whosoever believeth on him shall not be ashamed.

12 For there is no difference between the Jew and

and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be put to shame. For there is no distinction between Jew and Greek: for the same *Lord* is

the Mosaic declaration to the preaching of faith.] Confession of Christ as Lord with the mouth will, if sincere, infallibly be accompanied by the other required forms of confession; and so this specific form of confession stands here as an appropriate representative of the outward and practical confession of Christ in general, according to 1 Cor. 12:3; and such confession is a condition of salvation, according to our Lord's own words. (Matt. 10:32, etc.) So, also, a hearty belief of the resurrection of Christ is suitably put for all that it implies—his atoning death (1 Cor. 15:17, 18), his divine Sonship (Rom. 1:4; 1 John 4:15), and, in general, the truth of all his teachings, his works, and his claims, for his resurrection is the divine seal and attestation of all these. "The heart requires the help of the mouth," says Theophylact, "for then faith shows forth and many are benefited; but the mouth also needs the heart, for many confess Christ in hypocrisy." [No one but he who has felt himself to be a lost sinner, and has thus felt the need of an Almighty Saviour, can truly confess Jesus as Lord, for "no man can say, Jesus is Lord but in the Holy Spirit." (1 Cor. 12:3.)] In the writings of the apostles, the term *Lord* generally "serves to characterize either his pre-mundane or post-mundane existence, and therefore points him out either as Son of God or the exalted Son of man." (Philippi.) Confession with the mouth is here mentioned before belief in the heart, agreeably to the ordinary method in common conversation, and in Scripture, of putting in the foreground what is outward and phenomenal, and afterward what is abstract and inward, though logically precedent. (John 3:5; 1 Peter 1:2; 2 Peter 1:10.) But this very common and popular order of speaking gives place to the logical order in the next verse. [Perhaps, also, the mouth confession was mentioned first to correspond with the position of 'mouth' in the Mosaic dictum of ver. 8. This rhetorical order of the words mouth, heart, has been frequently adduced to illustrate the meaning of the phrase "born of water and the

Spirit." There is a sense, however, in which mouth comes before heart, but there is no sense in which water (regarded as the water of baptism) precedes the birth from the Spirit. **Thou shalt be saved.** The result of such confessing faith corresponds with 'shall live' of ver. 5.]

10. [For is confirmatory of the preceding statement. **Believeth unto righteousness.** To believe unto righteousness is a believing which obtains righteousness, and to this faith of the heart must be added the confession of the mouth, in order to a full salvation.] There is here a change of construction in the English of the two clauses, but in the Greek both verbs are impersonal, and a very literal translation would be: "For with the heart it is believed unto righteousness, and with the mouth it is confessed unto salvation;" or, less literally, but more in conformity with English idiom: "With the heart faith is exercised unto righteousness, and with the mouth confession is made unto salvation." The confession of Christ is indispensable, for without it the evidence of justifying faith in the heart is incomplete. This is confirmed by another Scriptural citation.

11. **The Scripture saith.** This passage—from Isaiah 28:16, quoted also before at 9:33—closely accords with the Septuagint Version. The Hebrew reads: "He that believeth shall not make haste." The meaning is the same—"shall have no cause of shame, or fear, or flight." [The apostle adds "every one" (*πᾶς*), "a monosyllable more precious than the whole world" (Bengel), which is found neither in the Hebrew nor the Septuagint; but this form is found in Joel 2:3 (3:5), and is quoted in ver. 13. The idea of universality is conveyed by the indefinite participle. On this Hebraistic idiom, *every one*, connected with a negative verb, see 3:20.]

12, 13. **There is no difference**—as to faith being the condition of righteousness or justification—**between the Jew and the Greek.** There is no distinction between Jew and Gentile as to the way of justification.

the Greek: for the same Lord over all is rich unto all that call upon him.

13 For whosoever shall call upon the name of the Lord shall be saved.

Lord of all, and is rich unto all that call upon him: 13 for, Whosoever shall call upon the name of the 14 Lord shall be saved. How then shall they call on

For the same Lord over all is rich, etc. [This clause may be rendered: *For the same is Lord of (or, over) all (men), being rich unto all, etc.* Meyer gives it: "The Lord of all is one and the same." Alford prefers the usual rendering. Compare 1 Cor. 12: 5, 6. Mark how often Paul here uses the confirmatory 'for'—five times in ver. 10-13.] This 'Lord over all' is the Lord Jesus Christ, as the context, both preceding (ver. 9) and following (ver. 11, 15), very plainly shows. [So Tholuck, Rückert, De Wette, Philippi, Fritzsche, Hofmann, and others.] But the Lord mentioned by the prophet Joel (2: 32) is Jehovah (that is the word in the Hebrew). Thus it appears that Jesus Christ is "Lord over all" (compare Acts 10: 36) [and "God over all;" see 9: 5], and is identified with the Jehovah of the Old Testament. ["JEHOVAH, but used here of Christ beyond a doubt, as the next verse shows. There is hardly a stronger proof, or one more irrefragable by those who deny the Godhead of our blessed Lord, of the unhesitating application to him by the apostle of the name and attributes of Jehovah." (Alford.) For other examples where Jehovah and the Lord Christ are convertible terms, see next verse as compared with Joel 3: 5; 14: 10, 11, with Isa. 45: 23 (compare 2 Cor. 5: 10; Phil. 2: 11); 1 Cor. 10: 4, 9, with Exod. 17: 2, 7; Eph. 4: 8, with Ps. 68: 18, etc. On the use of 'Lord' (*κυριός*) in the New Testament, Prof. Stuart, in "Biblical Repository," 1831, p. 770, states, as the result of his investigation, "that in nearly all (about two hundred and forty) of the two hundred and forty-six instances in which Lord (*κυριός*) is used by Paul to designate Christ or God, independently of quotations from the Old Testament, it is applied to Christ." (The Epistle to the Hebrews is here included among Paul's writings.) See also notes on Acts 7: 59. Some men even now, with Origen of olden time, hesitate to address our Saviour, 'Lord over all,' in prayer; but once his disciples were known as "callers on the name of Christ," and this, too, before the name "Christians" was given them. See examples quoted under 9: 5, to which many others might be added. Meyer says: "The

calling upon Christ is not the worshipping absolutely." But this idea, as Philippi says, using one of Meyer's phrases, is "arbitrarily imported." Has Jehovah revoked his own word and given his glory to another? Or did these saints forget the divine command: "Thou shalt worship the Lord thy God and him only shalt thou serve?" How true is the saying of Athanasius, that "we need a Redeemer who is our Lord by nature, in order that we may not by redemption again become the slaves of an idol." The Lord is **rich unto all that call upon him**. The Jew need not grudge the Gentile his share in the riches: there is enough for all. ["'Rich' and liberal, whom no multitude of believers, however great, can exhaust, who never is compelled to retrench." (Bengel.) **Whosoever shall call**. Literally: *For every one whosoever may or shall call*, etc. **Name of the Lord** represents what is revealed respecting the character and office work of our Saviour. See Hackett's "Acts," 2: 38. Mark how all-embracing is the offer and possibility of salvation!]

In the remaining part of this chapter the apostle shows that the rejection of the Jews was their own fault, the consequence of their inexcusable unbelief [for "Israel hath not wanted preachers of this doctrine of salvation." (Tholuck.)]

14, 15. These two verses are introductory to what follows, to the end of the chapter. They point out what preceding conditions are indispensable to that saving invocation of the name of the Lord spoken of in ver. 13, indispensable alike to Jews and Gentiles, and so they form a suitable connection between the verses that precede and those that follow. [Even if, as some suppose, these are the words of a Jewish objector, excusing his people by alleging that the gospel had not been preached to them, even from this point of view these verses are to be regarded as setting forth essential truths. "No invocation without faith, no faith without hearing, no hearing without preaching, no preaching without sending." (Godet.) It seems to be an unavoidable inference from these verses, and

14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

him in whom they have not believed? and how shall they believe in him whom they have not heard? 15 and how shall they hear without a preacher? and

others immediately preceding (9-13), that there is no salvation for the heathen apart from their hearing and believing in the gospel. The teaching of our Epistle, indeed, supposes that the heathen, even in the absence of the gospel, have a probation in this life, they being a law unto themselves. And Peter goes so far as to say (Acts 10:35) that "in every nation he that feareth God and worketh righteousness is acceptable to him." Yet this same apostle, in ver. 43 of the same chapter, plainly implies that this supposed righteous Gentile must believe in Christ, in order to receive remission of sins. If any heathen should fully and always obey the inner, unwritten law, he would be saved, we may trust, on the ground of his merits who died for all. If they fail—as, we suppose, all do—to live up to the measure of light and knowledge which they possess or could have gained, they will doubtless suffer "stripes," whether "few" or "many" we leave to the Judge of all the earth, who will do right. We believe there are different degrees of happiness even in the heavenly state, and there may be as many degrees of unhappiness or misery in the world of the lost as there are in this world of sin and suffering. One thing is certain, that the Scriptures are silent as the grave touching any second or future probation for mankind between death and the judgment.¹ On the contrary, they almost everywhere express or imply the very contrary of this. And to my mind the *great*

change of death supposes an equally great change in the relation which we, as accountable beings, sustain to God. Thus no warrant from Scripture or reason, or from our knowledge of heathenism in any age or country, will justify us in hoping that for many of the unevangelized heathen there will be a full salvation. Still, *if* God sees in any heathen the controlling power of a right faith and spirit, I know not why the redemption of Christ may not be as available for him as for those of like faith and spirit who lived before his coming.] **How then** (since calling on the name of the Lord is the means of salvation) **shall they** (or, *can they*) **call on him** [*αὐτόν, him*, understood] **in whom they have not believed?** Belief must precede invocation. [If we believe in Christ as our Lord and Saviour, we cannot but invoke him in prayer, for no one can be a Saviour of sinners whom we cannot call upon to save. Even when we ask anything *in his name*, we are graciously assured from his own lips that *he* will do it. (John 14:13, 14.)] **And how shall they** (or, *can they*) **believe in him of whom they have not heard?** Hearing must precede belief. [In these sentences, the Greek particle might be rendered *but* instead of *and*. The Revised Version omits *of* before *whom*, and rightly so, if Christ may be regarded as speaking through his preachers.²] **And how shall they** (or, *can they*) **hear without a preacher?** A message must be proclaimed

¹ This assertion as a general proposition will hold strictly true, even though it be conceded that, as a wholly exceptional instance, Christ did in his disembodied state go to "Hades" (the invisible world), and did there make proclamation of some kind to the imprisoned spirits of those who in the time of Noah were disobedient. (1 Peter 3:19.) There are those who think that Peter's statement to this effect is plain and undeniable, but the passage, standing confessedly alone in the Scriptures, must at least be deemed too unique and uncertain to warrant the general inference which some would derive from it. No one can tell how or why these particular persons were singled out in Hades and preached to exclusively, or what this preaching or proclamation was, or what was its effect. Besides, it is maintained by some of our best Greek scholars that the aorist participle (disobedient), without the article, marks the date or occasion of the preaching, thus showing

that this proclamation was made to them when once they were disobedient upon the earth. See Dr. Horcy's "Biblical Eschatology," p. 99; also Dr. N. M. Williams' "Commentary on Peter." Evidently the spirits of men who were once so "disobedient" that the mercy of God could not suffer them to live, and whom he subsequently confined "in prison" for punishment, are not the kind for whose benefit the speculations of some theologians would provide a future probation. Our Saviour's own words, for certain, give no warrant for the belief that he descended into any Hades *prison*, but rather that he returned unto the Father who sent him—that he went to "Paradise." And the Scriptures, in general, plainly teach us that "after death" cometh, not probation, but "judgment."—(F.)

² On the use of the genitive and accusative (see Eph. 4:21) after the verb to hear, see Winer, p. 179; Buttman, 166.—(F.)

15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?

how shall they preach, except they be sent? even as it is written, How beautiful are the feet of them that bring ¹ glad tidings of good things!

16 But they did not all hearken to the ² glad tidings. For Esaias said, Lord, who hath believed our re-

1 Or, a gospel. . . . 2 Or, gospel.

in order to be heard. ["The gospel does not fall like rain from the clouds, but is brought by the hands of men wherever it is sent from above." (Calvin.) The word which is to be proclaimed is Christ's (ver. 17, Revised Version), and its preachers are sent by him.] **And how shall they preach, except they be sent?** A message necessarily implies a messenger. If, then, God has ordained that men should be saved by believing on Christ, he must have intended that Christ should be made known to them as a Saviour; if he has ordained the end, he must have ordained the means. Two practical observations are in place here. The first is—that the confession of Christ (ver. 9, 10) and the calling upon his name (ver. 12, 13) must be a sincere, heart-prompted confession and calling, and not a merely lip-service; this is implied, of course, in all cases where the Scriptures make saving results to depend upon any such oral utterance or outward act. The second observation is—that though the questions in these two verses are applied, in the verses that follow, as the apostle's argument here requires, particularly to the Jews, they form, by legitimate generalization, a valid and forcible argument, at all times, for sending preachers of the gospel to the heathen, and to all who are in ignorance or in error. **As it is written, How beautiful are the feet, etc.**—that is, how welcome and pleasant is the coming of those who bring glad tidings! This quotation is from Isa. 52: 7 [and follows the Hebrew rather than the Septuagint. The latter, in fact, wholly mistakes the meaning, and renders: "I am present as an hour (of bloom or beauty) upon the mountains." On 'beautiful' (ὡραῖοι, from ὥρα, hour), Trench remarks that every living thing has its hour or period of grace and beauty when it is loveliest and best; hence this adjective came first to mean timely and then beautiful. The apostle omits "upon the mountains" as not appropriate to his purpose. Modern Greek,

it is said, retains this same figure of speech, and the wish that one may be well-footed is that he may be the bearer of good news]. The expression borrows its form, probably, from the case of the messengers who came to Zion across the intervening mountains, announcing the speedy return of the captives from Babylon. But the words had from the beginning a reference to the glad tidings of the Messianic salvation, as the connection in which the prophet Isaiah introduces them plainly shows, and as even the Rabbinical interpreters perceived; so that it is in their real sense, and not merely in the way of accommodation, that the apostle here quotes them. **Preach the gospel of peace.** This clause is omitted by Lachmann and Tischendorf [also by Westcott and Hort], as not being found in the best manuscripts of the New Testament, though undoubtedly genuine in Isaiah. The only doubt is, whether Paul quoted so fully from Isaiah's prophecy. [Meyer, De Wette, Philippi, Godet, regard the omission as an error of the copyists.]

16. But [though the glad tidings were thus, supposedly, proclaimed] **they have not all obeyed the gospel**—better, they did not hearken to the good news. This is what the apostle affirms in regard to the Jews in the time of Isaiah, in respect to the good news of the Messiah to come; and what he *hints*, and might truly affirm, in regard to the Jews in his own time, in respect to the good news of the Messiah already come. In both cases, but especially in the last, he might have truly said that nearly all, or the great majority disbelieved; but he contents himself with saying, in effect, not all believed, thus courteously softening an unwelcome truth, instead of pressing it to its utmost extent. In fact, the language which he quotes from Isa. 53: 1, implies that there were but few who believed the prophet's report of the good news. [Perhaps the 'all' spoken of here contains some

¹ On the frequent use of ἡωρίς (apart from, without) in the New Testament, and its distinction from ἀνευ, see Ellicott on Eph. 2: 12.—(F.)

17 So then faith *cometh* by hearing, and hearing by the word of God.

18 But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.

17 port? So belief *cometh* of hearing, and hearing by 18 the word of Christ. But I say, Did they not hear?

Yea, verily,

Their sound went out into all the earth, And their words unto the ends of ¹ the world.

1 Gr. *the inhabited earth.*

allusion to what the 'all' should have done according to ver. 11-13. (De Wette.) The word *Lord* is found in the LXX, but not in the Hebrew.]

17. This verse is a conclusion from the preceding, confirming also what was said in ver. 14, 15. The word translated 'hearing' (*ἀκούω*) is the same which in the preceding verse is translated 'report.' It means in both cases, "that which is heard"; and when an inspired prophet or apostle is the speaker, that which is heard is the "word of God," agreeably to 1 Thess. 2: 13. [The text of Tischendorf (8), Westcott and Hort, and of the Revisers, reads, "the word of Christ." Mr. Beet, in order to preserve the spirit of the original, gives this rendering: "Who has believed what we have heard? Therefore, faith comes from something heard, and that which is heard comes through the word of Christ." The following, perhaps, gives the meaning quite as well: Who hath believed our preaching? Accordingly, faith (belief) comes from preaching, and preaching comes through the word of Christ; in other words, the proclaimed message is given by command of Christ (Meyer), or, more probably, is contained in the word of Christ. (Cremer.)]

18. Surely the Jews cannot excuse their unbelief on the ground that they have not heard the gospel, for it has been preached without any restriction to both Jews and Gentiles, and, in fact, so widely, that the voice of the preachers may well be said, according to the Psalmist's description of the silent testimony of God's works, to have "gone forth into all the earth,"² etc. This

seems, at first view, a bold hyperbole; but it is hardly more than what is elsewhere said in more literal language. See Col. 1: 6, 23. The restricted national dispensation had given place to the proclamation of a *universal* gospel for all nations, the boundaries of Judaism had been overleaped, the Saviour of *the world* had issued his proclamation to every creature (Mark 16: 15), in all nations (Matt. 23: 19), and his obedient servants had begun the work of preaching the word everywhere (Acts 8: 4; Rom. 15: 19), and that universal work so well begun, and, indeed, already so far advanced, is to go on without cessation until all the ends of the world shall remember and turn to the Lord. (s. 22: 27.) [Yet, no one, we think, can suppose that by the words, "their sound" (or line) the *Psalmist* meant the sound of the gospel from the lips of its preachers. Paul here "simply uses Scriptural language to express his own ideas, as is done involuntarily almost by every preacher in every sermon." (Hodge.) Alford, however, does not see here any mere accommodation of language, but thinks that as the psalm is "a comparison of the sun and glory of the heavens with the word of God," so Paul took this text *in its context*, and followed up the comparison of the psalm.]

19. Nor can the Jew excuse himself on the ground that the nation was taken by surprise, without any previous intimation of God's purpose to give the Messianic salvation to the Gentiles; for both Moses and Isaiah had distinctly declared this, and the latter had predicted the unbelief and disobedience of the people of Israel, and the Lord's reproof of

¹ The student will notice that the first verb and the last noun of this verse are both derived from *ἀκούω*, to hear.—(F.)

² Of the two negatives in the clause, 'did they not hear,' the latter, *οὐκ*, according to Winer, belongs to the verb of the sentence, and the former alone is interrogatory, as, did they fail to hear? The answer would then be: nay rather, assuredly not. In this case, the answer would negative the *not* hearing, as the answer in ver. 19 would negative the *not* knowing. Winer

remarks that in interrogative sentences with *μή*, "the speaker always has his eye on a negative answer." Buttman, however (p. 248), supposes the negatives of our text require, like the Latin *nonne*, an affirmative answer. The statement of Winer's is probably correct. Yet, according to our idiom, or usage, the proper, or, at least, the natural answer to this query, did they not hear? would be (if we borrow the corrective idea of *μεροῦργε*), "Yes, they did hear; and more than this was true in regard to this matter."—(F.)

19 But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.

20 But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.

21 But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

19 But I say, Did Israel not know? First Moses saith, I will provoke you to jealousy with that which is no nation,

With a nation void of understanding will I anger you.

20 And Isaiah is very bold, and saith,

I was found of them that sought me not;

I became manifest unto them that asked not of me.

21 But as to Israel he saith, All the day long did I spread out my hands unto a disobedient and gainsaying people.

them for it. **Did not Israel know?**¹ [The emphasis on the word 'Israel' (in the Revised Text) indicates not a little surprise at their supposed ignorance. Meyer finds in this query "a further possible exculpation for the Jews."] **First Moses saith.** Moses was the first to say this, so early were they distinctly apprised of God's purpose. **I will provoke you to jealousy by them that are no people.** (Deut. 32: 21.) The connection in which this passage occurs is very significant: "As you have provoked me to anger by your idolatries, I will provoke you to jealousy by transferring your abused privileges to those who have heretofore not been acknowledged as my people"; and by a foolish nation will I anger you. "I will make you angry by preferring to you a nation whom you despise as foolish, in contrast with your boasted wisdom." Compare 2: 17-20. "All other nations were as inferior to the Jews in religious knowledge as all other nations were to the Greeks in human culture." (Vaughan, *apud* Webster, p. 243.)²

20. But Esaias is very bold and saith. This passage is found in Isaiah 65: 1, the clauses being transposed by the apostle. It

was a bold saying indeed, and especially so in view of what follows, in which the disobedient and contradictory spirit of the Jews is put in contrast to the more docile temper of the Gentiles.³

21. But to Israel—that is, with reference to Israel. The passage here quoted immediately follows that which is quoted in the preceding verse, and both are spoken by the Lord in reply to the prophet's intercession in behalf of the people in the preceding chapter. **All day long**, he says, with patient long suffering, **I have stretched forth my hands** (in remonstrance and invitation) **to a disobedient and gainsaying people.** Instead of 'disobedient and gainsaying,' the Hebrew has "rebellious people" ['gainsaying' being added by the LXX.]. 'Disobedient and gainsaying' is the apostolic equivalent of the prophet's word "rebellious." 'Disobedient' was not enough. In addition to their negative non-compliance with the Lord's commands, they are represented as *contradicting* him to his face, like one who says: "I will not," when commanded to do some particular thing. For that is the meaning of 'gainsaying'—saying again, or, against what is com-

¹ This question, with the negative, μή, is equivalent to: was Israel ignorant of this? and hence requires a negative answer. See note on the preceding verse.—(F.)

² *Epi*, with the dative, is here *over*, on account of, a no-nation, not *against*, as the "Five Clergymen" and Alford render it; for in this sense the accusative would be more suitable. These negative substantives occur only in Old Testament quotations. The Common Version preserves the distinction between people and nation which is found in the Hebrew, but which is neglected by the Seventy, and by Paul.—(F.)

³ The δέ, above, marks the transition to another prophet. According to Winer, Meyer, and others, the prophet (in the name of God) not only speaks out boldly, but he makes bold and says, so that the idea of the first verb is not made subordinate. With the passive ('was found') we have quite frequently, especially in the perfect and aorist, the dative of agency, instead of the genitive with ἐνός. But Winer remarks that the

dative in such a case "denotes the person not by whom something has been done, but to whom what has been done belongs." Here the finding which belonged to them is equivalent to a finding by them. Thus, to become known to a person is to become known by him. Some manuscripts, however, have ἐν (in) before the dative. Trench, in his "Synonyms," states that ἐρωτάω, the Latin *rogare*, implies that the one asking stands on a footing of equality or familiarity with him from whom the boon is asked; while αἰτέω, the Latin *peto*, is the "constant word for the seeking of the inferior from the superior." This view is combated by Prof. Cremer, and others. See, also, Thayer's "Lexicon," *sub voce*, and compare 1 John 5: 16, and the use of ἐπερωτάω above. According to Meyer, this passage historically refers to the Jews; but Paul sees in them, since they had become idolatrous and heathenish, a typical representation of the Gentiles. Others think the primary reference is to the Gentiles.—(F.)

CHAPTER XI.

I SAY then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

2 God hath not cast away his people which he foreknew. Wot ye not what the Scriptures saith of Elias?

1 I say then, Did God cast off his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God did not cast off his people whom he foreknew. Or know ye not

manded, answering back. [Godet finds an illustration of this in the Book of Malachi: "And ye say!" From the above representation, "it is clear," as the last-named commentator says, "that the apostle in no wise puts the rejection of Israel to the account of an unconditional, divine decree, but that he ascribes the cause of it to Israel themselves." And Bengel remarks that the doctrine of a double will of God, of good pleasure, and of sealing, is here shown to be absurd. The denial, however, of a revealed and secret will on the part of God, in other words, what God desires in itself considered, and what he purposes to do on the whole (H. B. Smith), is not unattended with difficulty. See Edwards' "Freedom of the Will," Part IV., § IX., IV.; also Vol. II., pp. 161, 162, 513-516. With reference to Israel as a whole, it must be said that there was a *rejection*, or *casting away* (ἀποβολή, 11:15) of them on the part of God; but this verse shows why and in what spirit it was done. God has no pleasure in the death of the wicked, yet who will say that the transgressor's death is wholly contrary to the determinate counsel of God, the counsel of his will? What Christian believer is willing to confess, with the ancient Pagan Greeks, that some things happen not only with the will of God, but against his will, or fixed purpose?]

We may now thus sum up the contents of the last part of this chapter. (ver. 18-21.) After having shown, in a *general* way, that because faith cometh by hearing the divine word, it was necessary that the gospel should be preached to all (ver. 14-17), he shows, *especially*, that the heavenly truths had been preached both to all the Gentiles (ver. 18), and also to the Jews (ver. 19), but with unequal success; for many of the Gentiles have believed (ver. 20), while the Jews, for the most part, remained obdurate (ver. 21).

The way is now prepared for a more favorable view of the *ultimate* purpose of God in regard to the Jewish people.

Ch. 11: [The temporary casting away of the Jews, the source of highest good both to the Gentiles and to the Jewish race.]

The apostle now turns to a more hopeful aspect of the destiny of the Jewish nation; their rejection is neither total (ver. 1-10) nor final. (Ver. 11-36.) It is limited both as to *persons* and as to *time*.

1. I say then, Hath God cast away his people? [A question of the apostle's origination. Compare the more frequent: "What then shall we say?"] This form of expression, 'I say then,' introduces, interrogatively, a false inference which might be drawn from the closing verses of the previous chapter, but introduces it only in order to refute it. It is implicitly refuted, as Bengel well says, in the very statement of it, for he still calls them his people. But it is more explicitly refuted by the fact immediately referred to, that the apostle himself was [no mere proselyte to Judaism, but] an Israelite, and a representative of many other believing Israelites. So he rejects the false inference with emphatic earnestness: **God forbid**—*let not such a thing be*. **For I also am not only an Israelite** (see note on 9:4), **but of the tribe of Benjamin**, one of the two royal tribes of Israel (1 Sam. 10:20, 21; Acts 12:21), the tribe so closely associated with the tribe of Judah, and, after the return from the exile, almost identified with it. (Ezra 4:1; 10:9.) So the very man who has been saying these seemingly hard things against the Jews is himself a Hebrew of the Hebrews (Phil. 3:5), and thus a fit representative of the saved remnant [himself a living proof that God had not thrust away all Israel. If the truth of the supposition were conceded, then, as Alford says, "it would exclude from God's kingdom the writer himself"].

2. The inference which he had refuted in the first verse, by citing an example which proved it false, he now directly denies, and adds a new refutation of it. **Which he foreknew**—which he selected as the chosen nation. [Prof. Cremer: "God has not cast away his

how he maketh intercession to God against Israel, saying,

3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the *image* of Baal.

what the scripture saith¹ of Elijah? how he pleadeth 3 with God against Israel, Lord, they have killed thy prophets, they have digged down thine altars: and 4 I am left alone, and they seek my life. But what saith the answer of God unto him? I have left for myself seven thousand men, who have not bowed

1 Or, in.

people with whom he had before joined himself—that is, before this union was historically realized.” Such a supposition would contradict the “immutability of his counsel.” Mark the use of the direct negative in a positive statement.] We must not limit the expression ‘his people,’ here, to the elect Christian people of God found among the Jews, for this would make the question of ver. 1 self-contradictory, and the negation of this verse a mere truism. **Wot** (or, *know*) **ye not** [introduces another proof that God had not wholly cast off his people] **what the Scripture saith of Elias?** A literal translation would be: Saith in Elias, in the story of Elias. Compare Mark 12: 26. **He maketh intercession to God** (*pleads with God*) **against Israel.** This is the only passage in Scripture where the word intercession has an unfavorable meaning, or is coupled with the preposition ‘against.’ [Yet see Acts 25: 24. The verb, primarily, means to meet with, and with this the idea of making request or supplication is closely related.] This plea or protest of Elijah is found in 1 Kings 19: 14 [and is quoted somewhat freely from the Septuagint. (3 King: 19: 14.) The word **saying** which precedes **Lord** in our Common Version is found only in two MSS.

3. They have killed thy prophets, and digged down thine altars. The verbs are in a past, not in the perfect, tense: *They slew thy prophets; they utterly overthrew* (or, razed to the ground) *thine altars. I am* (or, *was*) *left alone*, etc. These altars were probably those on the high places]. These words were spoken in the times of Ahaz and Jezebel, when the prophet had fled into the wilderness to save his life, which Jezebel had sworn to take before another day should pass. (1 King: 19: 2.) [The Greek word for ‘life’—corresponding to the word used in the Hebrew—sometimes, as here, refers to the life of the body (compare Matt. 6: 25), but often has reference to that part of man which can live apart from the body (compare Matt. 10: 28), and is in our versions more frequently trans-

lated *soul* than ‘life.’] Elijah seems to have been literally ‘left alone’ as a true prophet of the Lord, and in his dejection he may have fancied himself the only true servant of God in the land. But the case was far from being as bad as that.

4. The sad complaint of Elijah, ‘I am left alone,’ was very probably uttered under an exaggerated view of the prevalence of evil, as was that of the Hebrew Psalmist, when he said in his haste: “All men are liars” (Ps. 116: 11); but the Lord both reproved and encouraged him by the manner in which he responded to this doleful complaint. **The answer of God unto him**, or the response from the divine oracle, as the word (found nowhere else in the New Testament, though the verb occurs several times; see 7: 3) might be freely paraphrased, was this: **I have reserved to myself**—that is, I have kept faithful to myself and free from the prevalent idolatry, not merely one solitary prophet, but **seven thousand men, who have not bowed the knee to the image of Baal.** [This citation follows the Hebrew far more closely than it does the LXX. ‘To myself’ is an addition of the apostle.] It will be observed that the words ‘the image of’ are supplied by the translators; the original has merely, ‘who have not bowed the knee to Baal.’ The reason why the translators thought it necessary to add these apparently superfluous words undoubtedly was, that they found in the original Greek the feminine article prefixed to the name Baal, and believing that Baal, the sun god of the Phœnicians, was always regarded as a male divinity, and finding the masculine article in the LXX. in the passage which is here quoted, [though in other places the feminine is used], they supposed that the word ‘image,’ or some similar noun of the feminine gender in Greek, must be understood. There is reason to believe, however, that this fabulous divinity was regarded by its worshipers as combining both genders, and therefore it is better to omit the words in italics, as has been done by most

5 Even so then at this present time also there is a remnant according to the election of grace.

6 And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work.

7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded.

5 the knee to Baal. Even so then at this present time also there is a remnant according to the election of grace. But if it is by grace, it is no more of works: otherwise grace is no more grace. What then? That which Israel seeketh for, that he obtained not; but the election obtained it, and the rest were hardened:

recent revisers of the English Bible, and read simply: *Who bowed not the knee to Baal.* [The singular, 'knee,' denotes a collective number considered as a single conception. (Philippi.) The number 'seven thousand,' is, perhaps, not to be taken with strict literalness. Seven is commonly regarded as the covenant number, or the number of completeness.]

5. **Even so then** [in correspondence with this historical precedent. An "analogical inference"]. The cases compared were very similar. Instead of the rejection of all save one, as Elijah in the earlier case and Paul in the later, there were seven thousand in Elijah's time, and "many thousands" of Jews in Paul's time (Acts 21: 20), who were faithful worshippers of God and believers in Christ; yet in both cases these thousands were but a **remnant**, a small minority, in comparison with the great mass of idolaters and unbelievers, and it was only through the gracious, divine election that this remnant was saved from the general corruption. [Paul's language here, literally rendered, is: *Thus, therefore, also in the now time there has become (and still exists) a remnant.* **According to the election of grace** means in virtue of, or, in consequence of, an election made through grace. In this elect remnant, gathered out from an elect nation, we have an election within an election, an election of individuals to eternal life, who belonged to a people whom God elected to the *privileges* of grace. The election spoken of here is regarded from a sublapsarian point of view—that is, it supposes the gratuitously elected persons were guilty and undeserving sinners.]

6. **And if by grace, then is it no more of works: otherwise grace is no more grace.** [The apostle must here rest his argument a moment to give again the distinguish-

ing characteristic of this all-important 'grace.' The verse may be thus paraphrased: But (or, now) if this remnant has been selected and reserved through grace, it is no longer on account of the merit of works, since (otherwise) grace would cease¹ to show itself as grace. A purely gratuitous election will not allow any merit of works to be mixed up with this grace.] The apostle, not satisfied with having attributed the existence of even a remnant from the general wreck 'to the election of grace,' reiterates the statement in a negative form, and amplifies it, because it was so important to convince the Jews, who were bent on seeking salvation by works, that there was no hope in that direction, and that grace and works, as grounds of salvation, were antagonistic in their very nature, so that there could be no compromise between them, or amalgam of the one with the other. To imagine any such combination would be to suppose one or the other to change its very nature. Yet this is just what many men are still trying to do, depending mainly upon their own works for acceptance with God, but, after all, acknowledging their need of divine mercy. The last half of this verse, **But if it be of works, etc.**, is rejected as spurious by some editors, though found in the Vatican manuscript, one of the oldest and best, to say the least.² But the doubt is practically of little importance, since it is merely a question of the more or less expansion of what is clearly expressed in the former part of the verse.

7. **What then** shall we conclude? [What is to be inferred from the two (or five) preceding verses? We infer the reason why Israel has failed to obtain righteousness: because they, unlike the elect remnant, sought to obtain it by means of works. The verb for seek is a compound, meaning to seek after, and thus, to seek for zealously. **Election** in this verse

¹ Present indicatives after *érei* (since) are usually rendered as subjunctives. (Winer, 283.)—(F.)

² Yet this manuscript (B), on which textual critics have so greatly depended, and which is characterized

by Westcott and Hort as "neutral," or unmixed and independent, furnishes here a curious reading by its substituting the word 'grace' for the last 'work.'—(F.)

8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

9 And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompense unto them:

10 Let their eyes be darkened, that they may not see, and bow down their back alway.

8 according as it is written, God gave them a spirit of stupor, eyes that they should not see, and ears that they should not hear, unto this very day. And David saith,

Let their table be made a snare, and a trap, And a stumblingblock, and a recompense unto them:

10 Let their eyes be darkened, that they may not see, And bow thou down their back alway.

is used for the *elect*.] Paul's conclusion is that 'Israel did not find that which he is seeking'—namely, righteousness (9: 31), or justification; **but the election hath obtained it, and the rest were blinded**—or, rather, *were hardened*.¹ The apostle seems here to be preparing the way for what he has to say of a more favorable nature respecting 'the rest.'

8. Two passages are here combined—namely, Isa. 29: 10; Deut. 29: 4 (3) (compare Isa. 6: 9, 10), and quoted freely from the LXX. **The spirit of slumber**, or of stupefaction, such as is produced by a heavy blow or an intoxicating draught. [**Eyes that they should not see**. Philippi has it: "eyes of not seeing, or blind eyes," an incorrect rendering; see ver. 10. The substance of this verse is found in Matt. 13: 14; John 12: 40; Acts 28: 26. The words 'unto this day' are a part of the quotation. They occur as Paul's words in 2 Cor. 3: 14, where he affirms that the minds of the children of Israel were blinded, and that a veil is on their hearts.]

9. **And David saith**. Another similar prediction of the divine judgment upon the Jews from Ps. 69: 22, undoubtedly having a typical reference to the Messiah. The quotation begins with the figure of sudden calamity overtaking those who are feasting [at the banqueting *table*] in fancied security, and then passes to that of animals caught in a snare or trap (literally, a chase), and ends, still figur-

atively, but with another change, by the representation of a people suffering, as a just recompense for their sins, a judicial blindness and abandonment to be oppressed and crushed by haughty victors. [While Paul affirms that 'David saith,' Meyer and others deny that David is the author of the psalm. "If Meyer is correct in his opinion, then the word 'David' would be used as a title of the entire collection of the Psalms. . . . But it is by no means certain that he is correct in his opinion." (Boise.) Possibly some of the last verses may have been a later edition. "Of all the psalms, the sixty-ninth is most frequently quoted in the New Testament, along with Ps. 22, as a prediction of Christ's sufferings." (Philippi.) In this quotation, Paul "follows the LXX, with some variations." The word for trap, or chase, is introduced here from Ps. 35: 8 in the LXX. **Stumblingblock**. See note on 9: 33.² The Hebrew original, as now pointed, has no word for 'recompense,' and instead of "bow thou down their back always," has, as in our Common and Revised Versions: "and make their loins continually to shake." But what shall we say as to the propriety of Christians indulging in such imprecations as these? The editor of Calvin's "Commentary on Romans" says that "no one is allowed to curse individuals, except he be inspired so as to know who those are who are given up by God to final judgment, which

¹ There is a difference of only one letter in Greek between these two words, ἐπιρωθήσαν and ἐπωρήσαν. The passive form of this verb, together with the following context (see, also, 9: 18), indicates that this 'hardening' took place through the agency of God; so most expositors. Calvin, on this verse, rather contrary to his usual method, argues for the supralapsarian view of a reprobation by God before the foundation of the world, while acknowledging that the passages here cited by Paul are adverse to such a view. He says: "They reason absurdly who, whenever a word is said of the proximate causes, strive, by bringing forward these, to cover the first which is hid from our view, as though God had not, before the fall of Adam, freely determined to do what seemed good to him, with respect

to the whole human race." This inference of Calvin is a very natural—it may be an unavoidable—conclusion of the mere logical faculty, exercising itself simply on one line of facts; but it is confessedly a going beyond the *reasoning* of the apostle here, and generally throughout this Epistle. The Scriptures, as a whole, plainly teach that God efficaciously blinds and hardens men only as a judicial penalty or punishment for their disobedience and unbelief.—(F.)

² The accusatives, with the preposition εἰς, are here equivalent to nominatives. This construction may be regarded as Hebraistic. So in the phrase, "counted (εἰς) for righteousness," faith is not regarded as something *resulting* in righteousness, but *as* righteousness itself.—(F.)

11 I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

12 Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?

11 I say then, Did they stumble that they might fall? God forbid: but by their ¹ fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now if their fall is the riches of the world, and their ¹ loss the riches of the Gentiles; how much more their

1 Or, *trespass*.

may be supposed to have been the case with the Psalmist and with St. Paul." Paul, however, does not wish these imprecations, but only quotes them in evidence of God's rejection of the Jewish people. We should say, moreover, that Christians are to bless, except when *divinely commissioned* to curse.]

11. From this point begins the second portion of the chapter, showing that the rejection of the Jews is not *final*, but that God designs, by means of it, to facilitate the salvation of the Gentiles (ver 11-16), who are admonished not to glory over the Jews (17-22). **Have they stumbled**, etc.—better, *Did they stumble, in order that they should fall?* [that is, utterly and forever lie prostrate? The word trip might here be substituted for 'stumble.' The proper word for stumble occurs at 9: 32. 'That' (*ὅτι*) indicates the final purpose of the divine judicial government. (Lange.) The **God forbid** occurs here for the tenth and last time in this Epistle. In Galatians it occurs three times, in First Corinthians once.] The stumbling of the Jews was not to result in a final and fatal fall. Far from it; **but through their fall** (*offense*), as the same word is translated six times in chapter 5 of this Epistle) **salvation is come unto the Gentiles.** The emphatic sense in which the verb 'fall' is here used, makes it unsuitable that its corresponding noun (*πτῶμα*, or *πτῶσις*) should be used to express that stumbling which is contrasted with the 'fall.' The word here used is translated 'fall' in our Common Version only in this and the following verse. It was not a complete and final 'fall' on their part, because it was not a complete and final *casting away* on God's part. Besides facilitating the conversion of the Gentiles, it had the further

design and effect, through their conversion, **to provoke them** (that is, the Jews) **to jealousy** [in other words, "to make them jealous of the Gentiles as having obtained blessings which the Jews regarded as peculiarly theirs; and thus to excite in them a desire to obtain the same blessings for themselves." (Ripley.) Noyes has it: excite them to emulation.] Of the two results mentioned, the first was the more immediate; the second the ultimate. This latter result will doubtless be realized hereafter on a much larger scale than it yet has been. The unbelief of the Jews was a benefit to the Gentiles in several ways. It made it evident that God did the Jews no injustice in turning to offer to the Gentiles those blessings which the Jews had rejected. See Matt. 21: 43; Acts 13: 46. ["Lo we turn to the Gentiles," not only willingly, but of necessity. (Acts 18: 6; 28: 28.)] It left the apostles more free, and, at the same time, more willing to preach the gospel to the Gentiles. It deprived the Jews of the power to insist on bringing the Gentiles under the yoke of the Mosaic laws, as they would have done if they had been in the majority, and as some of them, though in the minority, attempted to do. (Acts 15: 1.)

12. **Now if the fall of them be the riches of the world**, etc. Meyer calls this "an argument from the happy effect of a worse cause to the still happier effect of a better cause." If their stumbling has been the means of enriching the Gentile world with the blessing of salvation, how much greater the blessing which will result from **their fulness**, their general recovery, or "their numerous entrance into God's kingdom."²

13, 14. These verses seem as if designed to

¹ The word for 'fall,' rendered *trespass* in the Revision, literally means a falling aside. Chrysostom remarks that "as Paul had greatly run the Jews down, and strung accusation upon accusation, bringing forward prophet after prophet, crying out against them,—Isaiah, Elijah, Moses, David, and Hosea,—and that not once or twice, but frequently; so now, lest he might plunge them in despair, and, on the other hand, that he might

not lift the believing Gentiles into arrogance, he again consoles the Jews, saying, that by their fall salvation is come to the Gentiles." In this conversion of the Gentiles we have an instance of the last becoming first.—(F.)

² The word *πλήρωμα* (fulness) is found eighteen times in the New Testament, and in some connections is a very important doctrinal term. See Col. 2: 9, etc. Elli-

13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

14 If by any means I may provoke to emulation *them which are my flesh*, and might save some of them.

15 For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?

13 fulness? But I speak to you that are Gentiles. Inasmuch then as I am an apostle of Gentiles, I 14 glorify my ministry: if by any means I may provoke to jealousy *them that are my flesh*, and may 15 save some of them. For if the casting away of them is the reconciling of the world, what shall the receiving of them be, but life from the dead? And if the

forestall some such thought as this in the minds of his Gentile readers. In writing to us (for the most part) Gentiles—[“observe,” says Meyer, “that Paul does not write ‘to the Gentiles which are among you’”; compare, also, ver. 14, *my* (not *our*) flesh]—why do you express so much interest in the Jews, and devote so large a space in your letter to their condition and prospects? To which his answer is: “I do not forget that I am the apostle of the Gentiles—indeed, I am honoring my office as such in this way of speaking. I cannot do you a greater service than by doing my utmost for the conversion of my own people; for, great as is the blessing which you obtain through their rejection, a much greater will result through their recovery.” **Provoke to emulation.** Compare ‘provoke to jealousy’ (ver. 11 and 10: 19); the original word is the same in all three cases.¹ **Might save some of them.** Their salvation is here attributed to the human agency through which it is brought about, as in 1 Tim. 4: 16; 1 Cor. 7: 16; 9: 22, without derogating in the least from what is so emphatically asserted elsewhere of the divine will as the only efficient cause of salvation. See John 1: 13, 14; Eph. 2: 8–10.²

15. The idea of ver. 12 is here repeated in still more forcible language. [For assigns a *motive* for ver. 13, 14. The word for **casting away** occurs elsewhere only in Acts 27: 22. Philippi understands it of the *loss* which God’s kingdom has sustained in their case, and

which is to be made up by the fullness of the Gentiles. It seems, however, to denote rejection as being antithetical to reception. The thought thus would be: If the partial and temporary casting away of the Jews (their loss or diminution) is the means of the Gentile world’s reconciliation with God—that is, their ‘riches.’ (ver. 12.) On this reconciliation, see Eph. 2: 11–22. To this day the Jews are a scattered and despised—in fact, a God-rejected people. They have lost their pre-eminence as the people of God. And this accords with our Lord’s prediction in Matt. 21: 43: “The kingdom of God shall be taken away from you.” But there is to be a reception, a taking of them back again. And what will the ingathering of these stiff-necked and inveterate enemies of Christ within the Christian fold be to the world but life from the dead? The Jewish race has thus, as a “burning bush” which is never consumed, been “miraculously preserved for some important action in the concluding chapter of the history of Christianity.” (Schaff.)] The expression **life from the dead** is taken, by most of the early interpreters (Origen, Chrysostom) and by many of the modern (De Wette, Meyer, etc.), in a *literal* sense, with the idea that the recovery of the Jews will be speedily followed by the general resurrection and the final judgment. But this would be a sense of the words ‘life from the dead’ which would not be in accordance with Scriptural usage, and would not be sanctioned by either the preceding or the fol-

cott says: “Lexically considered, it has three possible meanings—one active (*a*) *implendi actio*, fulfilling; and two passive (*b*) *id quod impletum est*, that which is filled, Eph. 1: 23, and the more common (*c*) *id quo res impletur*, that by which anything is filled, which, again, often passes into the neutral and derivative (*d*) *affluentia, abundantia* (or fullness), especially in connection with abstract genitives.” Compare 15: 29; Gal. 4: 5, Eph. 3: 19.—(F.)

¹ It is in this clause that some find a suppressed *δέ* (but), corresponding to the *μέν* above. Inasmuch as, or, in so far as I indeed am the apostle of the Gentiles, I glorify my office (preaching zealously to the Gentiles, but in this I have the benefit of the Jews in view (I will thus render the Jews emulous). Yet this view does

not necessarily exclude the idea of the benefit which would ultimately inure to the Gentiles from the restoration of the Jews. Buttman thinks the *μέν* in this connection is not correlative, but, blended with the *ὅτι*, is a particle of transition.—(F.)

² In the particle, *εἴπω* (if by any means), which precedes the last two verbs, and which introduces the more remote result of his Gentile ministry, “the idea of an *attempt* is conveyed, which may or may not be successful.” (Ellicott.) Buttman thinks the clause is dependent on a verb like *see*, understood. On the use of the indicative future after *if* (generally rendered *may* or *might*), see Wiener, 300. The *them*, in idea, refers to ‘my flesh.’—(F.)

16 For if the firstfruit *be* holy, the lump is also *holy*: and if the root *be* holy, so *are* the branches.

17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;

firstfruit is holy, so is the lump; and if the root is holy, so are the branches. But if some of the branches were broken off, and thou, being a wild olive, wast grafted in among them, and didst become partaker with them¹ of the root of the fatness

¹ Many ancient authorities read *of the root and of the fatness.*

lowing context. But the ultimate restoration of the Jews to the favor of God seems here to be implied, as it is more positively still a little further on. [It was Paul's modest hope to be the means of saving only 'some' Jews and Gentiles in his lifetime (ver. 14; 1 Cor. 9:22), and we cannot suppose that he at this time expected to live to see the great mass of the Gentile and Jewish world converted to God, or that the blessed resurrection life, "setting in with the advent" (*παρουσία*) (Meyer), would happen in a few months or years. Why, on this supposition, as Godet asks, use the expression *life* instead of the usual "resurrection"? And why omit the article before the word 'life' and not say, as usual, *the* life, eternal life? The truth is, 'life' is often used in the sense of highest felicity or blessedness (1 Thess. 3:8), and 'life from the dead' is often taken in a spiritual sense. (6:13; Luke 15:24, 32, etc.) Paul thus felt—and so may we feel—that the conversion of Israel to Christ would be a blessed resurrection life to the world. Compare Ezek. 37:1-11.]

16. For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches. [The student will notice that in the Common Version the verbs 'be,' 'is' and 'are' have been supplied, because they are omitted in the Greek. This omission is quite frequent in Paul's writings.] Observe the propriety of the terms here and their correspondence. 'The firstfruit' refers [not to the Passover sheaf offering (or, omer offering), nor to the Pentecostal two wave loaves (Lev. 23:10, 17), but as connected with the 'lump,' the mixed and kneaded dough] to the heave offering to the Lord, of a cake made from the first of the dough (Num. 15:19-21), whereby the whole 'lump' was regarded as consecrated. 'The root' refers to the patriarchal progenitors of the race, to Abraham especially, in whom 'the branches'—that is, his natural posterity—were regarded as consecrated to

God. Compare ver. 28. That the holiness here attributed to the 'lump' and to the 'branches,' by virtue of their connection with the 'firstfruit' and the 'root' respectively, was not a *moral* holiness, such as accompanies salvation, is plain from abundant testimonies of Scripture, such as Matt. 3:9; John 8:33, 39; Rom. 2:29; and from the context in this very chapter. In the carrying out of the second figure—the first, that of the dough, not being followed up at all—the unbelieving descendants of Abraham—that is, those of them who had persistently rejected Christ—are styled *branches broken off*. (Ver. 17, 19, 20.) And yet there is a fitness in referring to the holiness of 'the root' in introducing the assurance of the final restoration of Israel to God's favor through faith. Holiness is habitually attributed in the Scriptures to that which has been consecrated to God, though it may be some inanimate object, incapable of possessing any moral quality. So when God shall restore Israel to his favor through their individual repentance and faith, he will but reassert his claim to that which was all along his own, by the right of an ancient and solemn consecration.

17, 18. [And if—better, but if. If notwithstanding this consecration of Abraham's race to God, some of the branches were spiritually severed from the parent trunk.] **Some.** More than this was actually true. Most, not all, of the branches were broken off, but the apostle speaks in a way less offensive to the Jew and better adapted to check the Gentile's pride. **And thou.** Here the apostle addresses himself directly to the believing Gentile. Compare 3:3. **A wild olive tree.** A whole is here put for a part, a tree for a shoot; or, perhaps the word should be regarded as an adjective rather than a noun, in which case the proper translation would be simply *wild olive*. **Wert grafted in among them—**among the branches not broken off.¹ **Par-**

¹ Some Christian writers, by making the good olive tree, into which the believing Gentiles are grafted, synonymous with the Mosaic national theocracy (whose

constitution and character we considered in notes on 4:11), have inferred that the so-called Jewish Church and the Christian Church are identical, and that the

18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

19 Thou wilt say then, The branches were broken off, that I might be grafted in.

20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:

18 of the olive tree; glory not over the branches: but if thou gloriest, it is not thou that bearest the root, 19 but the root thee. Thou wilt say then, Branches were broken off, that I might be grafted in. Well; by their unbelief they were broken off, and thou standest by thy faith. Be not highminded, but fear:

takest (better, *didst become partakers*) of the root and fatness of the olive tree. ["The 'root' is a figure of fellowship; the 'fatness,' of the blessing connected with it." (De Wette.) The fatness of the olive is a Scriptural symbol of the Holy Spirit's gracious influences. The Revised Version reads, "root of the fatness," which must refer to the richness of the root, or the root as "the source of fatness." (Alford.)] The natural process of grafting is designed not to make the graft partaker of the *nature* of the tree, but to make the *fruit* partaker of the nature of the graft. The apostle reverses this, not through ignorance, but in order to make the illustration suit the fact illustrated. And he might do this the more allowably, as he does not speak directly of *fruit*, but of life and growth, in which respects the tree *does* communicate to the graft, and not the graft to the tree. [Any grafting may be said to be "contrary to nature" (ver. 24), but with us it is contrary both to nature and to practice to graft a wild scion into a good stock. In the East, however, the scion of the oleaster, or wild olive, is, as we are told, sometimes grafted in the good olive, in order to invigorate the tree. Yet the purpose of Paul in the use of this figure does not necessarily infer any reference to this custom.

Indeed, such a reference would, as Alford says, "completely stultify the illustration," the point of which is the benefit received rather than conferred by the graft. **Boast not (thou) against the branches**—namely, those which were broken off.] After the clause **but if thou boast** we may easily fill out the ellipsis by supplying the word *remember*, or some similar word. [On the ending of the verb, see at 2:17. The pronoun with 'not' in the next sentence is highly emphatic: Not *thou* the root bearest.]

19. **Thou wilt say then**, in justification of thy boasting. [The Revised Version has simply 'branches;' taken indefinitely, 'some' branches, as in ver. 17. Nearly all the uncial MSS. omit the article.] In the last clause of this verse the pronoun **I** is emphatic, and betrays a disposition to boast.

20. **Well** [or, *very well*. Our simple word 'well' is far from being as emphatic as the original. (Boise.)] The fact is granted, and when the reason of it is considered, it suggests a new argument against boasting, a new admonition against highmindedness. This verse shows that the branches broken off represent only those who had actually disbelieved the gospel, and not those to whom it had not yet been fairly preached. Of these, there were

ordinances of Judaism are simply changed in form by their introduction into Christianity, but remain the same in substance, and are still to be administered in accordance with their primitive rule. We may grant, without hesitation, that the spiritual Israel and the Christian Israel are substantially the same, so that when Christ's "other sheep" are brought in from among the Gentiles (John 10:16) there will be but "one flock and one shepherd." But to infer from this that the ordinances of Christianity are similar in character and import to those of Judaism, and are to be similarly administered, is to put a strain upon the argument which it cannot bear. One may, perhaps, say, with Godet, that, in Paul's view, "the believers of Israel are the nucleus round which are grouped the converts from among the Gentiles;" yet it must not be forgotten that this "Israel" had first to be converted to Christ and the gospel. "Otherwise," as the same writer remarks, "the gospel would have been Judaized, believing Gentiles would have been required to become proselytes of

Israel, and this would have been an end of salvation for the world and of the world for salvation." In this sense, as Meyer says, "Israel does not take in the church but the church takes in Israel," and hence the apostle speaks of the *receiving* of the believing Jews virtually into the *Christian* fold. It was *the* effort of the apostle's life "to disentangle the cause of the gospel from that of Judaism," and in his zeal to effect this he showed, on one occasion, no more regard for the chiefest of the Mosaic ordinances than to ery out: "Beware of the concision." (Phil. 3:2.) Our Saviour, also, was too wise to endeavor to patch up with new cloth the old garment of the worn-out past or to put the new wine of the gospel into the old skin bottles of Judaism. Listen, also, to Peter's discourse on the day of Pentecost: "Repent, and be baptized every one of you in the name of Jesus Christ." Was not this a new voice to be heard in Israel? And did it not more than intimate a new economy in the kingdom of grace?—(F.)

21 For if God spared not the natural branches, *take heed* lest he also spare not thee.

22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off.

21 for if God spared not the natural branches, neither will he spare thee. Behold then the goodness and severity of God: toward them that fell, severity; but toward thee, God's goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.

not a few who would yet believe and be numbered among the saved remnant. [The words for **unbelief** and **faith** are in the so-called instrumental dative, which is generally translated *by* or *through*. The word **standest** in our text is used antithetically to falling (14:4), though some refer it to the standing as of a branch upon the olive tree. Paul, it will be noticed, forgets here to say that these Jews were broken off from the stock of the spiritual Israel and cast away by reason of the absolute decree of Jehovah; but, on the contrary, he charges their rejection solely to their own fault—their want of faith. Nor did these Jews ever think of charging their want of faith to God's decree of reprobation. And yet this unbelief of theirs was connected with a divine purpose.] **Be not highminded, but fear.** The 'fear' which the Gentile believer is here admonished to cherish is opposed not so much to confidence, as to presumption and careless living. [The present imperative (as in the case of the last two verbs) denotes "an action already begun and to be continued, or one that is permanent and frequently recurring." (Winer.) For example: 'Be not highminded' (as thou now art). So in 12: 20: "If thine enemy hunger, feed him" (constantly in such a case). "It is a characteristic," says Philippi, "of the difference between the ethics of the ancient world and of Christianity, that a Greek uses 'highminded' in a good sense and 'humble-minded' in a bad sense."]

21. [If, here equivalent to *since*, hence the use of the direct negative in the original.] **Take heed.** These words are supplied by the translators, it being necessary to supply some such words to express the sense of the original completely, as in ver. 18, where, however, our translators have left the manifest ellipsis to be filled out by the reader, instead of doing the work for him, as they have done here. [**Lest**—omitted by the Revisers, is usually followed by the subjunctive, and serves here to soften what otherwise would

be a menace into a simple warning. *I fear, or, it is to be feared, lest he will not spare even thee.* (Winer, 474.) With the Revisers' text no words need be supplied.]

22. **Behold therefore the goodness and severity of God.**¹ Both 'goodness' and 'severity' on the part of God are seen in very close connection in his dealings with the Jews and the Gentiles, in the beginning of the gospel history. **On them which fell** from their high privileges through unbelief, as the branch falls to the ground when severed from the tree, **severity; but toward thee, goodness.** [According to the Revisers' text we should have this rendering: upon them that fell severity is shown, or, there is severity—the nominative form being used rather than the objective. The word for 'severity' means literally, *a cutting off*, and carries out the figure of the branches broken off and falling from the tree. It occurs nowhere else in the New Testament. The word 'goodness' (in the Revision: "toward thee, God's goodness") primarily denotes *usefulness, serviceableness.*] The Gentile believer is here directly addressed as in each of the five preceding verses. **If thou continue in** (literally, *abide upon*) **his goodness**—if thou continue in that state of faith into which his goodness has brought thee, and on thy continuance in which his favor depends. (ACTS 13: 43.) [**Otherwise thou also shalt be cut off.** 'Thou also,' thou Gentile as well as the Jew. "The future passive, 'thou shalt be cut off' (by striking or smiting) abruptly closes the sentence, like the stroke of the axe cutting down the proud branch." (Godet.) Some find in the latter part of this verse a proof text for the possibility of an individual's falling from grace. But the apostle here is speaking of the people collectively and not of particular individuals. And Dr. Hodge goes so far to affirm that "there is nothing in this (hypothetical) language inconsistent with the doctrine of the final perseverance of believers, even supposing the passage to refer to individuals."] These last five verses

¹ 'Behold' (ἴδε), imperative second aorist of ἰδών, sometimes a mere exclamation (John 19: 14), here governs the accusative.—(F.)

23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again.

24 For if thou wert cut out of the olive tree which is

23 And they also, if they continue not in their unbelief, shall be grafted in: for God is able to graft them 24 in again. For if thou wast cut out of that which is

are marked by repeated and emphatic warnings to Gentile believers against falling from a state of favor with God, as the Jews had fallen, after the same example of unbelief. And the warning is equally appropriate, and equally needful, to believers at the present time.

23. And they also. The restoration of the Jews is here represented hypothetically, as something which God is perfectly *able* to accomplish. If the cause of their rejection is removed, if they do not persist in their unbelief, the only hindrance to their restoration will be taken away. The association of willingness with power is intimated in such passages as Rom. 14: 4; 16: 25; 2 Cor. 9: 8; Eph. 3: 20; Heb. 7: 25; 11: 19; Jude 24. [**For God is able.** The position of the Greek adjective for 'able' at the beginning of the sentence gives it great stress. We cannot suppose that Paul here represents the power of God as waiting for unbelieving Jews to give up their unbelief, for on this supposition there would be, as De Wette states it, no need for the exercise of the divine omnipotence. This last-named commentator further says, that "the apostle here obscurely includes in the *grafting in*, also the removal of their unbelief and the awakening of faith, and these especially he looks for from above." Until this day, alas, the same thick veil of prejudice and unbelief lies on their hearts, and though God has destroyed their temple and their altars, has abolished their priesthood, and the law on which it and all the Levitical rites were founded, has blotted out

their tribal distinctions and scattered their people all over the earth, and though very many of them have now become advanced rationalists, denying the miracles and the historic verity of the Old Testament, they yet, as a general thing, cling to a few of the ancient ceremonies, and still keep up their wonted isolation from all the rest of mankind.² But God is able to graft them in. To the apostle, not only at the time of writing this Epistle, but especially in after years, in this very city of Rome, when he sought to persuade the Jews concerning Jesus from morning till evening, while some believed and others disbelieved, and they could come to no agreement among themselves, this must have been his sole encouraging and sustaining thought, 'God is able to graft them in.' God is already bringing the world together as neighbors and to a common brotherhood, and, by his power, the remnant of Israel will yet be brought to Christ, where there is neither Jew nor Greek, and so all Israel shall be saved.]

24. Paul now proceeds a step further, and argues from the nature of the case that there is a presumption in favor of God's doing that which he certainly has power to do in this matter! [The **for** introducing additional evidence for their future re-grafting.] And from this point to the end of ver. 32, he more distinctly affirms, by virtue of his prophetic gift, the divine purpose that Israel shall be restored. The course of thought in these verses is thus traced by Dr. Hackett. "Not only is God able and willing to receive the Jews again, if

¹ Kai, ἐκ, the former connects, the latter slightly contrasts. Grafting them 'again' (unless we take *πάλι* in the sense of *back*) supposes a prior grafting which in their case did not take place. The meaning is: "again to unite them to the stock—namely, by ingrafting." (Winer.)—(F.)

² If any Christian brother wishes to abjure Christianity and become a strict orthodox Jew, and thus virtually eschew his relation to a common humanity, it will be needful for him, among other things, to acquire a sufficient knowledge of Hebrew, in order that he may pronounce Israel's confession of faith and read the prayers, to submit to circumcision as performed by the "Mohel," to immerse himself in water, to adopt a new

name, to observe the Levitical dietary laws, to abstain from intermarriage with other creeds, to commence the Sabbath Friday afternoon, half an hour before sunset, and generally to attend to the observances of the synagogue, of Jewish festival days, Jewish marriage, Jewish burial, etc. Thus doing he will become a Jew, and we may say, a *Pharisee*, one *separated* not only from Christ, but virtually from the common brotherhood of man. The reformed Jews are disposed to loosen some of these obligations, while those of the radical reform party are ready to give up, not only this non-intermarriage, but even the Sabbath and circumcision, the two fundamental principles of Judaism—(F.)

wild by nature, and wert grafted contrary to nature into a good olive tree; how much more shall these, which be the natural branches, be grafted into their own olive tree?

25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

they will repent, but he distinctly announces his purpose to secure their repentance and consequent restoration to his favor: the *time* of this event being when many Gentiles shall have been converted (ver. 25); the *means* of it, the effect this will have to remind the Jews of their duty (ver. 31); and the *pledge* of it, the declarations of Scripture (ver. 26, 27), and the unalterable faithfulness of God to his purposes and promises." (Ver. 27, 29.) [The expression **contrary to nature** probably refers to the grafting process in general, considered as an artificial proceeding. If it meant, contrary to *thy* (wild) nature, the pronoun, or at least the article, would have been prefixed to 'nature.' **These, which be the natural branches** are represented as having been 'broken off,' yet it would be pressing the figure too far to suppose that, in the apostle's mind, such dissevered branches could be engrafted. The disbelieving Jews are here simply regarded as branches which originally and by nature belonged to the good and holy olive tree "whose root the patriarchs are" (Meyer), and hence this is **their own olive tree.**]

25, 26. [For introduces a corroboration that they shall be grafted in, which is derived from divine revelation. Compare with this Eph. 3: 3-6.] **I would not, brethren, that ye should be ignorant of this mystery** is used to announce some important and authoritative declaration of divine truth (1 Cor. 10: 1; 1 Thess. 4: 13); or some facts in his own history not previously known to his readers. (1: 13; 2 Cor. 1: 8.) The word 'mystery' is applied—1. To such matters of fact as are inaccessible to reason, and can only be known through divine revelation. (16: 25; 1 Cor. 2: 7-10; Eph. 1: 9, 10; 3: 4-6; 6: 19; Col. 1: 26, 27.) 2. To such matters as are patent facts, but the *process* of which cannot be entirely taken by the reason. (1 Cor. 13: 2; 14: 2; Eph. 5: 32; 1 Tim. 3: 9, 16.) 3. To matters which

by nature a wild olive tree, and wast grafted contrary to nature into a good olive tree; how much more shall these, which are the natural branches, be grafted into their own olive tree?

25 For I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel, until

are no mystery in themselves, but by their figurative import. (Matt. 12: 11; Mark 4: 11; Luke 8: 10; 2 Thess. 2: 7; Rev. 1: 20; 17: 5.) (Tholuck.) The first definition applies here. That peculiar character of the gospel which placed the Gentiles on the same level with the Jews was in direct opposition to the strongest expectations and prejudices of the Jewish people, and next to the offense of the cross was perhaps the strongest obstacle in the way of their embracing Christianity. Compare the parable of the prodigal son, Luke 15: 25-30. "The calling of the Jews *was* a mystery, the conversion of the Jews *is* so still." (Bengel.) [The word 'mystery' is in the accusative case after the verb 'to be ignorant of' (*ἀγνοεῖν*), nearly equivalent to *fail to perceive*. On this word 'mystery,' De Wette says: "The apostle here speaks as a prophet." A Scripture mystery or secret which cannot in general be understood without a revelation is not that of classical antiquity, a something mysterious in itself, comprehensible only to the initiated, and to be concealed from the profane (Meyer); nor is it on the other hand an altogether unintelligible, incomprehensible revealed truth or doctrine.] **Lest ye should be wise in your own conceits.** [Literally, *that ye may not be wise with yourselves.*¹] Compare Prov. 26: 12, 16. "Lest ye should take to yourselves credit for superior wisdom above the Jews, in that ye have acknowledged and accepted Jesus as the Son of God." **Blindness** (or rather, *hardness*) **in part**—this hardness extending only to a part of the nation through a *part* of their history—is **happened to Israel.** [The article is used with 'Israel' to indicate the case. Calvin interprets 'in part' of a partial hardening, but see 'some' in ver. 17.] **The fulness of the Gentiles** can hardly mean less than the whole number of the Gentile nations. So the word 'fulness' is used in ver. 12, of the Jews as interpreted

¹ The MSS. A B have *in yourselves*. Notice how the third person (themselves) is here used for the second. Winer interprets *παρά* with the dative: "*before your-*

selves (as judges), in your own estimation, in your own eyes."—(F.)

26 And so all Israel shall be saved: as it is written There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob:

27 For this is my covenant unto them, when I shall take away their sins.

26 the fulness of the Gentiles be come in; and so all Israel shall be saved: even as it is written,

There shall come out of Zion the Deliverer;

He shall turn away ungodliness from Jacob:

27 And this is my covenant unto them,

When I shall take away their sins.

1 Gr. *ungodlinesses*... 2 Gr. *the covenant from me*.

by ver. 26.¹ **Be come in**—that is, into the kingdom of God where the writer and his readers already were. **And so**, in the manner, order, and time indicated, **all Israel shall be saved**—that is, the literal Israel, in the collective sense of the word, all the posterity of Jacob. That the word is to be taken in this sense and not in the sense of the *spiritual* Israel, including the Gentiles, is fairly inferred from the sharp distinction between Jews and Gentiles observed throughout this whole section; see 9: 24, 30, 31; 10: 12, 19-21; 11: 11, 12, 13, and especially in the immediate context, ver. 17, 31. [In our view Paul teaches that when the great mass or multitude of the Gentiles shall have accepted a Jewish Saviour and a salvation which is from the Jews, and shall have entered into the Messianic kingdom, then the Jews themselves, 'provoked to emulation,' will be ashamed to hold out longer in their opposition and exclusiveness, and Israel as a whole, perhaps "the whole nation which shall then be in existence" (Prof. Turner), will accept of Jesus as their Messiah, and the unspeakably blessed influence of their reception within the Christian fold will extend all over the Gentile world. (Ver. 12, 13.)² But there is no necessity for supposing that every single individual Jew then living will be converted to Christ. As Alford says: "'All

Israel shall be saved,' Israel as a nation, not individuals; nor is there the slightest ground for the notion of the *universal restoration*" (*ἀποκατάστασις*) of all the Jews who ever lived—the outcast sons of the kingdom and Judas himself not excepted. We may also add that the apostle is wholly silent as to any restoration of the Jews to Palestine (maintained by Delitzsch, Ebrard, and many others), or as to any future personal reign of Christ on David's throne at Jerusalem. "Nowhere," says De Wette (1 Thess. 4: 17) "is there in Paul's writings a clear trace of an earthly kingdom of Christ." **As it is written** in Isa. 59: 20, 21. The passage is quoted neither literally nor fully. Our Old Testament has "to Zion" [the LXX., "on account of Zion"] instead of **out of Zion**,³ and "unto them that turn from transgression in Jacob" instead of (the Septuagint rendering) **shall turn away ungodliness** (literally, *ungodlinesses*) **from Jacob**. In both cases the English of the Old Testament is closer to the Hebrew. [This verse brings the Jew to a truly joyful outlook after a long dark way of rejection and hardening.]

27. For this is my covenant unto them [literally, the *covenant* (proceeding) *from me*] **when I shall take away their sins**. The first clause is a continuation (not a completion) of the quotation begun in the preceding verse

¹ This is the view of commentators generally. But Philippi and a few others regard this *πλήρωμα* or fullness as a supplement from the Gentiles which shall fill up a deficiency in Israel arising from the unbelieving Jews; just as if Paul had written: until Israel's *πλήρωμα* from the Gentiles have come in. But this seems rather far fetched and does not accord with the general usage of the word.—(F.)

² Many of the Reformers thought that the great body of the Jews—so stiff-necked and hard-hearted were they—would never be converted, not even when the fullness of the Gentiles had come in. Luther, in his conviction of their depravity, asserted that "a Jewish heart is as hard as stock, stone, iron, or devil, which can in no way be moved." And Calvin interpreted 'all Israel' to mean the spiritual Israel gathered from both Jews and Gentiles. Beza seems to have been more hopeful of their conversion. Bengel, Olshausen, and now Philippi (in his Appendix to the Third Edition)

regard 'all Israel' as the remnant according to the election of grace—in other words, the elect and believing Jews. But Meyer sees no 'mystery' in this view, and certainly it does not seem much for Paul to say that the elect Jews will be saved. See 2 Cor. 3: 14-16, where Paul speaks of the veil lying on the Jewish heart, which, upon their turning to the Lord, shall be taken away.—(F.)

³ St. Paul probably had in his mind such passages as Ps. 14: 7, where 'out of Zion' is found." (Olshausen.) Compare Ps. 53: 6; 110: 2 in LXX. "Zion is the centre and capital of the theocracy, but the Messiah must first take up his abode there before he can issue from it." (Sanday.) The Hebrew signifies *to Zion* or *for*, *with respect to*, *Zion*, and so "even Paul's translation, 'from Zion,' although it seems completely to reverse the sense, is not so wholly inconsistent with it as has sometimes been pretended." (J. A. Alexander).—(F.)

28 As concerning the gospel, *they are enemies* for your sakes: but as touching the election, *they are beloved* for the fathers' sakes.

29 For the gifts and calling of God *are* without repentance.

30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:

31 Even so have these also now not believed, that through your mercy they also may obtain mercy.

28 As touching the gospel, they are enemies for your sake: but as touching the election, they are beloved for the fathers' sake. For the gifts and the calling of God are ¹ without repentance. For as ye in time past were disobedient to God, but now have obtained mercy by their disobedience; even so have these also now been disobedient, that by the mercy shewn to you they also may now obtain mercy. For God hath

¹ Gr. not repented of.

[compare Jer. 31: 31, seq.; LXX. 38: 31]; the second clause is from Isa. 27: 9 [see Septuagint Version]. Putting both passages together, and adding what is omitted from the first, we have, as the fulfillment or consummation of God's covenant with Israel, conversion from ungodliness and remission of sin. [Meyer, Philippi, and De Wette likewise refer the 'this' to what follows. The latter thus explains the passage: "In this consists my covenant with them that I shall have taken away their sins."]

28. As concerning the gospel, they are enemies for your sakes. As rejecters of the gospel, they are displeasing to God and exposed to his just wrath; his enemies, not in the active sense of being opposed to him, but in the passive sense of being those to whom he is opposed. That this is the true explanation of the word 'enemies' appears from the preceding context (ver. 7, 8, 13, 22), and still more from the contrasted word 'beloved' in this same verse. They were excluded from God's favor by the rejection of the gospel, in order that all its blessings might come to you Gentiles. [Hence they may be said to be God's enemies, or that God treated them as enemies, not only on account of their rejection of the gospel, but also because of, or for the sake of its acceptance by the Gentiles. Of course, God may justly hate the sinner as such, or his sinful character and life, while he loves "the man created in his image, and for whom his Son died." (Godet.)] **But as touching the election, they are beloved for the fathers' sakes.** Not for the *merits* of the

fathers [compare Deut. 9: 5, seq.], but because of the 'covenant' made with Abraham, renewed to Isaac and Jacob, and destined to have at last, as above shown, a glorious consummation. [Meyer interprets the *election* here as meaning the elect remnant.]

29. For the gifts and calling of God [gracious gifts, in general; and God's calling of the Jews to be his people, and thus to a glorious destination, in particular. The 'for' introduces a confirmation of the latter half of the preceding verse.] **Without repentance** means, simply, "unrepented of" on his part. ["The word is emphatic by position, and denotes the unchangeableness of the divine purpose." (Shedd.) Obviously this same principle holds true of all God's special gifts of grace to individual believers.¹ "While the apostle at other times makes the participation in the Abrahamic promises dependent on faith, he here hopes everything from God's mercy, as in ver. 23, of his omnipotence." (De Wette.)]

30, 31. These verses end by showing how God's unrepented purpose of mercy toward the Jewish nation is ultimately to have its fulfillment; and therefore they are appropriately introduced by **for**. **As ye (Gentiles) in times past have not believed** (or, as in Revised Version, *were disobedient to*) **God, yet have now obtained mercy through their unbelief** (or, *disobedience*), **even so have these also now not believed** (*disobeyed*, or, *become disobedient*) in order **that through your mercy** (*the mercy which you have received*) **they also may obtain mercy.** Being at last moved to seek it by beholding the bless-

¹ On the 'calling' of God, especially as it relates to individuals, Trench ("Notes on the Parables") has the following: "καλεῖν (to call), like the Latin *vocare*, is the technical word for inviting to a feast. It is also the word which St. Paul uses to express the union of an outward word-bidding and an inward Spirit-drawing, whereby God seeks to bring men into his kingdom. The answering word in St. John is ἐλκεῖν, to draw.

(John 6: 44; 12: 32.) This attraction or bidding—outward by the word, inward by the Spirit—is the 'holy calling' (2 Tim. 1: 9), 'calling of God' (Rom. 11: 29), 'heavenly calling' (Heb. 3: 1), 'high calling' (Phil. 3: 14);—which last is not the calling to a height, but the calling from a height; not as we have it, the 'high calling,' but the 'calling from on high.'"—(F.)

32 For God hath concluded them all in unbelief, that he might have mercy upon all.

33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!

shut up all unto disobedience, that he might have mercy upon all.

33 O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past tracing out! For

1 Or, of the riches and the wisdom, etc. . . . 2 Or, both of wisdom, etc.

ings which it brings to you, according to what is said in ver. 14.¹ There is an analogy between the past and present conduct of God toward the Gentiles, and his present and future conduct toward the Jews. The apostle contrasts the former state of the Gentiles (disobedience through unbelief) with their present state (gracious salvation through faith), and the present state of the Jews (disobedience through unbelief) with their future state (gracious salvation through faith.) He compares the past state of the Gentiles with the present state of the Jews, and the present state of the Gentiles with the future state of the Jews. (J. Brown.)

32. For God hath concluded—literally, *shut up* [together, as in a prison, compare Gal. 3: 22, Revised Version, "The Scripture shut up all things under sin." Instead of **all** (men), the MSS. D E have here *all things*, a reading probably derived from the text in Galatians. **Upon all**—literally, *the all*; the article may refer to Jews and Gentiles collectively, of whom mention has been made.] "Note this prime saying, which condemns all the world and man's righteousness, and alone exalts God's mercy to be obtained through faith." (Luther.) All, whether Jews or Gentiles, are alike shut up in disobedience; all are alike dependent on God's mercy. God's gracious act is as universal in its design and adaptation as man's sin. Whether or not men will *accept* it, this is a question of *fact*; see 1 Tim. 2: 4; 2 Peter 3: 9; 1 John 2: 2. [Paul, in Gal. 3: 22, shows that those who are thus shut up unto disobedience and under sin, will never experience the benefit of God's mercy, and will, consequently, ever remain in prison and in bondage, unless they become believers in Christ. "This contingency (whether men will accept God's mercy or not) is not here in view, but simply God's act itself." (Alford.)

"The universal restoration (*ἀποκατάστασις*) is not to be based on our passage." (Meyer.) We are only taught that the time is coming on the earth when God's mercy shall reach all nations and classes of men, when Jew and Gentile, the elder and the younger brother, will once more be gathered together in their Father's house, and when mankind in general will receive the salvation of God. "The apostle had begun this vast exposition of salvation with the fact of universal condemnation; he closes it with that of universal mercy. What could remain to him thereafter but to strike the hymn of adoration and praise?" (Godet.)] In view of the unsearchable wisdom of God displayed in all his dealings with both Jew and Gentile, the apostle breaks out into an admiring apostrophe, and so closes the argumentative part of the Epistle.

33. O the depth of the riches! ["Inexhaustible fullness." Bengel remarks that "Paul, in chapter 9, had been sailing, as it were, on a strait; he is now on the ocean."] As the words **riches**, **wisdom**, and **knowledge** are all in the same case, we may regard them as all co-ordinate and alike dependent on the word **depth**—'depth' of riches, 'depth' of wisdom, etc.; or, as our translators have done, make only the first of the three, 'riches,' directly depend on the word 'depth,' and the other two dependent on 'riches.' The difference in sense is unimportant, but the latter way of connecting the words is preferable, since the word 'riches,' when applied in a figurative sense to God, seems rather to demand, and commonly to have some defining adjunct—as, riches of his goodness (2: 4), of his glory (9: 23; Eph. 3: 16), of his grace (Eph. 1: 7; 2: 7), etc. The word translated **unsearchable** is used only here, though the same English word is used in Eph. 3: 8 to translate the word here rendered **past finding out**. The

¹ In the beginning of the verse, the *καί* (also) of our Common text denotes that the Gentiles, as well as the Jews, had their period of rebellion. It is, however, omitted by the Revisers. On the use of a particle denoting present time with the aorist or past tense (were now compassionated or shown mercy), see notes on 7: 6.

'Their disobedience' served, of course, merely as an 'occasion' of the Gentiles obtaining mercy. The position of 'your mercy' before *ἵνα* (in order that) is somewhat singular, yet is probably for the sake of emphasis.—(F.)

34 For who hath known the mind of the Lord? or who hath been his counsellor?

35 Or who hath first given to him, and it shall be recompensed unto him again?

36 For of him, and through him, and unto him, are all things: to whom be glory for ever. Amen.

who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? 36 For of him, and through him, and unto him, are all things. To him be the glory ¹ for ever. Amen.

1 Gr. unto the ages.

original adjectives are in both cases eminently appropriate to the nouns which they qualify. His judgments—that is, his decrees or purposes [especially his “hardening judgments” (Philippi)] are ‘unsearchable,’ or inscrutable, and his ways, or methods of procedure, are ‘past finding (or, *tracing*) out,’ but infinitely easy for God to reveal them when he sees fit. [The judgments and the ways of God are indeed a “vasty deep,” and even when revealed cannot be fully comprehended by our finite minds. But while they are declared to be thus unsearchable, it may be well to recollect that Paul speaks of other things which are likewise past our comprehension—namely, God’s “unspeakable gift” of a Saviour, “the unsearchable riches of Christ,” and “the peace of God which passeth all understanding.” See 2 Cor. 9: 15; Eph. 3: 8; Phil. 4: 7.]

34. These questions are quoted from Isa. 40: 13, 14. Compare also 1 Cor. 2: 16 [where the former clause is again quoted. A similar thought is also expressed in Wisdom of Solomon 9: 13]. The first question may have special reference to God’s knowledge, and the second to his wisdom; and so this verse confirms so much of the preceding, the interrogations being equivalent, as often, to a strong affirmation that *no one* has known his mind or has become his counselor; hence the introductory *for*. [“Many talk,” says Bengel, “as if they were not only the Lord’s counselors, but also his inquisitors, his patrons, or his judges. Scripture everywhere rests in this—that the Lord hath willed, and said, and done. It does not unfold the reasons of things, general or special. Respecting things too high for our infant conceptions, it refers us to eternity. (1 Cor. 13: 9, seq.)”]

35. This is a manifest reference to Job 41: 11 [“according to the Hebrew (41:3), not according to the LXX., whose translation is quite erroneous” (Meyer)]. **Who hath first given to him?** Who hath anticipated him, been beforehand with him in giving, so as to be entitled to any recompense? So as to place him under any obligation? Thus these three

questions (ver. 34, 35) fitly correspond to the three attributes mentioned in ver. 33: **Who hath been his counsellor?**—to *wisdom*. **Who hath known?**—to *knowledge*. **Who hath given?**—to *riches*. [“This verse specifies the *depth of the riches of God*.” (Bengel.)]

36. **For of him.** [The thought is: No one has done or can do this, ‘for,’ etc.] All things are ‘of him’ (or, *from him*) in their origin; **through him**, as to their subsistence and disposal; and **to him** (or, *for him*) as their end. “God is the *basis* of all that exists; for from him all took its rise. God is the *means* of all that exists; for he directs all that exists to its destination. God is the *end* of all that exists; for in him alone all the creatures rest. It is from God that man derives his being; to God must he return if he would truly be; through God must he be led to God; and thus God’s mercy is the beginning, the middle, and the end.” (Tholuck.) [Compare Col. 1: 16, where Paul affirms that all things were created in Christ,—as the causal element of their existence (Ellicott),—all things were created through him, and all things were created for him. If the Son had not been God, such an interchange of important relations, as Ellicott well remarks, would never had seemed possible. In the doxology, we supply after **glory** some form of the verb to be. Perhaps the Greek form which is used in expressing a wish (here, *may there be*) is most appropriate in this connection.]

The close of this verse reminds us of a saying of the Emperor Marcus Antoninus; but how much more sublime as well as more true is the apostle’s doxology than the Stoic’s apostrophe to nature: “All is from thee; all is in thee; all is for thee.” To God, and not to nature [and ‘not unto us’], **be glory for ever, unto the ages. Amen.** Thus the apostle devoutly closes the chapter and the formal *argument* of this Epistle. [And what but the strongest mental powers, enlightened and sustained by the Holy Spirit, could have kept the apostle’s thought throughout all these chapters and

CHAPTER XII.

I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice,

1 I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy,

verses—without the least sign of breaking down, sinking, or weakening—up to the lofty “height of this great argument!”¹]

very pertinent to the circumstances of those to whom the epistle is addressed.

III. PRACTICAL. (Ch. 12-15 : 13.)

Ch. 12 : [*Exhortations touching the more private and general duties of Christians.* “The chapter stands unrivalled as a spontaneous sketch of the fairest graces which can adorn the Christian life.” (Farrar.) The subject of the following chapters is the “*Life of the justified believer.*” It was no come down for the apostle to break off from the high arguing of a didactic treatise, and to inculcate the common duties which flow from the Christian faith, and which become the Christian life.² The apostle, as Godet observes, commencing this section with Christian consecration, then speaks of the Christian life in its two spheres of activity, treating in this chapter of the *religious* sphere, and in the next, of the *civil* sphere. Renan supposes that this and the two following chapters, though written by Paul, did not originally form a part of the genuine Epistle to the Romans; but his arguments or fancies are well answered by Godet.]

1. [I beseech, or, *exhort*, with the related idea of comforting or encouraging. Compare Eph. 4: 1; 1 Thess. 4: 1. “Moses commands, the apostle exhorts.” (Bengel.) This word is used above fifty times in Paul’s epistles.] The word **therefore** connects the exhortation to entire consecration to God with the preceding course of thought, not merely in the closing verses of the preceding chapter, nor even in that chapter as a whole, but in the entire doctrinal discussion of the foregoing chapters. **By (through) the mercies of God**—in view of, and as a consequence of those divine mercies which have been so fully set forth in the body of the Epistle. [The tender—literally, wailing—compassions of God are here presented as a motive (δα) to thankful obedience and entire consecration. Cannot the same appeal be made to our grateful feelings in view of God’s compassionate mercies by us so constantly experienced? Note how Paul, after writing of God’s “wrath,” and of his “hardening” sinners, and giving them the spirit of stupor, can yet speak so freely and unhesitatingly of the *mercies* of God. Compare 2 Cor. 1: 3, where God is called “the Father of mercies.”] **That ye present your bodies.** Your entire selves [present at once, and once for all (aorist tense), ‘your bodies,’ in this verse, ‘your minds,’ in the

It is customary with Paul to close his epistles with a series of practical exhortations, not always very closely connected with the preceding doctrinal discussion, but always

Jesus Christ, who was crucified outside the gate of Jerusalem, to make an end of sin and to bring in everlasting righteousness.” We may remark that the Hebrew translation of the New Testament, by Delitzsch, is having a wonderful sale, and is exerting a remarkable influence among the Jews in Eastern Russia, and even in far-distant Siberia.—(F.)

¹ In connection with this chapter, we would call attention to the remarkable religious movement which is now going on among the Jews in South Russia, under the leadership of Joseph Rabinowitz, a lawyer by profession, but now a baptized Christian believer. After visiting Jerusalem, and witnessing the desolation of Zion and the sad state of his own people, the last chapter of the Hebrew Bible (2 Chron. 36: 14-16) came forcibly to his mind, and he was led to ask: “Can there be no ‘remedy’?” This remedy he soon found in the gospel of Jesus of Nazareth, the Son of God, and this gospel he is now proclaiming to his “kinsmen according to the flesh.” He proposes to organize a new sect, to be called Israelites of the New Covenant, and many Jews have already expressed a desire to join this Christian brotherhood. In a recent communication, he says: “By the help of God I placed the blessing, the New Testament, in many Jewish houses, and thousands of Israelites trust for salvation in the blessed blood of the Lord

² “No one felt more deeply than Paul that it requires great principles to secure our faithfulness in little duties, and that every duty, however apparently insignificant, acquires a real grandeur when it is regarded in the light of those principles from which its fulfillment springs.” (Farrar.) “Holy George Herbert,” speaking, in his “Elixir,” of doing all unto God, and *for his sake*, says:

“A servant with this clause
Makes drudgery divine;
Who sweeps a room as for thy laws
Makes that and the action fine.”—(F.)

holy, acceptable unto God, *which is your reasonable service.*

2 And be not conformed to this world: but be ye

¹ acceptable to God, *which is your* ² spiritual ³ service.
2 And be not fashioned according to this ⁴ world: but

1 Gr. *well-pleasing*. . . . 2 Gr. *belonging to the reason*. . . . 3 Or, *worship*. . . . 4 Or. *age*.

next (Meyer)—thus, a whole burnt offering, to be wholly consumed for God on his altar. The term 'bodies' may be taken in a literal sense, since their presentation to God may be a service of the mind, a rational service. Some think the word was chosen as having reference to the metaphor of sacrifice, and to the body regarded as the seat of sin. Olshausen thinks the word 'bodies' is used here to indicate that sanctification should extend to the lowest power of human nature.] **A living sacrifice**—not only in distinction from the sacrifice of *dead* bodies, which the law *forbade*, and of *slain* bodies, which the law *required*, but in the sense of a *perpetual* sacrifice to be continually renewed. **Holy.** The Levitical sacrifices were required to be without natural or physical blemish; here, of course, the reference is to moral purity.¹ **Acceptable unto God.** God requires of us now no sacrifice of slain beasts; but the unreserved consecration of our persons to him in holy living is acceptable, well pleasing to him. [This term is frequently used by Paul, and except in Titus 2: 9, always in relation to God or to Christ. Compare 1 Peter 2: 5, "spiritual sacrifices acceptable to God."] **Your reasonable service.** The consecration of our *bodies* to God is an act of our *minds*; it is a *rational* (*λογικός*), or spiritual service. It is to be performed in a way suitable to the nature of man as a rational being, suitable to the nature of God as a spiritual being.² The word here translated 'service,' always refers to sacred or religious, never to merely common or secular service. It corresponds to our word service when the adjective *divine* is prefixed to it.

2. And be not conformed to this world.

[This, and the following verb, should probably be put in the infinitive in the same regimen as 'present.' This verb occurs also in 1 Peter 1: 14. In the use of this verb, Dr. Schaff sees a special adaptation to the changing and transitory *fashion* of this world. Compare 1 Cor. 7: 31. "The fashion (*σχήμα*) of this world passeth away." See, also, the rendering of the Revised Version, "be not fashioned."] By **this world** we understand the whole world of the ungodly as contrasted with the disciples of Christ. ['This world,' or *age* (*αἰών*), is commonly defined as the temporary order of things in which sin predominates, to which the "age to come," the kingdom of God, or the holy state of things founded by Christ, is the exact contrast. In accordance with Scripture teaching, *ages* have already transpired, and in view of what is past, Paul speaks of living in "the ends of the ages." (1 Cor. 10: 11.) But he also speaks of "ages which are coming" (Eph. 2: 7); and "such expressions," says Ellicott, "deserve especial notice, as they incidentally prove how very ill founded is the popular opinion adopted by Meyer and others, that St. Paul believed the Advent of the Lord to be close at hand."] We are to avoid worldly conformity, not by any *oddity* of dress or manners, but by an inward transformation resulting in a knowledge, approval, and practice of that which God wills. We have in this verse an evil to be avoided, a remedy to be applied, and the happy results of applying it. [Would that Christians and churches in this age of worldly conformity might heed this warning voice of the apostle, and thus be saved from an "evil" which, perhaps more than any other, is eating out their spiritual life and power, and which thus mars

¹ This term, *ἅγιος*, holy (occurring in the classics, while its many New Testament derivatives are unknown), "is the rarest of five synonyms,—*ιερός*, *ὅσιος*, *σεμνός*, *ἀγνός*,—when the Greeks had to express the idea of holiness, so far, at least, as they knew such an idea. In Biblical Greek . . . it is the only word by which the *biblical* conception of holiness is expressed, . . . whereas the most frequently occurring word in classical Greek, *ιερός*, is almost completely excluded from Scripture use." (Cremer.)—(F.)

² Compare 1 Peter 2: 2, where he speaks of *λογικός*,

rational, or spiritual milk, "milk which nourishes the soul." (Grimm.) Clement of Alexandria speaks of logical medicines (medicines for the mind), logical food, logical water, logical baptism. "*λογικός*, pertaining to, and approved by, the reason." (Boise.) Prof. Cremer thinks it implies reasonable meditation or reflection in contrast with outward, thoughtless ceremony. This 'rational worship' is grammatically in apposition to the sentence, 'present your bodies,' etc.—(F.)

transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.

3 For I say, through the grace given unto me, to every man that is among you, not to think of *himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

be ye transformed by the renewing of your mind, that ye may prove what is ¹ the good and ² acceptable and perfect will of God.

3 For I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think; but so to think as to think soberly, according as God hath ⁴ dealt to each man a measure of faith. For even as

1 Or, the will of God, even the thing which is good and acceptable and perfect. . . . 2 Gr. well-pleasing.

their influence for good, making them to *appear* so unlike the followers of the meek and lowly Saviour. Would that Christian men might lay aside all pernicious habits and wordly ostentation, and that Christian women might hang a portion of their jewelry and needless ornament on the Saviour's rugged, bleeding cross. This "vain glory of life" is unbecoming to a Christian, is, in many respects, pernicious in its influence, and must be offensive in the sight of our Heavenly Father. The apostle, in his earnestness, could not be content with a merely negative command, and hence he adds, **be ye transformed**—literally, *metamorphosed*, a term used of Christ's transfiguration. See, also, 2 Cor. 3: 18.] This does not imply that the persons addressed were as yet unregenerate, but only that their inward renewal, which had been distinctly professed in their baptism, was to be progressive, and to manifest its reality and power by a growing conformity to the will of God. [This transformation, equivalent to Christ's being formed in us (Gal. 4: 19), he tells them is secured through the **renewing of your mind**, which, as impaired and darkened by sin, has become a reprobate (or "unapproved") mind" (1: 28), or, "mind of the flesh." (Col. 2: 18.) This renewing is effected by the Holy Spirit (Eph. 4: 23; Titus 3: 5); and here again we have divine activity and human dependence and co-operation brought to view. The three adjectives, the first of which alone has the article on account of the general unity of their meaning, are to be used substantively (as in the margin of the Revised Version) unless we would assert the truism that God is well pleased with his own will.]

3. After the exhortation to entire consecration to God, the apostle enjoins the cultivation of particular graces and the practice of particular duties, beginning with humility [as, perhaps, the most important]. **For** serves

to confirm the general exhortation of ver. 2, by a special requirement. (Meyer.) **I say, through the grace given unto me**, as an apostle to exhort and guide the church. [I exhort you, not in my own name or by mine own authority (the apostle himself thus setting an example of humility), but in virtue of, or by means of, the grace which was bestowed upon me.] **To every man that is among you**—a strong statement of the individual application of the admonition. [This would have applied to Peter himself had he been in Rome, but had this been so, Paul would not have thus written, or indeed would not have written at all. (Lange.) It would do no harm, however, if the church dignitaries now at Rome should heed this message of the apostle.] **To think soberly**. There is danger of our being puffed up with pride on account of God's gifts, whether ordinary or extraordinary. [There is a play upon words here in the original, which is thus brought out by Alford: "Not to be high minded above what he ought to be minded, but to be so minded as to be sober minded." This last term is specially employed by the Greeks to denote self-regulation or self-control.] **According as God hath dealt to every man the measure of faith**. God has distributed his gifts and graces in different measure, according to his own wisdom. It belongs to Christian wisdom and humility to estimate ourselves accordingly, neither disparaging his gifts and our consequent responsibilities, nor overestimating them in our self-conceit. ["The emphatic position of each one ('every man') (placed in the original before the *as*) gives prominence to the idea of diversity between one man and another." (1 Cor. 3: 5; 7: 17.) ("Biblical Commentary.") We may describe faith as being the subjective principle of Christian endeavor, as divine grace is the objective.

¹ The word *παρά* translated *above*, "means *beside* the mark or aim, and consequently (as the context may determine) sometimes *above*, as here, and sometimes *below*, as 2 Cor. 11: 24." (Winer.) *ἄνω* (*it is fit*) denotes

necessity, and, as used here, moral obligation; *φρονεῖν*, *to feel or regard in mind*, is often used by Paul, especially in his later letters. The same injunction is repeated substantially in ver. 16, "mind not high things."—(F.)

4 For as we have many members in one body, and all members have not the same office:

5 So we, *being* many, are one body in Christ, and every one members one of another.

6 Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith;

This measure of faith which each one has is a gift of grace. (Ver. 6.)]

4, 5. [For "elucidates the fact that God apportioned variously to various persons, because the Christian community is like a *body* with many members having various duties" (Alford), thus furnishing a motive for giving heed to the exhortation. If all the members of Christ's body have not the same function or office, yet each one, the obscurest as well as the most prominent, has a work to do, and the humblest member, if faithful even in little things, will in no wise lose his reward.

Members one of another. We are such only as we are members of the body of Christ, he being "the common element in which the union consists." ¹] See the same figure of the Christian community as one body developed still more fully by the apostle in 1 Cor. 12: 12-27; compare also Eph. 4: 11-16. It is a beautiful spectacle when a Christian church sets itself earnestly to realize this apostolic idea. Many a church now reputed feeble, and regarding itself so, would be surprised to find how strong it is, if it should truly grasp and carry out this idea. [Of the aphorism: "Diversity without unity is disorder, unity without diversity is death," the former member is most certainly true. Could the members of our churches, while each should be doing his own special work, yet feel and act as a *band* of loving, sympathizing brethren, thinking less of ourselves and more of our fellow members (Phi. 2: 3, 4), more of Christ and his suffering cause, and willing to sacrifice for the sake of that cause, not only of our wealth or of our poverty, but, perchance, a little of our self-importance, self-will, and obstinacy (wherein we have to strive so hard to be *conscientious*), there would be left, as a source of weakness and reproach, but little of variance, disharmony, and strife. The Church of Christ would be a mighty power if her enemies could say

we have many members in one body, and all the members have not the same office: so we, who are

many, are one body in Christ, and severally members one of another. And having gifts differing

according to the grace that was given to us, whether prophecy, *let us prophesy* according to the proportion of our faith; or ministry, *let us give ourselves to our*

now as they did in earliest times: "Behold how these Christians love one another!"]

6-8. Having then gifts differing according to the grace that is given to us,

etc. This is a rich and beautiful passage, somewhat elliptical, requiring supplementary words of the translators, and irregular in its grammatical construction, yet not obscure. [A few expositors, without supplying different verbs, render somewhat as follows: *we* are one body, etc., while having differing gifts, (having) prophecy, (having) ministry, etc. But this rendering ignores the disjunctive particle at the beginning of ver. 6, and also the fact that many of the following terms, such as simplicity, diligence, cheerfulness, denote neither the measure in which the gracious gift is given, nor the sphere in which it *is* exercised, but the way and manner in which it *should be* exercised. (Philippi.) Godet supplies but one brief sentence at the beginning, as follows: 'Having then gifts' . . . *let us exercise them*, etc.

Whether prophecy—not here the foretelling of future events, but "an immediate occasional inspiration, leading the recipient to deliver, as the mouth of God, the particular communication which he had received, whether designed for instruction, exhortation, or comfort." (Hodge.) The gift as thus defined would seem specially to belong to the age of the apostles. On the extraordinary gifts of that age, see 1 Cor. 12: 4-10.

According to the proportion of faith; or, measure of (our) faith; see ver. 3, and the Revised Version. 'Faith' here is rightly regarded as subjective, equivalent to personal confidence in God or trust in Christ; not 'faith,' referring to doctrine. Thus there is no reference here to what is called the "analogy of faith," although Wordsworth, Philippi, and Hodge contend for this view.] For one to speak in the proportion of faith is to speak in his prophecy only what God reveals to his faith, without adding any of his

¹ On the force of the neuter article τῷ in the Revision text, see at 9: 5. The preposition κατά, which should properly be followed by the accusative, serves here merely as an adverb. For similar examples, see Mark

11: 19; John 8: 9; Rev. 21: 21. The phrase regarded as a noun in the "accusative of specification" is thus rendered by Meyer: "But in what concerns the individual relation" (we are members one of another).—(F.)

7 Or ministry, *let us wait on our ministering*; or he that teacheth, on teaching;

8 Or he that exhorteth, on exhortation: he that giveth, *let him do it with simplicity*; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

9 *Let love be without dissimulation*. Abhor that which is evil; cleave to that which is good.

10 *Be kindly affectioned one to another with brotherly love*; in honour preferring one another;

8 ministry; or he that teacheth, to his teaching; or he that exhorteth, to his exhorting; he that giveth, *let him do it with* ¹liberality; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

9 Let love be without hypocrisy. Abhor that which is evil; cleave to that which is good. In love of the brethren he tenderly affectioned one to another; in

11 honour preferring one another; in diligence not

1 Gr. *singleness*.

own inferences or conjectures. The word for **ministering**, or, *servicing*, is the same which gives name to the deacon's office in Phil. 1: 1; 1 Tim. 3: 8, 12; compare also 1 Cor. 12: 5; Eph. 4: 12; but is probably used here in a more comprehensive sense, to include various forms of service. [**Or he that teacheth**, etc. If Paul had not changed the construction he would have written, *or teaching*; or *exhortation*; or *giving*, etc. He, however, retains the word 'whether' as if the construction was unchanged. The original word for exhort (see ver. 1, where it is translated "beseech") "combines the ideas of exhorting, and comforting, and encouraging." (Grimm.) It differs from *teaching*, in that it is rather directed to the *feelings*, while the latter is directed more to the understanding of the hearers. (Ellicott.)] **He that giveth, let him do it with simplicity**. This latter word is the same which is translated *liberality* and *bountifulness* in 2 Cor. 8: 2; 9: 11. [This word, rendered by Prof. Boise, "frank liberality" (used here with reference not to official distribution, but to personal imparting or giving), is found only in Paul's writings (seven times), and, according to Ellicott, "marks that *openness* (*ἀπλῶς*, to spread out so that there are no folds) and sincerity of heart which repudiates *duplicity* in thought or action." Alford prefers the idea of openhandedness or liberality; compare also the use of the adverb in connection with God's giving, James 1: 5. **He that ruleth**—he that presides over others in the church (compare governments, 1 Cor. 12: 28), and possibly in the household—let such a one rule **with diligence**, or zeal. Most expositors think church overseers are here referred to, though, as Alford says, they seem to be brought in rather "low down in the list." Godet thinks that church officers have been already referred to under the term ministry.] **With cheerfulness**. The word used

here (*ἀλαρόντη*) is a particularly significant one, which occurs nowhere else in the New Testament. It might be translated: *with hilarity*. The corresponding adjective is used only in 2 Cor. 9: 7, where we read that "God loveth a *cheerful* giver."

9-21. ["Exhortations for all without distinction, headed by *love!*" (Meyer.)] **Let love be** [the imperative, being understood] **without dissimulation**, or, *unfeigned*, as the same Greek adjective is translated in 2 Cor. 6: 6; 1 Tim. 1: 5; 2 Tim. 1: 5; 1 Peter 1: 22 ("without hypocrisy" in James 3: 17; compare 1 John 3: 18). It is the part of unfeigned love to others to hate the *evil* that mars the imperfect characters of those whom we nevertheless sincerely *love*, and to attach ourselves to, and encourage the *good* that there is in them. This is loving them wisely, "for their good, to edification." (Rom. 15: 2.) [The present participles indicate that we should *habitually* **abhor that which is evil** wherever or in whomsoever it exists, and **cleave** ('attach'—literally, "glue" ourselves) **to that which is good**, wherever manifested.¹ Here and in Luke 6: 45, the form of the article shows the noun to be neuter; but as used in the Scriptures with the article, it generally has reference to persons, and it is mainly for this reason that the Lord's prayer in the Revision is made to speak of "the evil *one*."]]

10. Be kindly affectioned one to another with brotherly love. The word translated 'kindly affectioned' has for its root a word appropriated to designate that *natural* affection which exists between blood relations, and is here fitly employed to express that spiritual relationship which binds together the children of the same Heavenly Father by a tie stronger than that of blood [and makes them brothers and sisters, one family in Christ. The word for 'brotherly love' (*φιλαδελφία*, occurring

¹ Of the two words frequently rendered 'evil,' *πονηρός*, the one here employed, and *κακός*, Trench says: "In *πονηρός* the positive activity of evil comes far more

decidedly out than in *κακός*." A man may be *κακός*, evil or wicked in himself, but one who is *πονηρός* is an evil-worker, a corrupter of others.—(F.)

11 Not slothful in business; fervent in spirit; serving the Lord;

12 Rejoicing in hope; patient in tribulation; continuing instant in prayer;

13 Distributing to the necessity of saints; given to hospitality.

12 slothful; fervent in spirit; serving¹ the Lord; rejoicing in hope; patient in tribulation; continuing¹³ steadfastly in prayer; communicating to the necessities of the saints; ²given to hospitality. Bless them

1 Some ancient authorities read *the opportunity*. . . . 2 *Gr. pursuing*.

elsewhere in 1 Thess. 4:9; Heb. 13:1; 1 Peter 1:22; 2 Peter 1:7) is placed first in the Greek, as in the Revised Version, because of emphasis. The same is true of all the leading nouns which follow down to ver. 14, and most of them might well hold their prominent place in a translation. Many of these nouns are in the so-called dative of reference or respect.] **In honour preferring one another**—or, more exactly, “preceding one another,” “going before one another in giving honor,” and so setting an attractive example. Compare Phil. 2:3.

11. Not slothful in business. This clause is very commonly understood as enjoining diligence in secular affairs; but this is not in accordance with the usage of the original word, which is translated ‘business’ only in this passage, usually “diligence,” as in ver. 8 of this chapter, and in 2 Cor. 8:7; Heb. 6:11; 2 Peter 1:5; Jude 3. *Not slack in diligence*, or, *not remiss in zeal*, would be a fitter translation. The exhortation [compare the similar one in Eccl. 9:10] is in harmony with the whole context, in which strictly *religious* duties are enjoined. The service of the Lord should be prosecuted with a sustained zeal and a spirit glowing with sacred fervor. [**Fervent in spirit**—*in spirit be fervent*, or, *boiling*. Compare Acts 18:25. This is the opposite of being sluggish in diligence.] **Serving the Lord.** Instead of this, Meyer and Lange, with the uncials D* F G, read: *Serving the time*. It would be equivalent to *taking the circumstances into consideration, regulating oneself by them*. (Cremer.) The principal letters in the words for *Lord* and *time* are the same, so that the words, if abbreviated, could be easily mistaken. The weight of manuscript authority and of internal probability is in favor of the usual reading. De Wette well says: “The Christian should improve the time and opportunity (τὸν καιρὸν), but not serve it.”]

12. Rejoicing in hope; patient in tribulation, etc. In the first clause, the adjunct expresses the *ground* of the rejoicing [thus, *in*

virtue of hope, be joyful]; in the second, the state in which the patience is to be exercised [*amid tribulation, be steadfast*]; and in the third, the *habit* to which the instancy or tireless perseverance is to be applied [*in prayer, earnestly persevering*]. In reference to this last, compare Acts 1:14; 2:42; 6:4; Col. 4:2.

13. Distributing to the necessity (necessities) of saints; given to hospitality.

Both these kindred duties were made more obligatory by the circumstances of those primitive times when Christians were so often subject to spoliation of goods and to persecutions. How well the early disciples obeyed this first admonition we learn from Acts 4:34, 35; 11:27-30; Rom. 15:25-27; 2 Cor. 8:1-4; 9:1, 2. The nature of the duty enjoined in the second admonition is shown, by the term used, to be something very different from that sumptuous entertainment of one’s personal friends which is now commonly called ‘hospitality.’ It is rather the manifestation of our loving care for the *stranger* guest. [Instead of ‘communicating’ to the necessities of the saints, as in the Revised Version, we prefer, with many others, to take the participle intransitively, thus: *Participating in, sharing*, their necessities—that is, making them to be as our own. A few manuscripts read *remembrances* instead of *necessities*, but this, according to Westcott and Hort, is “probably a clerical error, due to the hasty reading of an ill-written MS.” ‘Given to hospitality’—more literally, *pursuing* hospitality. The verb from which this participle is derived is commonly used in the sense of *persecute*, as in the next verse. Godet says the term *pursuing* “shows that we are not to confine ourselves to according hospitality when it is asked, but that we should even seek opportunities of exercising it.” The duties of beneficence and of hospitality are often enjoined in the Scriptures. Compare 1 Tim. 3:2; 6:18; Titus 1:8; Heb. 13:12; 1 Peter 4:9. From saints and strangers Paul now comes to persecutors.]

¹ “How much was Paul himself in this matter, with all his fervor of spirit, a shining model! 1. Cor. 9:19,

seq.; Phil. 4:12, 13; 1 Cor. 4:11, seq.; 8:13; Acts 20:35; 16:3.” (Meyer).—(F.)

14 Bless them which persecute you: bless, and curse not.

15 Rejoice with them that do rejoice, and weep with them that weep.

16 *Be* of the same mind one toward another. Mind not high things, but condescend to men of low estate. *Be* not wise in your own conceits.

17 Recompense to no man evil for evil. Provide things honest in the sight of all men.

15 that persecute you; bless, and curse not. Rejoice with them that rejoice; weep with them that weep.

16 *Be* of the same mind one toward another. Set not your mind on high things, but ¹conscend to ²things that are lowly. *Be* not wise in your own conceits. Render to no man evil for evil. Take thought for things honourable in the sight of all

1 Gr. *be carried away with*.....2 Or, *them*.

14. Bless them which persecute you.

This seems to be a quotation from the Sermon on the Mount. (Matt. 5: 44; Luke 6: 28.) Paul doubtless had knowledge of this injunction of our Lord, though he may hardly yet have read it in the gospels of Matthew and Luke. [The Revisers omit the passage from Matthew's Gospel. 'Bless' (εὐλογεῖτε) in the classics means merely to *speak well of*. **And curse not**. Only those may curse whom God has commissioned to imprecate his judgment on transgressors. To love and pray for and forgive our enemies and persecutors, or those whom we deem to be such, is a hard task for imperfectly sanctified human nature. One thought, however, may help us thus to feel and act—the thought that, if Christ were as quick to take offense and as slow to forgive as we are, none of us could be saved. The present tense of these verbs denotes an ever present duty.]

15. Rejoice with them that do rejoice, and weep with them that weep.

Chrysostom remarks on this verse that it requires a more generous spirit to obey the first admonition than the second, since nature inclines us to weep when we see others weeping; but in the opposite case *envy* is apt to arise and make it difficult for us sincerely to rejoice with them. [In the New Testament, as in classic Greek, the infinitive is sometimes used imperatively. (See Phil. 3: 16.) Some, as Buttmann, would supply here a verb (δεῖ), meaning "it is necessary," or "I exhort" as in ver. 1. "The exhortation of this verse is most important in our intercourse with our fellow-men, and implies the fullest human sympathy. How needful to a pastor!" (Boise.)]

16. Be of the same mind one toward another. [After participles, imperatives, and infinitives, we now come back again to participles. The verb *be ye* is supposed to be understood. The meaning is (Be ye) thinking, having in mind, the same thing, etc.]

The word used here refers to the affections and feelings rather than to intellectual beliefs.

Mind not high things, but condescend to men of low estate.

The words rendered 'high things' and 'men of low estate' are both adjectives. The first is certainly neuter, and is therefore properly translated. The second is an ambiguous form, which may be either masculine or neuter. [It is by usage generally masculine, though many here regard it, from its antithesis to high things, as neuter.] But the participle connected with it, and translated 'conscend,' favors the masculine sense of the adjective. It suggests the idea of leaving the path we were intending to walk in, in order to go along with another [and is generally used in a bad sense. (Gal. 2: 13; 2 Peter 3: 17.) The word 'conscend' savors a little too much of pride. *Be companions with the lowly* would be a better rendering. The apostle would thus have no abominable caste distinctions among Christians. With the ancient Greeks humility was not a virtue, and the Greek word for humble or low (ταπεινός) was used in an ill sense. Plato says humble (ταπεινός) and servile, and even Philo, according to Prof. Cremer, uses this word in a bad sense. Yet we believe that a few Greeks sometimes employ this word as meaning lowly rather than low or mean. Humility in the Scriptures is opposed to all self-righteousness, and that man is humble who takes a low estimate of himself—"esteems himself small before God and men." **Be not wise in your own conceits**—literally, *do not become wise with yourselves*, in your own estimation merely; similar to 11: 25; see also Prov. 3: 7. The self-conceit which the apostle condemns is generally opposed to Christian harmony and union.]

17. [Recompense to no man evil for evil.] 'Evil for evil.' While Ellicott (on 1 Thess. 5: 15) justifies the "usual and correct

¹ The participles in these virtually imperative sentences require the negative form, μηδείς (no one) rather than οὐδείς.—(F.)

18 If it be possible, as much as lieth in you, live peaceably with all men.

19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

18 men. If it be possible, as much as in you lieth, be at peace with all men. Avenge not yourselves, beloved, but give place unto the wrath of God; for it is written, Vengeance belongeth unto me; I will recompense, saith the Lord. But if thine enemy hunger, feed him; if he thirst, give him to drink: for in so

1 Or, *wrath*.

statement that Christianity was the first definitely to forbid the returning evil for evil," he does not deny that "individual instances of the recognition of this precept may be found in heathenism." Certainly Socrates, in "Crito," speaks against the retaliation of injuries. **Provide things honest** (as Paul himself did in 2 Cor. 8: 21), *have a care for*, "have regard to" (Noyes); found elsewhere only in 2 Cor. 8: 21; 1 Tim. 5: 8. This is virtually a quotation from Prov. 3: 4, Septuagint. If the members of our churches obeyed this instruction, "those that are without" would have to provide for their famishing souls some other kind of diet than "the faults of Christians." The word 'honest,' in the Scriptures, always has the meaning of *honorable*, according to the sense of the Latin word from which it is derived. It is opposed to what is unbecoming, rather than to what is unjust and unfair.

18. Live peaceably with all men—that is, do not disturb others, and do not be disturbed by them. The first is wholly in our own power, the second is not; hence the qualification, **if it be possible, as much as lieth in you.**¹ ["Even those who are most quiet and peaceable, yet if they serve God faithfully, are often made 'men of strife.' We can but 'follow peace'; have the making only of one side of the bargain, and, therefore, can but, 'as much as in us lies,' live peaceably." (Matthew Henry.)—A. H.]

19. Dearly beloved. "The more difficult the duty, the more affectionate the address." (Tholuck.) [**Avenge not yourselves.** As injury may be more than an ill or evil, so avenging oneself is more than repaying evil for evil.² **Give place unto wrath.** Allow room for God's anger; do not interfere with the divine prerogative by taking vengeance into your own hands. Other interpretations

are advocated, but this best suits the last part of the verse, and best explains the use of the Greek article with the word *wrath*—[literally, unto *the wrath* (that is, of God), so most commentators. We think, however, that the force of the article cannot be pressed here. Compare with this Eccles. 38: 12, "give place to the physician"; Luke 14: 9, "give this man place"; also Eph. 4: 27, "neither give place to the devil." According to the usage of Paul, the word *wrath* is generally applied to God. If the reference here be to men's wrath, then, in accordance with the idiom of the above passages, we should naturally expect the exhortation would be, give *no* place to wrath, which would indeed be equivalent to giving it a wide berth, or having nothing to do with it. Some, after the analogy of the Latin phrase of similar import, *dare iræ spatium*, would give to the word 'place' the idea of temporal space, thus counseling *delay* to the exercise of wrath; but this appears to us hardly admissible.] **For it is written**, in Deut. 32: 35. The same passage is quoted also in Heb. 10: 30. [The quotation follows the Hebrew more nearly than it does the LXX. The words **saith the Lord** are added by Paul for the sake of emphasis.] It has often been said that belief in a God who takes vengeance tends to make men revengeful. This passage teaches exactly the contrary. See, also, the next verse.

20. Therefore, if thine enemy hunger, feed him, etc. ['But if,' according to another reading. 'Feed him' (present tense)—literally, *by morsels* or, from hand, and continually, see 11: 20.] **For in so doing** (or, *by so doing*) you will make him very uncomfortable, until he finds relief by coming to a better mind, which he will be likely soon to do under such treatment. [The general idea, probably, is this: By showing this kindness you will

¹ The limitation (as to) *what is from you*, what in you lies, what depends upon you, is what might be termed the accusative of closer specification, or the accusative of synecdoche. See ver. 5; 15: 17; Heb. 2: 17; 5: 1. The idea of the apostle is: Be at peace with all men if

they will let you. The verb, be at peace, is found elsewhere in Mark 9: 50; 2 Cor. 13: 11; 2 Thess. 5: 13.—(F.)

² Note here how the reflexive pronoun (themselves) is used for the second person.—(F.)

21 Be not overcome of evil, but overcome evil with good.

21 Over thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good.

CHAPTER XIII.

LET every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

1 Let every soul be in subjection to the higher powers: for there is no power but of God; and the 2 powers that be are ordained of God. Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to

most effectually subdue him. This whole verse seems to be a very Christian precept, yet it is taken, word for word, from the Old Testament. See Prov. 25: 21, 22, Septuagint. Wordsworth says "the Holy Spirit, by the hand of St. Paul, has indited here a chapter of Christian Proverbs."]

21. Be not overcome of (by) evil, but overcome evil with good—[literally, *in the good*—namely, which thou shalt show thy enemy.] A fit condensation and close of this subject. [Erasmus, speaking of this chapter, says: "No song can be sweeter."]

Ch. 13: Political and Social Duties—Subjection to Those in Authority. [The Jews, who in accordance with Deut. 17: 15 were to have "no stranger" set over them as king, were everywhere restive under Roman rule, and even in Rome were not wholly submissive to authority. A short time previous to Paul's writing this letter, Claudius, the emperor, as both Suetonius and Luke inform us, expelled the Jews from Rome on account of their constant tumults (*tumultuantes*). And these may have been Jewish Christians, since their leader or instigator bore the name of Chrestus, which, according to Tertullian, was the usual way of pronouncing Christus or Christ. But in this early period the Roman authorities would scarcely recognize the distinctions between Jews and Jewish Christians. Gentile Christians also may naturally have felt that it would not be an unrighteous thing to resist or even plot against such a wicked and idolatrous government as that of Rome. Hence it was in the interest of all parties that Paul counselled obedience to rulers. Yet the principle incul-

cated holds good everywhere, since Christians everywhere are citizens of an earthly kingdom as well as of a heavenly kingdom, and they have duties to perform to the one as well as to the other. And in the beginning of Christianity it was of the utmost importance that Christians should, if possible, win by their well doing the favor of the higher powers.]

1. The exhortation is emphatic, **every soul**, yet in distinction from the **higher powers**. **The powers that be**, not the powers that were before the last change; this simplifies the duty of allegiance. [In passing from the consideration of the duties of spiritual to those of civil life, the apostle would indicate that Church and State are not identical, but are distinct, yet not antagonistic, and by his use of the phrase 'every soul' (properly a Hebraism for every person) would show, according to Godet, that a duty is involved which is naturally incumbent on every human being, an obligation not specially of the spiritual life, but of the *psychical* life which is the common domain of mankind. **Be subject**—literally, *subject itself*. The Revisers' rendering, "be in subjection to," gives the force of the present tense. 'The higher powers,' authorities set over us. The word 'power' here denotes rightful authority, and this is from God as its source, and all established authorities, Rome's imperial throne included, have been appointed by God. Literally: *There exists not authority except by God.* Critical editors omit 'powers' in the last clause, and give the word 'God' without the article. With this verse compare Titus 3: 1; 1 Peter 2: 13.]

2. Whosoever therefore resisteth the power. [The authority which is here supposed to be accordant with the standard of

¹ Observe that *ἐπιτιμώ*, being emphatic, is not made an enclitic, as in ver. 3, 4, but has its accent simply thrown back on the penult. The Revisers have *by* (*ὑπὸ*) in both places, yet render, as in our Common Version, 'of God.' De Wette and Meyer prefer *from* (*ἀπὸ*) in the first clause. The fundamental signification of *ἀπὸ*,

according to Buttmann, is departure from the *exterior* of an object, while *ὑπὸ* in general designates the more remote *internal* causal relation. Hence, *ἀπὸ* commonly designates the more remote and general, while *ὑπὸ* and *ἐκ* the more immediate and special cause or origin.—(F.)

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

3 themselves judgment. For rulers are not a terror to the good work, but to the evil. And wouldest thou have no fear of the power? do that which is good, and thou shalt have praise from the same: for ¹he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for ¹he beareth not the sword in vain; for ¹he is a minister of God, an avenger for wrath to him that doeth evil. Where-

1 Or, it.

right. **And they that resist**—literally (Common Version), *have resisted*. Jowett thus brings out the adversative sense of the particle translated 'and': *but* (whatever they may think) they that oppose, etc.] What kind of 'damnation' (κρίμα, judgment) is here meant is explained by the next verse—punishment from God, through his minister, the magistrate.¹

3. [For rulers are not a terror to the good work. So the Revised Version, which follows here the reading of **8 B A D * F Y P**. Paul could hardly have made this unqualified assertion of rulers had the infamous Nero then begun his persecutions. The apostle, however, has ideal rulers chiefly in mind. "He is speaking of what may fairly be expected to be the case." (Wordsworth.) **Wilt thou then not be afraid of the power** (or, *Dost thou wish not to fear the authority?*) **do that which is good** (present imperative—do it as a constant practice), **and thou shalt have praise of the same** (*from it, or, the authority*). As Paul does not here suppose rulers to be tyrants, so he does not teach us what they who live under an insupportable tyranny are to do. But we know that he would counsel us to obey God and the "higher law," rather than the civil power, which should bid us violate the divine law. And how, under the teaching of Paul, could rulers *blame* their subjects for insubordination, if they themselves are a terror to good work, and not to evil? Still, we agree, in the main, with Alford, when he says: "Even where law is hard and unreasonable, not disobedience, but legitimate protest, is the duty of the Christian." It is sometimes a duty to suffer wrongfully. (1 Peter 2: 19; 1 Cor. 6: 7.)] This is wholesome doctrine for subjects, and no less wholesome reading for rulers. The apostle's assertion is, in general, true as a matter of fact, even of corrupt and oppressive governments. The Roman government had actually been a protection to Paul himself on several occasions:

In the case of Gallio at Corinth (Acts 18: 12-17), the town clerk at Ephesus (19: 35-41), Claudius Lysias at Jerusalem (21: 31-35; 22: 24-29; 23: 17-30), Festus at Cesarea (25: 1-12). [See Farrar's "Life of St. Paul," pp. 323, 503, 504. Godet says: "Never has any power whatever laid down as a principle the punishment of good and the reward of evil; for thereby it would be its own destroyer."]

4. For he (*it, the authority*) **is the minister of God.** [The word for minister (διάκονος, deacon) is thought to be derived from a verb meaning *to run*—hence, a messenger or servant. Would the apostle call the vile and carnal Nero "a minister, an officer of God, a representative of divine authority"? (Renan.) We think not, certainly not a worthy representative. And we think that no words could more effectually shake the throne of iniquity which Nero subsequently occupied than Paul's description of that authority which is God-ordained, which is his minister for good, and which is a terror, not to good work, but to evil. **He beareth**—or, *weareth*, denoting habitual practice. To bear, or wear rather, implies a constant repetition of the simple action of the verb. **The sword**—or, *sabre*, spoken of, was a bent one, in opposition to the straight sword. As individuals, we have not the power or right to inflict capital punishment; and it may be a question whether, in strictness of speech, we have power to confer it; but it belongs to the God-ordained authority which is over us. Paul, on one occasion, affirmed that "if he had committed anything worthy of death, he refused not to die" (at the hands of the civil magistracy). Calvin calls this a remarkable passage for proving the *jus gladii* (*the right of the sword*). **A revenger to execute wrath**, or, better, as in Revised Version, "An avenger for wrath, or punishment," **upon him that doeth** (or, *practices*) **the evil.** 'Avenger' occurs elsewhere only in 1 Thess. 4: 6. Godet thinks the 'wrath' is

¹The reflexive 'themselves' is in the so-called *dativus incommodi*, or dative of disadvantage. Notice in these

two verses the frequent use of *τάσσω* and its compounds.—(F.)

5 Wherefore *ye* must needs be subject, not only for wrath, but also for conscience' sake.

6 For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

God's wrath, which the magistrate, the representative of God, is bound to execute upon evil doers.]

The last clause is the antithesis of the first. The duty of a good ruler equally includes both. The 'sword' is the symbol of the power of life and death.

5. Wherefore ye must needs be subject, etc.¹ Not only as a prudent policy, but also as a religious duty. [Not only on account of the magistrate's wrath, but on account of one's own conscience. (Meyer.) Compare 1 Peter 2: 13: "Be subject . . . for the Lord's sake." "It is self-evident," says Philippi, "that a Christian is never at liberty actually to co-operate in wrong even on the demand of authority. (Acts 4: 19; 5: 29.) If he obeys authority for God's sake, he cannot obey it in opposition to God." Whether, if called to obey under such circumstances, a Christian should actively rebel, or cheerfully submit to wrong-suffering and quietly pay the penalty of disobedience, is a question on which judgment and conscience must decide. Philippi says: "Let him never actively rebel." Alford and Godet would not apparently counsel rebellion, but the former remarks that "even the parental power does not extend to things unlawful. If the civil power commands us to violate the law of God, we must obey God before man." And Godet says: "For the very reason that the State governs in God's name, when it comes to order something contrary to God's law, there is nothing else to be done than to make it feel the contradiction between its conduct and its commission." He further asserts "that the submission required by Paul . . . does not at all exclude protestation in word and even resistance in deed, provided that to this latter there be joined the calm acceptance of the punishment inflicted." In this our free country we may, both as citizens and as Christians, adopt the motto: "Resistance to tyrants is obedience to God," and also to law in its best and highest sense. "Whenever *man* commands us to do anything that *God* forbids, or *forbids* us to do anything that *God* commands, we cannot and must not obey; for in such cases

fore *ye* must needs be in subjection, not only because of the wrath, but also for conscience sake. For, for this cause ye pay tribute also; for they are ministers of God's service, attending continually upon this

as these, in obeying man we should be disobeying God." (Wordsworth.) See Dr. Hovey's "Manual of Theology and Ethics," pp. 411, 415.]

It is to be noted, that the above precepts and principles were written to the disciples at Rome at a time when their rulers were notoriously corrupt and tyrannical, just after the reign of Tiberius, Caligula, and Claudius, and during the reign of the infamous Nero. While they certainly afford no express warrant for rebellion, even against the most cruel and unjust government, they are not to be quoted as an express sanction of "the right divine of kings to govern wrong." It is easy to see what evils would have resulted from any explicit sanction in the Scriptures of the right of revolution. The *letter* seems severe, and to allow no exception; just as in the case of parents and children (Col. 3: 20), husbands and wives (Eph. 5: 22, 24), masters and servants. (Col. 3: 22.) In all these cases, the letter of Christianity is modified by the *spirit*, and the two combined admirably adjust the balance, making our divine religion alike *conservative* and *progressive*, alike the firmest supporter of order and the truest promoter of freedom. *Note:* That if rebellion or revolution is ever justifiable, it is plain that the subject, and not the ruler, must be the judge, in each particular case, both of its lawfulness and of its expediency.

6. The words **pay ye tribute** may be either in the indicative mood, affirming the fact, or in the imperative, enjoining the duty: and there is precisely the same ambiguity in the Greek as in the English: but it is better to regard the verb as indicative ['ye pay tribute'; so De Wette, Meyer, and others], thus making the familiar fact of paying taxes a confirmation of the necessity affirmed in the preceding verse ('for'), corroborated, moreover, ('for this cause') by the additional consideration that they gave their whole time to this divinely sanctioned ministry of government—**attending continually** (see 12: 12) **upon this very thing.** ['This very thing' is not the collection of taxes, as Olshausen, Philippi, and Noyes

¹ Some MSS. (D E F G) omit the word necessity ('must needs be') and read the verb as imperative. In our present text the copula 'is' must be supplied: There is a necessity to submit one's self.—(F.)

7 Render therefore to all their dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honour to whom honour.

8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

7 very thing. Render to all their dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honour to whom honour.

8 Owe no man any thing, save to love one another: for he that loveth¹ his neighbour hath fulfilled² the

1 Gr. *the other*. . . . 2 Or, *law*.

suppose, but the nobler and higher function of government, indicated in the preceding verses. It is from this point of view that rulers are said to be ministers of God in behalf of the people. Paul in 15: 16 calls himself a minister of Jesus Christ for the Gentiles. The word in the Greek denotes a public minister. It occurs elsewhere only in Phil. 2: 25; Heb. 1: 7; 8: 2.]

7. [Therefore is omitted in the oldest manuscripts. **Render**, pay fully, **to all** in authority **their dues: tribute to whom tribute is due**. Both nouns being in the accusative case, we must render literally thus: 'pay fully the tribute to him (claiming) the tribute.' Nothing was so grievous and offensive to the Jews as this paying of tribute to a foreign power. A "publican" or tax gatherer for Rome would be a despised and hated person apart from his extortions.] The distinction between 'tribute' and 'custom' is, that the former denotes taxes on persons and lands, and the latter taxes [customs, duties] on goods or merchandise. The word 'fear' may be referred more particularly to higher magistrates, and to those having more direct authority over us; and the word 'honour' to all who are invested with office. There is a sense in which *all men* are to be honored, as God's creatures, and our fellow creatures (1 Peter 2: 17); but, over and above this, magistrates are entitled to be honored for their office. This is to be rendered to them as their due. It is a sad and inexcusable disregard of this apostolic injunction, when persons make less conscience of defrauding the government than of defrauding a neighbor. Tertullian says ("Apologet.," XLII.), to the honor of the early Christians, that what the Romans lost by the Christians refusing to bestow gifts on their temples, they gained by their conscientious payment of taxes. [Even our Saviour, as a loyal citizen of a heavenly and of an earthly kingdom, not only paid the temple tax (so most think) which was demanded of him (Matt. 17: 27), but his counsel was: render in full to Cæsar the tribute and everything else which belongs to Cæsar. (Matt. 22:

17-21; Luke 20: 22, seq.) It is noticeable, however, that while Paul characterizes even the civil powers of heathendom as ordained of God, and urges upon Christians the performance of their duties to these powers, he yet counsels his fellow-disciples to settle their own disputes among themselves and not bring them before the heathen tribunals. (1 Cor. 6: 1-8.) It is to be noted that no particular form of government is alluded to here. Nothing is said about the king: the terms are all general; the 'higher powers,' 'rulers;' 'God's ministers.' It is *government*, not any particular *form* of government, that the Scriptures represent as of divine authority.

Love to all men enjoined. Ver. 8-10.

["From the duty of submission to the State, Paul passes to that of justice in private relations" (Godet), and he again introduces the subject of love, since love is an "indispensable auxiliary of justice.""]

8. **Owe no man any thing, but to love one another.** This may be literally rendered: *Owe to no one nothing, except the loving one another.* The two subjective negative terms in this clause, both producing in the original but a single strengthened negation, show the verb 'owe' to be in the imperative mood. Leave no debt undischarged, except "the undying debt of love" (Bengel), "which you must always owe, because this alone holds the debtor even after it has been discharged." (Augustine.) ["He loves not truly who loves for the purpose of ceasing from loving." (Philippi.) **He that loveth another.** (Revised Version, margin, *the other*.) The last word was chosen with reference to the preceding 'one another.' **Hath fulfilled**, "the perfect tense pointing to a completed and *permanent* act." (Ellicott.) **Law** is without the article in the original, yet that the Mosaic law is meant is evident from the following verse. Paul in Gal. 5: 14 says that "all the law (hath been and) is fulfilled in one word: Thou shalt love thy neighbour as thyself." See in Matt. 22: 39 what our Saviour says respecting this commandment to love our neighbor.] "The expression 'fulfilled' de-

¹ The article," Winer says, "is put before the infinitive (here before *ἀγαπᾶν*, to love), when it is desired to

make it a substantive, and thus give it greater prominence."—(F.)

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be any other commandment*, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

10 Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

11 And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.

9 law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: love therefore is the fulfilment of the law.

11 And this, knowing the season, that now it is high time for you to awake out of sleep: for now is salvation nearer to us than when we first believed.

1 Or, law. . . . 2 Or, our salvation nearer than when, etc.

notes more than a simple performance; it adds a *completeness* to the performance." (Webster and Wilkinson.) ["In and with the loving there has taken place what the Mosaic law prescribes in respect of duties toward one's neighbor, inasmuch as he who loves does not commit adultery, does not kill, does not steal, does not covet," etc. (Meyer).]

9. [For this. See 8: 26. The neuter article in Greek makes all the commands which follow as one substantive, which is properly in the same construction as 'any other commandment'—that is, subject of the verb 'is comprehended.' **Comprehended in this saying**—literally, *united in one head*, summed up in this word. See Eph. 1: 10. **Thou shalt love.** This command, quoted from Lev. 19: 18, is also virtually made into a substantive by the neuter article (ἐν τῷ, equivalent to **namely**), which, however, is wanting in some manuscripts. **As thyself.** This shows that there may be a love of self which is proper, and which is far removed from selfishness.] The ninth commandment, 'Thou shalt not bear false witness,' is omitted in the best manuscripts. **If there be any other commandment** is as much as to say, "Whatsoever other (different) commandment there may be." [In the order of commandments here quoted, the *sixth* follows the *seventh*, but see the same order in Luke 18: 20 and in one manuscript copy of the Septuagint. Probably Paul (and so Philo) followed copies of the Seventy, which had this order.]

10. **Love worketh no ill to his neighbour.** [We have here a summation, in a negative form, of the preceding negative commands. The word for 'neighbour' (πλησίον) is properly an adverb, but is converted into a noun by the use of the article. If this law of Christian love should control the hearts and

lives of men, what a blessed change would at once be produced in the state of society! A carrying out of the golden rule into universal practice would be an infallible cure for all our labor troubles and social evils.] **Therefore love is the fulfilling of the law.** Love becomes the fulfilling of the law by abstaining from all that the law forbids. [The *good* which love would do for our fellow-men is understood as a matter of course. And where there is true love for men, there will necessarily be love to God, and an obeying of the commands of the First Table. But this love of which Paul speaks is an ideal love, and not that imperfect love which exists among men, and which can never be a ground of justification.]

General exhortation to a Christian life, enforced by the consideration that the day of trial is near its close.

11. **And that—And this,** let us do this, referring to ver. 8. **Knowing the time.** Let the knowledge and consideration of the time [special season, or opportunity] be an additional enforcement of the admonition to discharge all our obligations and to cultivate love. **It is high time to awake** [or, be aroused at once from sleep. Compare Matt. 25: 5. The Bible Union renders it passively: 'Already were awakened.' The word for 'high time' is simply 'hour,' and with this some connect the adverb 'already,' rather than with the verb.²] Time to arouse ourselves from torpor to a more active and watchful way of living—language which may have been suggested by our Lord's words in Matt. 24: 42; Mark 13: 33; Luke 21: 28-36. **For now is our salvation nearer than when we believed.** The reference is to the beginning of our faith (when we became believers), and to the end or consummation of our salvation. [Meyer, De Wette, and Philippi render: "now is salvation nearer to us."]

¹ On the use of the third person (ἐαυτόν), for the second (σεαυτόν, which some MSS. actually exhibit), compare 12: 19; John 12: 8; 18: 34. In Rom. 8: 23, the third person is used for the first.—(F.)

² The uncials \aleph * A B C P have *you* instead of *us*.—(F.)

12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

12 The night is far spent, and the day is hand; let us therefore cast off the works of darkness, and let us

Compare 10: 18: "The word is nigh thee." But Alford, with an eye to Luke 21: 28, prefers the rendering of our Common Version. This salvation, according to Prof. Stuart, is "the spiritual salvation which believers were to experience when transferred to the world of everlasting life and glory."]

12. The night is far spent [has far advanced. The want of connection here "adds vivacity to the expression." (Boise.) The metaphor of night and day in the first part of the verse is carried over into the second. As when we wake from sleep we lay aside the garments of the night and put on the day dress, so we should put off the works belonging to darkness, and put on the weapons (A D E read 'works') appropriate to the day. In Eph. 6: 11, 13, we are exhorted to put on the panoply of God, the whole armor which God has provided for every part of the Christian's person, except his back; for, as Bunyan remarks: "The Christian has no armor for his back." The figure of putting on clothing, or *enduing*¹ one's self, is a favorite one with Paul, and the Christian life is by him very frequently represented as a warfare. Compare 2 Cor. 10: 4; Eph. 6: 11, seq.; 1 Thess. 5: 8, etc.]

Commentators differ very much in regard to what is meant by the *night* and the *day* in this verse. Some refer these words to the night of adversity and Jewish persecution, and the day of deliverance from this, consequent upon the destruction of Jerusalem, and the breaking up of Judaism as a political and persecuting power. But it does not appear that the condition of Christians in *Rome* was much affected by this event, nor does there seem to be any allusion to it in the context. Another view is, that the night designates the period before Christ's second coming, as a time of imperfection and calamity; and the day the time of deliverance, prosperity, and happiness, beginning with his second advent. This view is held chiefly by those who believe that Paul, and the apostles generally, expected that Christ would come again in their own lifetime, or, at least, within a very short time—a view which we regard as derogatory to their inspiration, inconsistent with his express teachings, and at variance with

other intimations of Scripture. See Matt. 25: 36; 2 Thess. 2: 1-8; 2 Tim. 4: 6-8; 2 Peter 1: 13-15. [This view is also that of Meyer, who holds 'the night' to be this age, the time before the *advent* (*παρουσία*), and 'the day' to be the coming age, soon to be ushered in and bringing salvation. De Wette thinks 'the day' corresponds to salvation, the period of purity, perfection, and blessedness, which is to be introduced by the coming of Christ, while 'the night' is "the imperfect, sinful condition of this earthly life." Similarly, Godet, Philippi, and most interpreters.] Others understand by 'the night' this mortal life, as being to each one a period of comparative ignorance and trouble, and by 'the day' the time of each Christian's deliverance from the body by death and entrance into the immortal life of knowledge, happiness, and holiness. But this view, though the language, taken by itself, might easily bear this sense, seems to disconnect this verse too much from the preceding, which seems to require a reference to some change in the state of things in this present life, of which they had more definite knowledge than they can be supposed to have had in regard to the time of their departure out of this world. [Yet Godet asks: "Is not death for the individual what the advent (*παρουσία*) is for the church as a whole—meeting with the Lord?" And Philippi remarks that, "as respects the individual, death is equivalent to his coming to salvation, the resurrection from the dead equivalent to salvation coming to him."] Another view, which I regard as less objectionable than either of the foregoing, and, on the whole, to be preferred, is that which refers 'the night' to the season of pagan ignorance, immorality, and wretchedness, in which the Romans had formerly been living; and 'the day' to the season of Christian knowledge, purity, and happiness, which had begun to dawn upon them, and which was destined to grow brighter and brighter. We must remember that they were living in the transition period, when the light of Christianity was struggling successfully with the darkness of pagan idolatry; and although the overthrow of Paganism, and the formal establishment of Christianity under

¹ The verb here used is ἐνδύω, to put on.—(F.)

Constantine, was yet nearly three centuries in the future, and was not, on other accounts, such an event as an inspired apostle, if he foresaw it, could contemplate with unmingled joy, yet the growing progress of Christianity and decline of Paganism, which at last made that formal change possible, was matter of encouragement and rejoicing to every Christian; and this moral revolution, as we learn from the writings of Tertullian and other early Christians, had made signal progress and greatly changed the moral condition of the Roman Empire long before the days of Constantine. As to the great event of our Lord's advent, it is certain—

1. That the apostles did not *know* when Christ would come the second time.

2. That his coming is always drawing *nearer*.

3. That it may be considered as *near* at any time, in comparison with the eternity preceding and the eternity following it.

[Most commentators hold this 'day' (of salvation), of which Paul here speaks, to be our Lord's personal second advent. Some charge the apostle with advancing mistaken views on this subject in nearly all his epistles. Olshausen supposes that at the date of this letter he had ceased to entertain such views. It seems to me a matter of certainty that, if he had been mistaken, he lived long enough to find out his mistake, and would have been honest enough to make open acknowledgment of the same. Yet this he never did, and it does not seem proper in us to be the first to charge him with error. Others think the apostle never had definite convictions as to this matter, and that, as the day and the hour had never been revealed to him, so, though he may have had some expectations of our Lord's speedy return, perchance during his own lifetime, yet he never fully and explicitly declared himself on this point. But I think his language touching this matter has a positiveness and explicitness which do not belong to mere conjecture, and that, if he erred at all, he erred greatly, and has expressly declared that to be a fact which events have proved to be utterly false. In our view, the Scriptures speak of several different comings or manifestations of Christ. The first, as we may name it, is his coming and manifestation to his disciples by the Paraclete, or Helper—that is, the Holy Spirit. (John 14: 18, 21, 23, 25; 16: 16, 22.) The second is his coming to receive his

disciples, "at the termination of their labors on earth" (Ripley), unto himself in his Father's house. (John 14: 3.) The verb "come" is here in the present tense, denoting a continuous coming, as if to take individuals to himself. It was in this way that he received the spirit of the first Christian martyr, Stephen, and this is the only way in which he has come to his disciples, in order to take them to himself, from that day to this. If the departure of Christians from this life is to be with Christ, and if their being absent from the body is to be at home with the Lord, then surely they are not obliged to wait until Christ's final coming at the Judgment Day, and the bringing in of the blessed resurrection state, before he will receive them to himself! The third we may mention is the coming of the Son of man in his kingdom, or the coming of his kingdom, which indeed is the only advent of which our Saviour spoke. This coming is said to be on and in the clouds of heaven, with great power and glory, with attendant angels and with a great sound of a trumpet. And one purpose of this coming was to gather together his elect from the four winds, or in other words to effect the deliverance or "redemption" of his people. The time of this coming is fixed beyond dispute. If we believe the Saviour's words, we must believe that it happened before the generation in which he lived had passed away, and that "some" whom our Saviour addressed lived to see the Son of man coming in his kingdom. (Matt. 24: 34; 16: 28; 10: 23; 26: 64.) Whether this coming had reference solely to the destruction of Jerusalem and the abrogation of the Jewish economy, with the consequent setting up of the world-wide Messianic kingdom, or whether, including this, it also took in the events which transpired at and subsequent to the Day of Pentecost, we need not now endeavor to determine. We would only remark that the comings of Christ, now referred to, were impersonal, and that as the first mentioned was an actual experience of the apostle, so the remaining two might be looked for by him as being at any time literally near at hand. The apostle in 2 Thess. 2: 3-8 seems to speak of a *special* apostasy which should happen in the future, a revelation and coming of the lawless one, the man of sin, the son of perdition, commonly regarded as Anti-Christ, whom the Lord Jesus shall slay with the breath of his

mouth and bring to nought by the manifestation of his coming. And as the occasion and purpose of this coming seem to be special and limited, so many (as Edwards, David Brown, and others) regard this as a special and impersonal coming of Christ, and hence different from his second *personal* advent, his final coming, which is to bring an end to this age and this Dispensation of Grace, to change the living, to raise the just and unjust dead, to judge the world of mankind, and to take all his ransomed ones "in clouds," "into the air," up to heaven, to be with him forever. The question now is, did Paul affirm or expect that this second personal coming of Christ would or might happen in his own lifetime? To this question we say, emphatically, No. When he says to the Corinthians, literally, We all shall not sleep, such scholars as Winer and Meyer do, indeed, suppose it necessarily equivalent to saying: "None of us who are now living are going to die; we shall all live to the time of the advent, and then shall be changed." There is, however, no necessity, even in the expression itself, for this interpretation. See Buttmann, p. 121. Besides, Paul elsewhere in his Epistles to the Corinthians speaks of himself and others as living and dying and being raised from the dead, just as we do of ourselves. See 1 Cor. 6: 14; 11: 30; 15: 31; 2 Cor. 4: 14; 1: 8, etc. De Wette well says in substance that an exegete may charge the apostle with a false prophecy, but not with one that contradicts himself. The expressions: "We who are alive and remain," "We shall all be changed," etc., therefore prove nothing on this point, or at least are more than counterbalanced by the many repeated affirmations and intimations that death would befall himself and his readers, and that their mortal bodies would be quickened (see 8: 11) and they be raised up with Jesus and through his power. Compare with notes on 2: 5. See how after a few verses more (14: 7, 8) he speaks to the Roman disciples of living and dying, as their common lot, in precisely the same manner as we do. Compare Phil. 1: 20; 2: 17; 2 Cor. 7: 3. We have also noticed some of the great events which, according to this apostle, are to occur before the "end": the bringing in of the fullness or the great mass of the Gentiles, the conversion of all Israel, the consequent general awakening of the Gentile world to a

new spiritual life—life from the dead—and then, perhaps, the "falling away," and the 'perilous times,' etc. Surely this apostle did not imagine that all this would happen in a few months or years. According to the theory which some advocate, we should suppose the "men of Galilee," or Christ's apostles and disciples, who stood looking up into heaven to catch a glimpse of their ascended Lord, were assured that *they* should see this Jesus coming in like manner as they beheld him going into heaven. (ACTS 1: 11.) But instead of this, one of these Galilean men, not many days afterward, declared that the heaven must receive (and retain) this Jesus "until the times of restoration of all things," until "primeval order, purity, and happiness" shall be re-established throughout the earth. Many expressions in Paul's last letter (2 TIM.), at the date of whose writing the time of the apostle's departure by a violent death had come, would, if found in his earlier epistles, be thought by some to indicate his expectation of living to see his Lord's return. We refer to such expressions as loving Christ's appearing, giving charge by his appearing and kingdom, being saved unto his heavenly kingdom, his giving to Paul the crown of righteousness at that day, and his guarding the apostle's deposit against that day, etc. Now the indefinite "day" of our verse, unlike "that day," of which he speaks to Timothy, is not connected with any appearing, advent, or revelation of our Lord. Throughout this Epistle the apostle is wholly silent in regard to these things, and we doubt whether the Roman Christians were so familiar with the idea of Christ's speedy coming in the flesh that they would readily connect this undefined day with that event. 'The day' of this chapter is connected by its context with the doing of one's duty as citizens and members of society, the duty of obeying magistrates, paying tribute, honoring and loving all men, walking becomingly in the world, and mortifying the deeds of the flesh. The saints in Rome *knew* that they, in common with mankind in general, were entering upon a bright "day of Christian knowledge, purity, and happiness." They also *knew* that life was but a vapor, and that the day of "their deliverance from this present evil world, and introduction into the purity and blessedness of heaven" (Hodge), was at hand, and that in this sense (which many sup-

13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying:

14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

13 put on the armour of light. Let us walk honestly, as in the day; not in revelling and drunkenness, not in chambering and wantonness, not in strife and

14 jealousy. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

pose to be the right one) their salvation was nearer than when they first believed. There are those, however, who believe that the apostle and other New Testament writers, while laboring under no mistaken view, may at times have referred even to Christ's second personal coming as being near, since it was practically coincident with the day of death (Ellicott), since it was always near to their feelings and consciousness (Hackett), since it was, and is, near, as compared with ages past, and since it was, and is, the *near* great event and glorious consummation of God's eternal plan of redemption.]

13. Let us walk. [With ethical reference, nearly equivalent to *live*. This verb, like the two immediately preceding, is in the so-called hortatory subjunctive.] The word translated 'honestly' [from an adjective which means well formed, graceful, becoming], is the same that is translated "decently" in 1 Cor. 14: 40. It means 'becomingly,' in a manner suited to the purity and dignity of the Christian profession. [As in the day—in the full light of day, when one avoids unbecoming behavior. There is here a latent reference to a previous walking in darkness.] **Not in rioting and drunkenness,** etc. These words explain the works of darkness named in the preceding verse. Three classes of such works are mentioned—intemperance, impurity, and discord; and each is described by two words.¹ The word translated 'rioting' ('reveling,' see Gal. 5: 21, and 1 Peter 4: 3) refers to such disorderly carousing as characterized the festivals of Bacehus. [Godet says: "*The works of night* are enumerated in pairs: First, sensuality in the forms of eating and drinking; then impurity, those of brutal libertinism and wanton lightness; finally, the passions which break out either in personal disputes or party quarrels. This last term seems to me to express the meaning of the word (*ζηλος*) in this passage better than the translation, *jealousy*, or *envy*." Meyer contends for *jealousy* as the proper meaning of this last term; Fritzsche and Philippi for wrath or anger. The first

four words (rendered by Prof. Boise, "causals, intoxications, licentious acts, debaucheries") are in the plural number, which here "denotes the various expressions, evidences, outbreaks, concrete manifestations, generally, of the quality expressed by the singular." Other, and more extended lists of the works of darkness, or of the flesh, are given in Gal. 5: 19; 2 Cor. 12: 20, 21.]

14. But put ye on the Lord Jesus Christ.

[The putting on, or clothing ourselves with, another person, "is a strong expression, denoting the complete assumption of the nature, etc., of another" (Ellicott); in other words, the most intimate spiritual union and appropriation, such as is indicated by our baptism into Christ. (Gal. 3: 27.) If in the sight of God we bear the name and person of Christ we are reckoned more in him than in ourselves. (Calvin.) This command of the apostle, to put on Christ, is addressed to those who had already clothed themselves with Christ in baptism.] "Christ put on man in nature and condition: man should put on Christ in disposition and character. He became partaker of our physical nature. We should become partakers of his moral nature. Christ put on man, that man might put on Christ." (J. Brown.) This is the robe, not of justification, but of sanctification or personal holiness.

"The robe of righteousness which Christ gives us is a *medicated* robe, which *cures* the sores which it *covers*, which heals while it *hides*." (Alexander de Stourdzia.) This word, put on, is elsewhere used with reference to the moral disposition of our Lord, and the Christian virtues and graces. See Gal. 3: 27; Eph. 4: 24; Col. 3: 10, 12; 1 Peter 5: 5. **Make not provision for the flesh, to fulfil the lusts thereof.** Take not any forethought for the flesh (for corrupt human nature) to fulfill its lusts; [literally, *with reference to lusts*. Noyes gives this rendering: "Think not about satisfying the lusts of the flesh." 'Flesh' and 'lusts' are in the original made emphatic by position. The flesh here is not regarded as that which is wholly impure and which should be "cruci-

¹ All these words are in the dative of manner.—(F.)

CHAPTER XIV.

HIM that is weak in the faith receive ye, *but not to* doubtful disputations.

1 But him that is weak in faith receive ye, *yet not to*

fied" (Gal. 5: 24); and hence the apostle does not absolutely forbid all care for the flesh. We may provide for the flesh, but not for the exciting and gratifying of its lusts. We owe a duty to our bodies which, though the seat of unlawful desires, are yet consecrated to God as temples of his Spirit, and consequently we owe a duty to the flesh, the living material of which these bodies are composed.] This passage, beginning with ver. 11, was the means of awakening Augustine, and of his conversion from a dissolute to a holy life:

"I flung myself down, how, I know not, under a certain fig-tree, giving free course to my tears, and the streams of mine eyes gushed out, an acceptable sacrifice unto thee. . . . I sent up these sorrowful cries: 'How long, how long? To-morrow, and to-morrow? Why not now? Why is there not this hour an end to mine uncleanness?'

"I was saying these things and weeping in the most bitter contrition of my heart, when, lo, I heard the voice, as of a boy or girl, I know not which, coming from a neighboring house, chanting, and oft repeating, 'tolle, lege; tolle lege,' 'take up and read, take up and read.' Immediately my countenance was changed and I began most earnestly to consider whether it was usual for children in any kind of game to sing such words: nor could I remember ever to have heard the like. So restraining the torrent of my tears, I rose up, interpreting it no other way than as a command to me from heaven to open the book and to read the first chapter I should light upon. . . . I grasped, opened (the volume of the apostles), and in silence read that paragraph on which my eyes first fell,—'Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying, but put ye on the Lord Jesus Christ and make not provision for the flesh, to fulfil the lusts thereof.' No further would I read, nor did I need; for instantly, as the sentence ended—by a light, as it were, of security infused into my heart—all the gloom of doubt vanished away." (Augustine's "Confessions," VIII. 12, 28, 29.)]

Ch. 14: Duties toward Christian brethren, especially toward those who are weak and over-scrupulous. ["Behavior as to things morally indifferent." (Olshausen.) "A practical application of the law of love." (Godet.)]

I. Him that is weak in the faith. One who is weak in the faith is not so fully confirmed in the gospel doctrine (or, "in moral conviction and feeling" (De Wette)) as to be free from all Jewish scruples in regard to distinctions of days and meats. Aside from the Jewish rules in regard to the prohibition of certain kinds of animal food, some Jewish Christians had scruples about eating meat or drinking wine at all in foreign lands, fearing lest they should incur defilement by eating or drinking what had been offered to idols. So they practiced a conscientious asceticism. Compare Dan. 1: 8. [Also 1 Cor. 8: 7; 10: 25, seq.; Acts 15: 29. Pharisaic scrupulosity in regard to defilement is noticed in Mark 7: 4; Acts 10: 28. The question of meats and drinks, and ceremonial defilement and observance of days, must often have agitated the early churches. Compare with passages already cited, Col. 2: 16-23; 1 Tim. 4: 3; Heb. 9: 10; 13: 9. These matters, and especially the question of the use or non-use of the Mosaic ordinances, shook the Apostolic Church to its very foundations, and never since has the stability of the Church of Christ been threatened by questions so difficult and momentous. Who can tell how much the Christian Church owes to the influence of the Apostle Paul in settling these important matters? Who can tell how changed the history of the church would have been if Saul of Tarsus had never been "separated unto the gospel of God"?) **Receive ye**—or, *take to your hearts in brotherly fellowship—but not to doubtful disputations*, not to discrimination of thoughts, or to dispute about his scruples ["not unto discussions of opinions." (Boise.) Note here that the imperative, as usual, is accompanied by the subjective negative in the original.] A different class of persons is here had in view from those Judaizers opposed in the Epistle to the Gala-

¹ A masculine noun or participle in the singular, with the article, often denotes a whole class. Possibly the participle here used does not denote so permanent a

weakness as the adjective would have done. The transitional *δέ* (but), leading over from a general to a special case, is not noticed in our Common Version.—(F.)

2 For one believeth that he may eat all things: another, who is weak, eateth herbs.

3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth; for God hath received him.

4 Who art thou that judgest another man's servant? to his own master he standeth or falleth; yea, he shall be holden up: for God is able to make him stand.

2¹ doubtful disputations. One man hath faith to eat
3 all things; but he that is weak eateth herbs. Let
not him that eateth set at nought him that eateth
not; and let not him that eateth not judge him that
4 eateth: for God hath received him. Who art thou
that judgest the² servant of another? to his own lord
he standeth or falleth. Yea, he shall be made to
stand; for the Lord hath power to make him stand.

1 Or, for decisions of doubts. . . . 2 Gr. household servant.

(ians, and also from the ascetics rebuked in Col. 2: 20-23. [Compare 1 Tim. 4: 3. It is "we who are strong" who ought to bear the infirmities of the weak (15:1), and refrain from disputatious criticisms of our weaker brethren. The word 'thoughts' is, at least with adjuncts, always used in an ill sense in the New Testament. See 1: 21.]

2. **For one** [the 'strong'] **believeth that he may eat** (hath faith to eat) **all things** (even such things as are considered by some unclean): **another, who is weak**, etc.¹ This verse explains what is meant by 'weak in the faith' in ver. 1. One who is clear and settled in his persuasions has confidence to eat anything eatable, whether 'flesh' or anything 'not unclean of itself' that is set before him. Another, who is timid and scrupulous, confines himself to a vegetable diet. [It is stated in Josephus' "Life," § 3, that certain Jewish priests, imprisoned at Rome, not forgetful of piety toward God, "subsisted on figs and nuts." And Jewish Christians at Rome would naturally have like conscientious scruples in regard to eating anything which was "common or unclean," or, in fact, anything prepared by Gentile hands. Compare Dan. 1: 8-16; Tobit 1: 10-12. The apostle, who reckons himself among the 'strong,' treats these weaker, yet conscientious brethren, with great mildness, since they had not relaxed their hold on Christ, and hence proceeds next to "recommend mutual forbearance, on the principle that each one serves the Lord according to his own conviction." (De Wette.) Paul's counsel here by no means warrants a church to receive as a Christian brother and fellow-member one whose religious faith or practice is seriously defective.]

3. **Let not him that eateth**, etc. Note how well chosen the words are. The eater, in his own convictions, would be in danger of *despising* [literally, *setting at nought*] the ab-

stainer as weakminded; the abstainer, cautious and timid, would be in danger of condemning the eater as too bold.² Note, also, how the apostle incidentally sides with the eater in the last clause, for the pronoun 'him' grammatically refers to the eater, though applicable, so far as the truth is concerned, to the abstainer also. The same thing may be observed in the next verse, where the same pronoun has the same grammatical reference. **For God hath received him**—hath accepted and acknowledged him as his true servant.

4. **Who art thou that judgest another man's servant?** It is none of thy business to pass a condemnatory judgment on another's servant. [Away with such "presumptuous intermeddling!" The 'thou' by its position is very emphatic. This household servant (see margin of Revised Version) was, in many cases, regarded as a member of the family. The participle (one judging) stands here, as often in the New Testament, in place of a relative clause.] **To his own master**—that is, to Christ, as appears from ver. 7, 8. [This 'master' is the 'another' of the preceding sentence. To this master alone does it belong to acquit or condemn his servant. And how comforting is the thought, when we perchance hear of alleged inconsistencies or misconduct of a professed servant of Christ, and feel it impossible to know and rightly judge all the circumstances of the case, that we are not to be his judge, but that to his own Master he standeth or falleth.] **Standeth or falleth**—that is, stands in or falls from his position as an accepted Christian, without any *direct* reference to the final judgment. **God is able to make him stand**. Willingness seems to be *implied* in this affirmation of ability, as in 11: 23. [The Revision text has here the adjective 'able' instead of the verb, and reads: The Lord is able, etc. He is able to support the (strong) believer whom the weak

¹ Instead of a corresponding *another* (ὅς δέ), as in ver. 5, we have here the article with the participle—literally, *he who is weak*.—(F.)

² The phrase, *the non-eating one*, refers to a *supposed* class; hence the negative μή.—(F.)

5 One man esteemeth one day above another; another esteemeth every day *alike*. Let every man be fully persuaded in his own mind.

one judges. Perhaps, however, the judging is here, as a general term, predicated of the strong as well as the weak.] The apostle now passes to another point, on which the difference of the strong and weak required the application of the same principles of mutual forbearance and charity.

5. **One man (the weak) esteemeth one day above another**, etc.—[literally, *judgeth day beyond day*, not alternate days, as would be the meaning in the classics, but one day more holy than another, while **another esteemeth** (*judgeth*) **every day** (holy). On the use of the relative instead of the article, for 'one' and 'another,' see 9: 21.] The word **alike** is not expressed in the Greek, but this, or some similar expression, is needed in English to make the sense plain. One man regards the Jewish festival days as more sacred than other days; another man makes no such discrimination. Let every one act on this subject according to his own settled conviction. [From Paul's language here, and in Gal. 4: 10; Col. 2: 16, some, as Alford, have inferred that the

5 One man esteemeth one day above another; another esteemeth every day *alike*. Let each man be fully

apostle regarded all days as alike common, and that "Sabbatical obligation to keep any day, whether seventh or first, was not recognized in apostolic times." I conceive it, however, an impossibility that a converted, believing Jew, of that age, in the absence of any express, authoritative repealing act, could come to regard his historical sacred Sabbath, "the Sabbath of Jehovah," as a common day, and its observance as a matter of indifference. The weekly Sabbath of the Jews was distinguished from all other of their festival days in that its name was written by the finger of God in the fourth commandment, and we, as Christian believers, must at least recognize in that command some essential fundamental principle that is binding on us and on all God's rational creatures. The Sabbath was made for man and therefore for Christians, and we believe that for Christians there remain the ten commandments, and that for them there remains, in a literal sense, a *Sabbatismos*, the keeping of a Sabbath.] Elliott says: "The assertion of Alford cannot be substantiated. The Sabbath of the Jews, as

¹It is objected by some that we do not observe the command of God if we keep the first day of the week instead of the seventh. But the command says nothing about the seventh day of the week, much less does it enjoin on us the keeping of the seventh day of the week as the week is now reckoned. Little is said about the week during the long Patriarchal Dispensation of twenty-five hundred years, and nothing is said directly of the Sabbath till we reach the time of Moses. There is no certain evidence that among the ancient nations which adopted the weekly division of time, the days of the week everywhere corresponded to each other, nor is there any proof that the weeks and the Sabbaths have come down to us from man's creation in regular succession and order. No one can now tell for certain which is the exact memorial day of God's seventh day rest. The command is, Remember the day of rest to keep it holy, and we certainly remember it on the Lord's Day. We are next commanded to labor six days, and this we do, or should do, it being as much of a command as any other. And after six days of toil we are commanded to rest on the seventh, or keep it as "a Sabbath," and this command we obey to the letter. The mere calling of our Christian Sabbath or Sunday the *first* day of the week does not in the least militate against or affect the strictest, most literal observance of the fourth commandment. And we cannot conceive it to be a crime if the Sabbatarian, having observed as sacred the forenoon of his *Saturday* Sabbath on the east side of the day line in the Pacific Ocean, should just remove a hair's breadth

and finish his Sabbath observance by keeping the afternoon of *Sunday*, the so-called first day of the week, on the west side of the line. But granting that the sacred day has been changed, have the great body of Christians thereby become violators of God's command? No one will claim that the Sabbath law, as given and enforced by Moses, is binding in its literal exactness. Even the strictest Sabbatarian obeys it, but in part and only so far as he thinks it accordant with the Christian system and spirit. The only question which on this subject divides Christian believers is, how much of the Sabbath law of the older dispensation shall we, under the teachings and example of Christ, transfer to the new? The Sabbath was made for man, for all men, at all times, and everywhere. Hence, there is something in the Sabbath commandment which has a perpetual and universal binding force, some essential principle which can and should, always and everywhere, by all classes of men, by travelers abroad as well as by dwellers at home, be carried out into practice. This fundamental and universal principle is that a seventh part of our time should be weekly and stately kept as specially sacred to Jehovah. We contend therefore that Christians who sacredly observe the first day of the week, the resurrection day of our Lord, as their Sabbath, and as the memorial day both of finished creation and finished redemption, are not chargeable with violating the fourth commandment, but that they do keep it, if not with the closest literalism, yet most certainly in spirit and substance.—(F.)

6 He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7 For none of us liveth to himself, and no man dieth to himself.

8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

6 assured in his own mind. He that regardeth the day, regardeth it unto the Lord: and he that eateth, eateth unto the Lord, for he giveth God thanks; and he that eateth not, unto the Lord he eateth not, and giveth God thanks. For none of us liveth to himself, and none dieth to himself. For whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore, or die, we are

involving other than mere national reminiscences (with Deut. 5: 15 contrast Exod. 20: 11) was a *shadow* of the Lord's Day. That a weekly seventh part of our time should be specially given up to God rests on considerations as old as creation, and that that seventh portion of the week should be the *first* day rests on apostolical and perhaps inferentially (as the Lord's appearances on that day seem to show) divine usage and appointment."¹ The verb **fully persuaded** we have had in 4: 21. The apostle is here speaking of things in themselves morally indifferent. Though one of the 'strong,' he does not command the weaker brethren to eat all things, or to esteem all days alike, but he leaves these *adiaphora*, or things indifferent, to each man's judgment and conscience. Yet if a weak brother is convinced that he ought not to eat anything common or unclean, and is grieved and made to stumble at the conduct of the strong brother who deems nothing to be unclean in itself, then this strong one, as we shall see, is counselled to yield a point of indifference out of regard to the convictions of the weaker brother, that he may not for the mere matter of food destroy him for whom Christ died. See in 1 Cor. 6: 12; 9: 22; 10: 23, how Paul exemplified his own precept.]

6. The second clause of this verse—**he that regardeth not the day**, etc.—is undoubtedly spurious. It has very slender support from the manuscripts (none from the oldest), and however true that may be which it affirms, it ought not to be regarded as a genuine part of Paul's letter. [**He that eateth not** (that is, of certain kinds of food), **to the Lord he eateth not, and giveth God thanks** (that is, for those kinds of food which he does eat). It is "for the Lord that he refrains from the eating (of flesh), persuaded that this abstinence tends to serve the interest of Christ." (Meyer.)]²

There is no reason to regard what is said in these two verses, the fifth and the sixth, as having any reference to the first day of the week. We know that the practice of the earlier Christians differed as to the observance of the festival days of the Jews. We have no evidence that any Christians, in the days of the apostles, neglected to observe the first day of the week as the festival of Christ's resurrection. The word Sabbath, in Col. 2: 16, and, in fact, wherever it is used in the New Testament, refers to the Jewish Sabbath, the seventh day of the week. The first day of the week is never called by that name. The latter part of this verse establishes the fact, attested also by other evidence, that the primitive Christians were accustomed to give thanks to God at their daily meals. [For Scripture examples, see Matt. 15: 36; 26: 26; Acts 27: 35; 1 Cor. 10: 30; 11: 24; 1 Tim. 4: 4. Paul, however, may not here refer exclusively to the giving of thanks at table.] It would be well if all Christians at the present day would observe this good custom, as well as follow the wise and conciliatory counsels of the apostle in regard to censuring one another for differences in things neither obligatory nor sinful. The apostle now proceeds to give good reasons why we should neither judge nor despise one another on account of such differences.

7, 8. These verses contain a reason why we should not, in judging the conduct of our fellow-disciples, follow our natural impulses, but practice self-control, and subordinate all our conduct to the will and glory of Christ, whose we are, whether living or dying. [**For none of us liveth to himself**, etc. This is true, indeed, of our human relationship. Every one, no matter how low his standing, or isolated in society, exerts some influence, and *must* exert some influence for good or evil over

¹ For passages where the "first day of the week" is expressly mentioned, see Matt. 28: 1; Mark 16: 29; Luke 24: 1; John 20: 19 (26); Acts 20: 7; 1 Cor. 16: 2. Some have supposed the Pentecostal outpouring of the Spirit occurred also on the first day of the week. See Lev. 23:

11, 15; also the Article Pentecost, note b, in Smith's "Bible Dictionary."—(F.)

² Note here the use in the original of the two different negatives ($\mu\eta$, $\sigma\kappa$).—(F.)

9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

11 For it is written, As I live, saith the Lord, every

9 the Lord's. For to this end Christ died, and lived again, that he might be Lord of both the dead and 10 the living. But thou, why dost thou judge thy brother? or thou again, why dost thou set at nought thy brother? for we shall all stand before the judg- 11 ment-seat of God. For it is written,

others. But the apostle here has especially our divine relationship in mind, and asserts that we are the Lord's, and are living, not for ourselves, but for his service and glory. Our whole earthly existence, our life and death even, is a service for our sole Lord and Master. "Neither life nor death can make us cease to be his." (Jowett.) And how comforting the thought that, while we cannot do many things, or any great things, for God, we can serve him in little things in all our daily acts, when we toil with our minds or toil with our hands, and earn our bread with the sweat of our brow—yea, "whether we eat or drink, or *whatever* we do," we can do all to the glory of God! If we live, or if we die, we belong to Christ, and serve him. The reader may perhaps recollect that the words of this last verse form the inscription on Meyer's tombstone. Dr. Malan, in one of his excellent tracts, speaks of death as an *act* of the Christian, his last earthly act of obedience to his Divine Master. He does not have his spirit torn from him against his will and in spite of his resistance, but he *yields up* his spirit at the divine summons, as did Christ himself. (Luke 23: 46.)¹

9. For to this end Christ both died, etc. The words 'and rose' should be omitted, as not belonging to the original text, according to the testimony of the best manuscripts. They add nothing to what is expressed by the other words of the passage. [Omit, also, 'both,' and read: Christ died and revived, or became alive. "The aorist often denotes the entrance into a state or condition." (Boise.) **To this end** refers to the final clause of the verse. **The dead and living.** The order of these words, the reverse of the usual one, is made to correspond with the preceding verbs, died and lived. "Christ's dominion over the dead refutes the notion of the insensibility of the soul while the body is in the grave." (Bengel.)

God is not the God of the non-existent, nor of the unconscious dead, but of the *living*; for all *live* (not merely exist) unto him. (Luke 20: 38.) And so the apostle says, "whether we wake or sleep," whether we live or die, "we should *live* together with (or united with) him." (1 Thess. 5: 10.) Paul thus plainly teaches us that death places the Christian with Christ (compare 2 Cor. 5: 8; Phil. 1: 23); and so he may well call death a gain. (Phd. 1: 21.) Yet the Christian may not experience the fullest blessedness until after the resurrection and the judgment.]

10, 11. The main subject is now resumed from ver. 3, and two cogent reasons are given why we should not judge nor despise our brother: First, because he is our brother, and second, because God will judge him. [The Revised Version gives the force of the original, which shows that the questions are directed to different individuals—the first one to the weaker in faith, the second to the stronger. **We shall all stand.** Those who judge and set at nought, and those who are judged and are set at nought. "Note how decisive is the testimony of such passages against any limitation of the universality of the final judgment." (Meyer.) **The judgment seat of Christ.** [This reading is defended by Tholuck, De Wette, and Philippi.] It should, however, be, *the judgment seat of God.* The reading of all the best manuscripts puts this matter beyond question. And it is just as unquestionable that in 2 Cor. 5: 10, "we must all appear before the judgment seat of Christ," is the true and undisputed reading. (Compare Matt. 25: 31.) These passages are not contradictory. They are both combined and reconciled in Rom. 2: 16. [Christ, as the glorified Son of man, will sit in judgment as God's representative.]

11. For it is written in Isa. 45: 23. This language, which is here represented as spoken by

¹ According to John 21: 19, we can glorify God even by the manner or kind of our death. Several MSS. give the indicative, rather than the subjunctive, form after *εἰ* (*ei—av*), if, or, whether: but that mood, after this particle, is exceedingly rare. Prof. Boise, after calling attention to the oft-recurring *τε* of ver. 8,

"uniting the clauses in closer logical connection," then says: "Our union with Christ in life and death, and his entire ownership, could hardly be expressed in stronger language. Note the emphatic repetition of the word Lord."—(F.)

knee shall bow to me, and every tongue shall confess to God.

12 So then every one of us shall give account of himself to God.

13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in *his* brother's way.

As I live, saith the Lord, to me every knee shall bow,

And every tongue shall ¹confess to God.

12 So then each one of us shall give account of himself to God.

13 Let us not therefore judge one another any more: but judge ye this rather, that no man put a stumbling-block in his brother's way, or an occasion of

¹ Or, give praise.

the Lord (Jehovah, in the Hebrew of Isaiah, see ver. 19, 21, 25), is plainly applied to Christ in Phil. 2: 10, 11, thus agreeing with 2 Cor. 5: 10, and also other passages of inspired Scripture, in representing Christ as the final Judge of men, and identifying him with the supreme Jehovah of the Old Testament. [The original of the quotation has: "I have sworn by myself," instead of, 'as I live,' "and, every tongue shall swear," instead of, 'shall confess.' Paul here varies both from the Hebrew and most copies of the LXX. The words "saith the Lord" are added by himself. With the use of that (*ὅτι*) after solemn asseverations, a verb like *aver* is understood. The verb 'confess' is used in James 5: 16 of confession of sins, but here it denotes to render praise, or to do homage, whether it comes from the heart or not. As is shown in the next verse, each one's giving an account of himself to God is a confession made to him. So in Phil. 2: 10, 11, we are taught that in the name of Jesus every knee shall bow and every tongue shall confess that Jesus Christ is Lord. Yet this does not prove the truth of universal salvation. All the enemies of Christ, his betrayers, his earthly judges,—Annas, Caiaphas, Pilate,—his murderers, will give account of themselves at Christ's judgment seat, and by this act alone they will confess that he is Lord, and will thus do homage in and to his name.]

12. **So then every one of us shall give account of himself to God.** The context, both preceding and succeeding, seems to require a distinct emphasis on the words 'of himself,' with an almost equal stress on the last words, 'to God.' [Looking at the verse itself 'every (or, each) one' (*ἕκαστος*) would be the emphatic word. But does not every one of these words have a fearful emphasis for us sinners? In this world we are sometimes lost in a crowd or overlooked, but nothing of this kind will happen there when each one of us will give account of himself. A very few manuscripts, including, however, the Vatican

B, omit the words 'then' and 'to God,' and have the verb in a compound form, but the Revisers abide by the well-established reading of the Common text.] Every man's account will be *personal*, between himself and God alone, as the Judge. And this consideration, in both its aspects, should rebuke and restrain our severe judgments of one another.

The apostle now proceeds to amplify his admonition of the strong [since these are not always so inwardly and strongly bound by their convictions as the weak], not to use their Christian liberty in such a way as to damage their weaker brethren.

13. **Let us not therefore judge** [present tense, continue in the habit of judging; **but** if you must judge, **judge this rather**—that is, let this be your judgment. 'This' refers to the following clause: **that no man put a stumblingblock or an occasion to fall**, etc. Notice how the infinitive is made a substantive by its prefixed article, and compare 2 Cor. 2: 1.] The word 'judge' here, in the second instance, seems to be used nearly in the sense of *resolve*. The same Greek word is translated "determine" in Acts 3: 13; 20: 16; 25: 25, and three or four other places, and "decree" in 1 Cor. 7: 37. The two words translated 'stumblingblock' and 'occasion to fall' differ very little in sense. Each is more than once translated by the same words, 'stumblingblock,' 'offence,' and they are joined together in 9: 33; 1 Peter 2: 8, as well as in this passage. They are applied to any act or course of conduct which tends to provoke others to sin. [Some regard the former (stone or block of wood) as the larger obstacle against which one would be very likely to fall, and the latter (trap or trapstick) as a smaller and more hidden obstacle which *might* occasion his fall or hinder his progress. The word for trap (*σκάνδαλον*, see 9: 33; 11: 9; 16: 17) is found twenty-five times in the LXX. and fifteen times in the New Testament, but seldom occurs in Greek profane writers.]

14 I know, and am persuaded by the Lord Jesus, that *there is nothing unclean of itself*; but to him that esteemeth any thing to be unclean, to him it is unclean.

15 But if thy brother be grieved with *thy* meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

16 Let not then your good be evil spoken of:

14 falling. I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself; save that to him who accounteth anything to be unclean, to him it is unclean. For if because of meat thy brother is grieved, thou walkest no longer in love. Destroy not 15 with thy meat him for whom Christ died. Let not 17 then your good be evil spoken of; for the kingdom

14. I know, and am persuaded, has the appearance of an anti-climax, and would really be such were the latter verb separated from its accompanying words **by the Lord Jesus**—[literally, *in the Lord Jesus*, in conscious fellowship with him]. This adjunct imparts a sacredness to his persuasion which raises it above the simple ‘I know.’ **There is nothing unclean of itself.**¹ Is not this virtually an affirmation that the Mosaic prohibitions in regard to particular kinds of meats had no foundation or reason in the nature of the meats themselves? Compare Acts 10 : 28; 1 Tim. 4 : 3, 4. The apostle here declares his theoretical agreement with those who did not regard the Mosaic distinctions of meats as any longer binding; and this declaration adds emphasis to his injunctions to those whom he recognizes as having a right view of their liberty, not to use it in such a way as to give offence or to present temptation to their weaker brethren. For that which he and those whom he is admonishing knew to be in itself lawful for them would defile the conscience of the weaker brethren if they should eat the same meats without the same convictions. The principle is an important one. Men are not always doing right when they act according to their consciences, for conscience is not the *ultimate* standard of right, since it may be only partially enlightened. But men are always guilty when they act *contrary* to their consciences, when they do what they do not believe to be right. Paul was conscientious in persecuting Christians before his conversion (Acts 26 : 9), but this did not make his conduct right as he himself came fully to understand afterward. (1 Cor. 15 : 9.) There was nothing morally defiling in eating meats that had once been forbidden to

the Jews, *but* [*εἰ μὴ* forming an exception to the *nothing unclean*] they would defile the conscience of him who should eat them, believing them to be still forbidden.

15. But if thy brother be grieved. [Instead of ‘but,’ the Revised Version has *for*. For if on account of meat (or, food) ‘thy brother be grieved.’ The thought of this verse, with this rendering, seems closely connected with ver. 13.] ‘Be grieved’—be not only displeased for the moment, but led by thy example to do that on account of which he will afterward be grieved with himself. **Walkest thou not charitably**—literally, *walkest not according to love*, actest in a way which due love to thy brother forbids. [Such love as this “worketh no ill to his neighbor.” The apostle here sets forth a very high and heavenly morality.] **Destroy not him.** “Do not pursue a course which tends, by leading him into sin, to destroy his soul, and which will, at least, destroy his peace.” Bengel’s note on the last clause of this verse is very pertinent and forceful: “Do not make more account of his meat than Christ did of his life.” [Similarly, Alford: “Ruining, . . . by a MEAL of thine, a brother for whom Christ died!” See 1 Cor. 8 : 11. Notwithstanding the conative force of the present tense (do not *attempt* to destroy), Paul would here seem to teach that a person may perish for whom Christ died. But this does not prove that any one whom he purposed to save will ever fatally apostatize and finally perish.]

16. Let not then your good be evil spoken of. Their liberty in regard to distinction of meats was a good thing, but there was need of caution in the use of it, lest it should become an occasion of division among

¹ Literally: *Common through itself*. Three important MSS. & B C, have here the full form *καυρού* (of itself), while other MSS. have a shorter form. Alford prefers the contracted form of the reflexive, *αυρού*, while Meyer adopts the personal *αυρού* of the neuter gender. Some, regarding it as masculine, have referred this last form to Christ; through *him* there is no longer anything unclean. The older MSS. do not give the breathings, and most critical editors of the New Testament do not give any

contracted forms of the reflexive pronoun in the third person. Both of the above verbs, ‘I know’ and ‘am persuaded,’ are perfect in form. On ‘I know’ (*οἶδα*), see 7 : 7. Philippi thinks that the apostle here specially exhorts the strong, because their numbers were probably preponderant in the Roman Church, and their influence over the weak was more to be feared than the influence of the latter on the former.—(F.)

17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

18 For he that in these things serveth Christ is acceptable to God, and approved of men.

19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

20 For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence.

of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. For he that herein serveth Christ is well-pleasing to God, and approved of men. So then ¹ let us follow after things which make for peace, and things whereby we may edify one another. Overthrow not for meat's sake the work of God. All things indeed are clean; howbeit it is evil for that man who eateth with offence.

¹ Many ancient authorities read *we follow*.

brethren, and so a reproach to the Church of Christ. It surely was not worth while to run so great a risk. ['Your good,' according to Meyer, is the kingdom of God; with Philippi, it is the gospel; with De Wette, it is your strong faith. Let not your strength of faith, by reason of strife and schism, be calumniously spoken of by the heathen or unbelievers. The uncials D E F G read—"our good."]

17. The kingdom of God is not meat and drink—or, true religion does not consist in such external observances as eating and drinking, but that kingdom is within you (Luk. 18:21), and consists in **righteousness**, rectitude of character, inward **peace**, and **joy in the Holy Ghost** (or Spirit), the Holy Spirit being the source of true religious peace and joy. [If regard be had to our relation to God, then this 'kingdom of God' (here mentioned for the first time in this Epistle) would consist, as De Wette states it, in "righteousness in its full sense, including justification," as also in our peace toward God as well as in inward peace. In Meyer's view, this kingdom of God is not an earthly moral kingdom, but the future Messianic Kingdom, to be ushered in at the second coming of Christ—a sadly distorted view of the reign of Christ in and among the children of men.]

18. For he that in these things serveth Christ. He who cultivates the three great Christian graces just mentioned will not only be **acceptable to** (or, *please*) **God** and secure his favor, but will also be **approved of men** [will be able to stand their *testing*], and be secure against having his good evil spoken of. (Ver. 16.) [Instead of 'these things,' most manuscripts have the reading of the Revised text, *this*, which, grammatically, refers to the 'Spirit,' or to the phrase 'joy in the Holy Ghost'; or possibly it might express, as Alford states it, "the aggregate of the three"—that is, righteousness, peace, and joy. But most ex-

positors, disregarding the preponderating evidence of the MSS., prefer the plural, *these*, referring to the three great moral elements just mentioned. These, if taken in their Scriptural sense, are to be viewed doctrinally as well as ethically, else we should be obliged to regard a just, peaceful, cheerful man as a true Christian. (Hodge.) The elements, the great gifts and graces which constitute the essence of God's kingdom, are not of earth or of self, but of God, and are, indeed, the fruits of the Spirit.]

19. Let us therefore follow after [let us eagerly *pursue* (the word for *persecute*) **the things which make for peace**, or, *things of peace*—that is, which belong to and tend to peace. With the second clause, some less important manuscripts supply the verb: Let us guard or keep]. To **edify** is, literally, to *build up*. Both the individual Christian and the church at large are represented as a building, and the improving and perfecting of character in either is called edifying or building up. This verse is a practical exhortation suggested by the two preceding verses.

20. For meat. On account of meat (or food). The Christian is called **the work of God**—sometimes simply (Eph. 2:10); sometimes under the figure of a field to be tilled; more frequently under the figure of a house or temple to be built. (1 Cor. 3:9; 6:19.) In harmony with this figure, the word here translated **destroy** (different from the word so translated in ver. 15) means to pull down or take to pieces, being the antithesis of edifying in ver. 19. [The singular number, 'destroy' thou 'not' (strive thou not to destroy, present tense), refers back to ver. 15, 16.] **All things indeed are pure.** All kinds of food are lawful to be eaten, being clean in themselves (see ver. 14, and compare 1 Tim. 4:3, 4), but it is wrong for him, or there is evil to him, who may eat in such a way as to give offense to his brother, or to cause him to do anything contrary to his

21 *It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.*

22 *Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth.*

23 *And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.*

21 *It is good not to eat flesh, nor to drink wine, nor to do any thing whereby thy brother stumbleth.¹ The faith which thou hast, have thou to thyself before God. Happy is he that judgeth not himself in that which he ²approveth. But he that doubteth is condemned if he eat, because he eateth not of faith; and whatsoever is not of faith is sin.³*

¹ Many ancient authorities add *or is offended, or is weak*. . . . ² Or, *putteth to the test*. . . . ³ Many authorities, some ancient, insert here, ch. xvi. 25-27.

conscience.¹ [The immediately preceding and succeeding verses have reference to the strong, and so here the man who eateth through offense (so as to be an occasion of stumbling) is the strong in faith. So De Wette, Alford. Others, less correctly, interpret it, in the light of ver. 14, of the weak brother who, in eating, offends his own conscience.]

21. It is good. In opposition to what is evil or wrong. (Ver. 20.) **Neither to eat flesh.** [The word here used for flesh denotes slain flesh, in contrast with the ordinary word for living flesh. On the order of the negatives, see at 8: 38. The two verbs after **stumbleth** are omitted in the Revision, but are found in B D F L, Vulgate, and should not be condemned. **Nor (to do) anything whereby,** etc. Compare 1 Cor. 8: 13. We have here a most important principle of action—to wit, a regard to our influence, which will often enable us to decide as to the right or wrong of things in themselves, possibly indifferent or innocent. So far as ourselves are concerned, we may safely and rightly indulge in certain practices or habits; but when we know or suspect that such indulgence is hurtful in its influence on others, it then becomes a sin against God and man. Under this rule of action we may determine the rightfulness or the moral impropriety of participating in the so-called “worldly” (perhaps in themselves often innocent) amusements of our times. There are certain habits indulged in by some Christians, even by some Christian ministers, which *we* cannot place among the things morally indifferent and

innocent. In all these matters, we do well “not to please ourselves,” but to follow that truly Christ-like principle which Paul himself both inculcated and practiced. “Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.”]

22. Hast thou faith—or, a full persuasion that there is no sin in eating certain meats which thy brother regards as forbidden? Keep that persuasion to thyself; let it be between thee and thy God; do not parade it before thy brother in such a way as to shock his weak prejudices and tempt him to sin; be content with the happiness of acting consistently with thy principles, and be not over anxious to make thy brother see and act as thou doest.²

23. And he that doubteth. [See 4: 20, the only place in the Epistle where this word occurs. The word in the last verse, translated *judgeth* (*κρίνω*) in the Revised Version, occurs twice in this, compounded with different prepositions. The last compounded form is in the perfect *has been* (and is) *condemned*, lies under condemnation.] He is condemned who eats what he doubts his right to eat, because of that doubt; **for** [rather, *but*, introducing an axiom. (Alford)], whatever a man does while doubting whether he has a right to do it, that is sin. This is the same principle which is expressed in ver. 14. The passage does not mean what Augustine inferred from it, that the best actions of unbelievers are only “shining sins.” Yet there is an important moral principle here. In every moral act there are two important elements to be considered—the act itself, and

¹ The word *but*, corresponding to the preceding *μὲν* (*indeed*), is stronger than *δέ*, and makes this clause “more strongly prominent.”—(F.)

² The Revisers insert a *which* in the first clause, and give a slightly different rendering without altering the meaning. For the word ‘thyself’ they have *σαυτόν*, the contracted form of *σεαυτόν*. In the last sentence of the verse, *μή*, with the participle, *judging* (in Common Version, ‘condemneth’), refers to a supposed genus. Happy is the strong one who judges not himself, or is

liable to no self-judgment (Meyer) in pursuing that course which he approves after examination and testing. An Apocryphal addition to Luke 6: 4 (found in MS. D), is adduced by Olshausen as “very highly instructive for the understanding of this passage.” It is there told that Jesus saw a man working on the Sabbath, and said to him: “If thou knowest what thou doest, thou art blessed; but if thou knowest not, thou art accursed, and a transgressor of the law.”—(F.)

CHAPTER XV.

WE then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

1 Now we that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let

the state of the actor's conscience. In order that an act may be wholly right, it must be right in *both* these respects; but in order to be wrong, it need be faulty in only *one* of them. This principle is pithily expressed in the Latin maxim: "Bonum non oritur, nisi ex omnibus causis integris: malum ex quovis defectu"—"the *right* is produced only by the perfection of *all* its parts; the wrong by a defect in any single part." It would be easy to quote from uninspired, and even Pagan moralists, sentiments more or less parallel to this of Paul. Pliny says (Epistle 1:18): "Quod dubitas, ne feceris"—"what you are in doubt about you must not do." Cicero less tersely says: "Bene præcipiunt, qui vetant quicquam agere, quod dubitas an æquum sit an iniquum" ("De Officiis" 1: 9)—"They teach well who forbid us to do anything about which we are not sure whether it is just or unjust." There is a Rabbinical maxim which coincides more closely still with the language of Paul: "Quicquid utrum licitum sit an illicitum tu nescis, id tibi illicitum est"—"Concerning whatever thing you do not know, whether it is lawful or unlawful, that thing is unlawful *for you*." That was an excellent resolution of Jonathan Edwards, expressed with the precision of a metaphysician, as well as formed with the piety of a saint: "Resolved never to do any action about the lawfulness of which I am so doubtful at the time that I resolve to inquire afterward, unless I am equally doubtful whether it is lawful to omit it." [The preceding note merits deep consideration; for the language of Paul in this verse has been often misunderstood—*first*, by assuming that "faith" here means "trust in Christ," and *secondly*, by assuming that whatsoever is "of faith" is holy, because whatsoever is "not of faith" is sinful. The word "faith" signifies in this place belief or conviction—namely, belief or conviction that a given act is lawful and right before God; and the teaching of the apostle, as explained above, is clearly this—that it is sinful for any Christian to perform an act which he does not fully believe to be right, but not that it is sinful for him to perform an act without trust in Christ (though this is doubtless true), and still

less, that every act which is performed with trust in Christ is, therefore, sinless. Trust in Christ does not render a man holy in heart and life; it is rather a confession that he is not holy. But the word 'faith,' as Dr. Arnold clearly shows, does not here mean trust in Christ.—(A. H.)]

[In some manuscripts, but not the most important, the final doxology (16: 25-27) occurs here after ver. 23. Some suppose that this verse ended a church section, or lesson for public reading, and the doxology was appended to form a suitable close. Certainly the doxology, "now to him that is of power to *stablish* you," comes in appropriately here, where the *weak in faith* are spoken of. But, as Westcott and Hort affirm, "the cause of its insertion here cannot be known with certainty." Only a very few skeptical writers have doubted the genuineness of the two chapters which follow.]

Ch. 15: *Continuation of the subject of chapter 14 to ver. 13* ["Christ an example of bearing with the weak." (Olshausen.) Thence to ver. 33 are personal explanations, embracing an apology, ver. 14-21, and notice of journeys, ver. 22-33.]

1. We then that are strong ought to bear the infirmities of the weak. Observe that here, as in 14: 4, the apostle takes the part of the 'strong' as being theoretically right, and thus adds to the strength of his plea for the weak. The word translated 'infirmities' is not used elsewhere in the New Testament, but is derived from the word rendered 'weak,' as in 14: 4. [The verb 'ought' is strongly emphatic by position, standing at the opening of the sentence. The words for 'strong' and 'weak' correspond in form to our *able* and *unable*. We who are able to carry the infirmities of the weak (unable) ought so to do. We are not only to bear with their weaknesses, but to carry them as if our own—a requirement which necessitates the putting of ourselves in the place of the weak. The apostle also counselled the Galatian Christians, "Bear ye one another's burdens, and so fulfil the law of Christ." (Gal. 6: 2.) No Christian can so dissociate himself from others that he can live for himself

2 Let every one of us please *his* neighbour for *his* good to edification.

3 For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.

4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.

each one of us please his neighbour for that which is good, unto edifying. For Christ also pleased not himself; but, as it is written, The reproaches of them that reproached thee fell upon me. For whatsoever things were written aforetime were written for our

alone. And in all our relations of responsibility, in all our life's plans, and in all our actions, the *ought* idea should, as in our text, have the foremost, the emphatic place.] **And not to please ourselves.** [This pleasing of one's self seems, it must be confessed, to be in general the guiding principle of human action. Observe the use of the dependent negative here in contrast with the use of the direct negative in the narrative sentence of ver. 3, 'pleased not himself.' Notice also the third person of the reflexive pronoun as here used for the first.] This clause points out the root of those rash judgments and alienations of feeling among brethren, which the apostle is earnestly endeavoring to forestall. It is the want of that self-denying love, of which our Lord himself was the bright example (ver. 3), and which Paul also exemplified in an eminent degree. (1 Cor. 8: 13; 9: 22; 10: 33.) We show our strength, not by despising, but by tolerating, the infirmities of the weak, and our knowledge and enlarged views by bearing with the ignorance and narrow prejudices of others. ["Both parties are to receive each other in brotherly love (5: 7), without the stronger subjecting the scruples of the weaker to his criticism. But the stronger has thus a special duty of love to discharge, for to him alone is the matter in dispute a matter of indifference." (Weiss.)]

2. **Let every one of us please his neighbour for his good to edification.** We have here an excellent rule of Christian charity, well guarded. The wish to please our neighbor is a praiseworthy feeling, but we are to indulge it according to these two rules, namely, in ways which are right in the sight of God, and which tend to our neighbor's 'edification'—his building up in righteousness and Christian character. ['Edification' is a species under the genus, *good*. (Bengel.) Of the two prepositions in the original, the former seems to denote the more immediate, the latter the more ultimate purpose or result of the action. See Ellicott on Eph. 4: 12. The word for 'neighbor' is an adverb, and properly means *the one* (being) *near*. Observe that there is a wrong

way of pleasing our neighbors as well as a right one. See Gal. 1: 10; 1 Thess. 2: 4. We must please him or strive to please him, only as it will be for his good, only, too, in obedience to the divine will.]

3. The exhortations in the two preceding verses are now enforced by the example of Christ. **For even Christ,** though so much above the strongest of us, **pleased not himself; but** [the reverse of this is true. This is the great constraining motive for like action in us. Observe here the use of the objective negative where a fact is stated. The word *Christ*, standing in such a connection as this, is generally used by Paul as a proper name and without the article. Yet again in ver. 7 it has the article, and so in 1 Cor. 1: 13; 10: 4; 11: 3, etc., in all which cases it is used in the nominative. **As it is written,** in Ps. 69: 9. Winer remarks that the apostle, instead of saying, but to please God, he submitted to the most cruel reproaches, changes the construction by proceeding with a quotation from the Old Testament. The quotation is verbatim from the LXX. 68: 9. **Those that reproached thee.** Owing to its connection with a verb in the past tense, the present participle, *those reproaching thee*, may be rendered as in the past tense 'Thee' here refers to God. Though Christ in one sense pleased not himself ('otherwise he would have abstained from taking these sufferings on himself; compare Heb. 12: 2, 3; Phil. 2: 6-8.' Meyer), yet he was pleased to obey the will of God and to say, "Lo I come." (Heb. 10: 7; compare Matt. 20: 28; John 4: 34.) For the benefit and salvation of men Christ willingly suffered reproach from the enemies of God. The Messianic character of the psalm quoted from is evident from John 2: 17; 15: 25; 19: 28; Acts 1: 20.

4. **For whatsoever things.** [Westcott and Hort read: "All things whatsoever." "The apostle both justifies the above citation and prepares the way for the subject to be next introduced." (Alford.) We see here the value which such inspired writers as Paul placed on *all* the Old Testament Scriptures.] **Were**

5 N w the God of patience and consolation grant you to be likened one toward another according to Christ Jesus:

6 That ye may with one mind *and* one mouth glorify God, even the Father of our Lord Jesus Christ.

7 Wherefore receive ye one another, as Christ also received us, to the glory of God.

learning, that through ¹patience and through ^{com-}
5 fort of the scriptures we might have hope. Now the
God of ¹patience and of comfort grant you to be of
the same mind one with another according to Christ
6 Jesus: that with one accord ye may with one mouth
glorify the ²God and Father of our Lord Jesus
7 Christ. Wherefore receive ye one another, even as
8 Christ also received ³you, to the glory of God. For

1 Or, *steadfastness*. 2 Or, *God and the Father*. 3 Some ancient authorities read *us*.

written for our learning (or, *instruction*) that we through patience and comfort of the Scriptures might have hope. This was the general object of all, and more specifically, with reference to the present subject, to contribute to our patience and comfort. The Scriptures teach us 'patience' in bearing the infirmities of others, and give us 'comfort' under the slight inconvenience which it may cost us to bear them; and in general 'the Scriptures' are the source of 'patience and comfort' by their precepts, their examples, their promises, and by the 'hope' of eternal life. [The comfort of the Scriptures is thus allied, not with apathy, but with endurance. The connection of these two words in the following verse indicates a similar close connection here—that is, they are both to be connected with 'the Scriptures.' The genitive is that of source or authorship. The 'hope' which we may have is commonly regarded as the Christian's special hope, the hope of glory. (5: 12.) There are but two things we can carry away with us when we leave this world: the one is the hope we may have in Jesus of forgiveness and of the life eternal; the other is the heavy burden of unrepented and unforgiven sin.]

5, 6. The apostle, recognizing God as the source of **patience and consolation** (comfort), as 'the Scriptures' are the means, prays that he may grant them harmony of feeling **to be like minded** [to mind the same things, as in 12: 16] among themselves (which, rather than exact unanimity of opinion, is the meaning of 'like minded' here), **according to** (the will and example of) **Christ Jesus**, our perfect pattern; so that they, with one accord or unanimously, **with** (literally, *in*) **one mind and one mouth** (with one inward spirit and one outward utterance) may **glorify God, even the Father** (or, the God and Father) **of our Lord Jesus Christ**. A touching prayer, or, rather, devout wish, with which to seal and enforce the preceding admonitions. [How strongly the Saviour desired the oneness of his people may be seen in John 17: 21. De

Wette and Meyer prefer the rendering, '*even the Father*,' which is found in our Common Version, though the rendering of the Revised Version, *the God and Father*, is theologically and grammatically admissible. See Eph. 1: 17, also Matt. 27: 46; John 20: 17.]

7. **Wherefore**, on which account—namely, that the wish just expressed may be accomplished. **Receive ye one another** [or, rather, *take to yourselves* (implying more active effort) as Christian brethren, see 14: 1] both Jewish and Gentile believers, both the strong in faith and the weak. **As Christ also received us** (or, *you*). 'As' may be equivalent to *since* here, and so be referred to the fact that Christ received us as a *reason* why we should receive one another [compare 14: 3, 'for God hath received him']; or it may refer to the *manner* in which Christ received us, as the *rule* to teach us *how* we should receive another. The word is commonly taken in the former sense in this passage; but the manner in which the word 'also' is connected with it—the two being, in fact, joined together, making one compound word in the Greek—would justify the translation, *even as Christ also received us*, which would seem rather to suggest the *way* of receiving, as well as the *reason* for it. We must receive those whom Christ receives, *because* he receives them, and *as* he receives them. We must not set any limits to our brotherly love, which Christ has not set; and we must not make any conditions of church membership which he has not made; nor must we ignore, or neglect to insist upon any that he has made. **The glory of God** was his end in forming the rules of his kingdom; and the glorifying God, as in ver. 9, should be ours in putting those rules in practice. We may sum up all in these three fundamental principles:

1. Christ is the only King and Lawgiver in his church. 2. The Scriptures are the only binding rule of faith and practice for his people in religious matters. 3. God's glory should be the supreme end in all Christian action, whether private or ecclesiastical.

8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers:

9 And that the Gentiles might glorify God for *his* mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.

10 And again he saith, Rejoice, ye Gentiles, with his people.

11 And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.

I say, that Christ hath been made a minister of the circumcision for the truth of God, that he might confirm the promises *given* unto the fathers, and that the Gentiles might glorify God for his mercy; as it is written,

Therefore will I give praise unto thee among the Gentiles, And sing unto thy name.

10 And again he saith, Rejoice, ye Gentiles, with his people.

11 And again, Praise the Lord, all ye Gentiles; And let all the peoples praise him.

1 Or, *confess*.

8, 9. By the quotations in the ninth and three following verses, the apostle proves that God's purpose from the beginning was to comprehend both Jews and Gentiles in the wide embrace of his mercy, through the Messiah; and so he adds confirmation to the force of his exhortation to them to receive one another, and to the assurance that their doing so will redound to the glory of God. [Now I say. Instead of this phrase, most MSS. read *for*, which denotes a reason for the exhortation just given. Meyer renders: "*I mean, namely,*" thus making what follows to be explanatory of the preceding.] **A minister of the circumcision.** The apostle shows his Jewish brethren that he was not unmindful of a certain *temporal* priority of claim on their part, to the blessings of the Messianic kingdom, according to such passages as Matt. 15: 26; Luke 24: 47; John 4: 22. [The word minister, or servant (*διάκονος*), whence our *deacon*, occurs elsewhere in this Epistle. See 13: 4 (twice) and 16: 1. Our Saviour said that he came to *minister unto* (*διακονῆσαι*) by giving his life a ransom for many. (Matt. 20: 28.) But his earthly service was mainly for the circumcision, the Jews, the lost sheep of the house of Israel. Possibly the apostle may have made this concession to the Jews in order to humble the pride of the 'strong' Gentile Christians. (De Wette.) **Was**—the verb in the original is in the perfect, meaning, literally, *has become*, and denotes a past event, but still continuing in its effects.] **For the truth of God**—that is, to establish it by fulfilling the Messianic prophecies or **promises made unto the fathers.** **And that the Gentiles might glorify God for his mercy** [as the Jews for his truthfulness, his fidelity to his promises. Noyes makes the verb 'glorify' dependent on 'I say,' and gives this rendering: "(I say) that the Gentiles glorified God for his mercy." More probably

this verb is co-ordinate with the verb **confirm**, and thus the glorifying God by the Gentiles is represented as "the remote design of Christ's becoming a minister of the circumcision." Meyer says: "The connection of the Jewish Christians with Christ appears as the fulfillment of their theocratic claim; but that of the Gentile Christians as the enjoyment of grace, a distinction so set forth . . . designedly and ingeniously, in order to suggest to the Gentile Christians greater esteem for their weaker Jewish brethren." It is true that there were *promises* of salvation for the Gentiles in the Old Testament, and that some of these promises were addressed directly to the Gentiles, as was true of the implied promises in ver. 10, 11; yet, as the prophets spoke and wrote immediately and chiefly to and for the Jews, the truth of God could not be said to be pledged to the former as directly and fully as to the latter. There was a formal *covenant* in the latter case, which there was not in the former; and this distinction is often recognized in the Scriptures as it is here. The quotation in ver. 9 is from Ps. 18: 49 [and, save the omission of the word Lord, exactly accords with the LXX.] The words are put into the mouth of the Psalmist; but David here speaks as a type of Christ. [Philippi supposes the person offering praise may be "any messenger of salvation to the Gentile world."]

10, 11, 12. **And again he saith**, or, *it saith*—that is, the Scripture [which is easily understood from the words 'it is written' in the preceding verse]. **Rejoice, ye Gentiles, with his people.** These words are from Deut. 32: 43 [and exactly follow the LXX.]. In the original Hebrew, as the English intimates by italics, there is nothing (save in one MS., Codex 146) to answer to the preposition 'with.' Literally it reads: "Rejoice, ye Gentiles, his people." Rejoice, ye nations, for you,

12 And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

14 And I myself also am persuaded of you, my

12 And again, Isaiah saith,
There shall be the root of Jesse,
And he that ariseth to rule over the Gentiles;
On him shall the Gentiles hope.

13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Spirit.

14 And I myself also am persuaded of you, my brethren,

too, have become his people. **And again**—in still another place. This is from Ps. 117: 1 [and nearly accords with the LXX., 116: 1]. A double exhortation to praise the Lord, addressed first to all nations, and secondly, to all peoples (for this word is in the plural number as well as the other). The two verbs differ in the Hebrew, as well as in the English, like the two nouns; but in both cases and in both languages they are substantially synonymous, the duplication being for the sake of emphasis and the difference for the sake of variety. [The verbs, though the same in the Greek (save that the latter is a compound), are in different tenses, the present and the aorist (the latter in the Revision being in the third person imperative instead of the second), yet the distinction in the meaning of these tenses seems here to be disregarded.] **And again, Esaias saith.** This is from Isa. 11: 10 [and accords mainly with the LXX., while it varies considerably from the Hebrew. Davidson says: "The apostle, as in many other places, gives the sense without the exact words"]. **A root of Jesse** means here *an offspring of Jesse*, or a root shoot, as David was, and through David the Messiah, who was to reign over Jews and Gentiles with a wider and more permanent reign than David's was; and **in him** [literally, *on whom*, as a foundation] **shall the Gentiles trust, or hope**, as it should be rendered here, to agree with the corresponding noun in the next verse. ["The Gentiles formerly had no hope. See Eph. 2: 12." (Bengel.)] It should be noticed that in these confirmatory citations [adduced one after another as with deepest emotion] the apostle quotes from the law (ver. 10), *the prophets* (ver. 12), and the Psalms (ver. 9, 11), thus bringing into the service of his argument all the parts of the threefold division of the Old Testament common among the Jews, and recognized by our Lord in Luke 24: 44. [Query: Is there for Christian teachers and preachers any better way of viewing and of using the Old Testament Scriptures than that which Christ and his apostles practiced? See ver. 4.]

13. Now the God of hope. [Now may the God who gives *the hope* of eternal glory, **fill you with all** (with highest, with all possible) **joy and peace in believing**—without which 'believing,' or faith, there could be no joy or peace, and without which joy and peace, faith would be fruitless (Meyer)—in order **that ye may abound in hope, through** (in virtue of) **the power of the Holy Ghost**, who dwelleth and worketh in you. What large provision God—the God of constancy, of consolation, and of hope—has made that we, in the midst of earthly cares and sorrows, and with all our inward trials, may yet have hope and peace and joy—have them, too, in their highest measure, and have them in us continually, even as a well of waterspringing up, overflowing, and refreshing the soul unto everlasting life! It is a characteristic of Paul that he insists so much upon the Christian's *abounding* in grace and in every good work, and nothing could be more characteristically Pauline than this entire passage. (Boise.) This verse forms an appropriate and beautiful close to the practical and hortatory part of the Epistle. The devout wish which Paul expresses is rich in the blessings of religious experience. Notice in respect to these blessings the excellence of their nature, the fullness of their measure, and the divine perfection of their source. How extravagant this wish would be if addressed to any but regenerate persons! What do any others know of fullness of joy and peace in believing, and of the power of the Holy Ghost?

IV. PERSONAL. (Ch. 15: 14-16: 23.)

The fourth division of the Epistle we have named Personal, because in it the apostle indicates the motives and feelings that prompted him to write. (15: 14-33.) In the first place, he excuses his boldness. (Ver. 14-16.)

14. And I myself. ["Notwithstanding my exhortations." (De Wette.) **Also am persuaded.** Compare 8: 38; 14: 14. The particle translated 'and' is transitional, "leading over to the concluding portion of the Epistle." (Meyer.)] This emphatic assertion of his own persuasion in regard to their Chris-

brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,

16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

that ye yourselves are full of goodness, filled with all knowledge, able also to admonish one another. But I write the more boldly unto you in some measure, as putting you again in remembrance, because of the grace that was given me of God, that I should be a minister of Christ Jesus unto the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be made acceptable, being sanctified

1 Gr. ministering in sacrifice.

tian character may, perhaps, have tacit reference to the high reputation which they enjoyed in the general judgment of mankind. See 1: 8. The expressions **full of goodness, filled with all knowledge**, are not to be taken in their *highest possible* sense, but in a sober sense, sincere, and without flattery, and so taken they are a strong commendation of the disciples at Rome. The apostle evidently regarded them, as a whole, as persons of great Christian excellence, and there is no reason why we should regard them otherwise. **Able also to admonish one another**, and therefore not standing in *special need* of admonition from me or from others. Observe the qualifications needed for mutual admonition—large attainments in goodness and knowledge. [It requires quite as much wisdom and grace to give admonition properly as to receive it.]

15. **I have written** [properly, *I wrote*. Some regard this as the "epistolary aorist," the past tense being used by the writer instead of the present, because to the receiver the time of writing would be as past. Others think the past tense was employed here, because the Epistle was regarded as brought to a conclusion. **The more boldly**—"than from your Christian attainment was necessary." (Winer.) The expression **in some sort**—literally, *in part*—qualifies the words *have written the more boldly*, and intimates that the boldness with which he has written (notwithstanding his good opinion of them, *nevertheless*) was limited to certain *parts* of the Epistle; such, perhaps, as 6: 12-19; 11: 17-25; 13: 14. **Putting you in mind**, recalling to your memory, not as if I was giving some ideas or instructions of which you were altogether ignorant. **Because of the grace**—my apostolic office was the ground and reason of my boldness. [In 12: 3, we have: "through (by means of) the grace."] We have here an admirable combination of humility, courtesy, and dignity. [The grace referred to was given to Paul from God, through the mediate agency of Christ. (1: 5)

By reason of this abundant grace conferred on the apostle, and from the fact that he spoke and wrote "by revelation of Jesus Christ" (16: 25; Gal. 1: 12; Eph. 3: 2, 3), his Epistles are to be received as something higher than merely human compositions, even as a message from God, or 'gospel of God.' If our advanced thinkers have had more revealed to them from heaven, and if they have more of God-given grace than Paul had, his utterances may well be made to give place to their improved theologic formulas, or, nebulous platitudes.]

16. **That I should be the minister of Jesus Christ to the Gentiles**. This explains what he means by the grace given to him of God. It was the favor of being called to be the apostle of the Gentiles. He elsewhere speaks very emphatically of this calling as a signal favor from God. (Eph. 3: 8.) The words translated *minister* and *ministering* (λειτουργῶν and ιερουργοῦντα), though not having the same etymological relation to each other which the English words have, are yet alike in this, that both are based on the figurative representation of a priestly service. [On the word *minister*, one who ministers or serves in a public capacity, see 13: 6. The verb occurs in 15: 27; Acts 13: 2; Heb. 10: 11. The word for 'ministering' occurs only here. This sacrificial service is not to make an offering of the gospel, but to do holy service in the gospel, by means of which the offering (of the Gentiles) is prepared. (Cremer.) What an honor God conferred on the persecuting Saul of Tarsus, that he should be appointed an apostle and a priest to the Gentile world to prepare and present them as an offering to the Lord Jesus Christ! This is believed to be the only passage where a word implying a *priestly* character or action is used, even figuratively, in reference to an apostle. The New Testament carefully abstains from applying the word *priest* to an apostle or preacher of the gospel. Christ is the Priest of the New Dispensation; he alone offers sacrifice in the strict sense of the word. (Heb. 8: 3.) **The**

17 I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.

18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,

19 Through mighty signs and wonders, by the power

17 by the Holy Spirit. I have therefore my glorying in

18 Christ Jesus in things pertaining to God. For I will not dare to speak of any things save those which

Christ wrought through me, for the obedience of the 19 Gentiles, by word and deed, in the power of signs and wonders, in the power of ² the Holy Spirit; so

1 Gr. of those things which Christ wrought not through me 2 Many ancient authorities read the Spirit of God. One reads the Spirit

offering up of the Gentiles. This is what is called by the grammarians the genitive of apposition. The Gentiles are the offering. [This 'offering up,' or, simply, offering (*προσφορά*), 'of the Gentiles,' properly denotes a bloodless sacrifice. Paul's priestly service in preaching to the Gentiles was in order that the offering of the Gentiles might be well-pleasing, being *sanctified* in the element of the Holy Spirit's influence. This last clause "forms an antithesis to the external consecration of the Old Testament sacrifices." (Philippi.) In 12: 1, all Christians are, as priests, exhorted to offer a sacrifice to God, even their own bodies.]

In ver. 17-22, the apostle declares the extent and result of his apostolic labors.

17. [Therefore draws an inference from ver. 15, 16, which speak of his divinely appointed ministry to the Gentiles, **I have whereof I may glory**, literally, *the glorying*, equivalent to *my* glorying, as in the Revised Version. Yet this glorying was not in himself, but in Christ Jesus.] His glorying was no selfish or vain boasting, but **in those things which pertain to God**—that is, in his office and ministry; and in the way in which, **through Jesus Christ**, he had fulfilled his apostolical commission he might well glory as he does in 1 Cor. 15: 10, being careful, however, to give all the credit to the grace of God.¹

18. The apostle was very careful not to appropriate to himself the credit of what others had wrought. He preferred pioneer work (ver. 20, 21), that he might not build on another man's foundation, or seem to boast of things made ready to his hand by others. (2 Cor. 10: 12-17.) He intimates, in the passage last referred to, that some professed servants of Christ were not equally scrupulous in this regard. [There seem to be two principal views which have guided expositors in the interpretation of this passage. One is that Paul by emphasizing the personal pronoun (*δι' εμού*, or, through me) or

the verb 'wrought,' contrasts himself with others, and his actual labors with those which others had professedly performed, and that he wishes to take no credit for labors which he, with Christ's help, had not actually performed. Another and preferable view (which, in harmony with the preceding verses, emphasizes 'Christ' rather than 'me') is, that Paul contrasts himself with Christ, and that he will take no credit to his labors save only as they are wrought by Christ. So far as the words are concerned, they will allow still another thought (favored by Godet)—namely, that almost everything had been wrought by Christ through Paul for the conversion of the Gentiles; he could hardly mention anything which had not been done. The relative 'which' stands for *of those things which*.] **To make the Gentiles obedient**—[literally, *for the obedience of the Gentiles*.] This was his aim, and it was largely successful; but while their actual obedience, in every case, was not necessary to the peace of his conscience, it was necessary to the full joy of his heart. His duty might be fulfilled without this, but not his desire. **By word and deed.** These words are to be connected with the clause: 'which Christ hath not wrought,' etc. Christ wrought through the apostle, to the conversion of the Gentiles, by deeds as well as by words. From this point the sentence is completed as if it had been begun in an affirmative and not in a negative form. [The two negatives, occurring in two different clauses blended by attraction, are yet equivalent to an affirmative. (Winer, 498.)]

19. **Through mighty signs and wonders.** [Better, *in the power of signs and wonders*] The miraculous signs and wonders which Christ wrought by Paul [and which may be placed under the category of 'deed'] not only served as a proof of his apostleship (2 Cor. 12: 12), but also tended effectually to make the Gentiles obedient. See Acts 13: 9-12. But

¹ In the phrase: 'things which pertain to God' (for like phraseology, see Heb. 2: 17; 5: 1) we have what is sometimes termed the Greek accusative, or accusative of

synecdoche, called by Buttman, p. 152, the accusative of limitation. See on 12: 18.—(F.)

of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:

that from Jerusalem, and round about even unto Illyricum, I have ¹fully preached the gospel of 20 Christ; yea, ²making it my aim so to preach the gospel, not where Christ was *already* named, that I

1 Gr. fulfilled,..... 2 Gr. being ambitious.

it was the power of the Spirit of God [or the Holy Spirit, as in the Revision] that wrought most effectually to this end. Indeed, without this, the 'mighty signs and wonders' would not have brought a single Gentile soul to the saving obedience of faith. [Of these two forms of miracles, "the 'sign' includes more an objective, the 'wonder' more a subjective reference." (Philippi)] The latter word, derived from a verb signifying to *watch*, is primarily "a sign claiming the observation, the wonder of men." It is never found alone in the New Testament. In 2 Cor. 12: 12, Paul speaks to these very Corinthians in whose city he is now writing of the signs, wonders, and powers performed through him among them as signs of his apostleship. See Acts 14: 3; 15: 12; 16: 16, seq.; 19: 11; 20: 10, where mention is made of miracles wrought by the hands of Paul.]

So that from Jerusalem, and round about [literally, and *in a circuit round*, in the regions surrounding Jerusalem]. He takes Jerusalem and its environs as his starting point, as that was the place where the other apostles, according to the Lord's direction (Luke 24: 47), began their work, and where he himself first joined their fellowship (Acts 9: 26-28), although he had before this preached at Damascus (Acts 9: 19-22), and probably also in Arabia. (Gal. 1: 17.)

Unto Illyricum. This was a district lying along the eastern coast of the Adriatic. We have no mention in the Acts of Paul's preaching in that country; but we know, from Acts 20: 1-3, that he traversed Macedonia, which was adjacent to Illyricum, a short time before he wrote this Epistle; and he probably at that time crossed the boundary and preached in Illyricum. He mentions this as the western limit, at that time, of his evangelical labors. From Jerusalem, a curve northerly and westerly to Illyricum, would be a distance of not far from fourteen hundred miles in length. ["Upon the southeast *terminus a quo* follows the northwest *terminus ad quem*." (Philippi.) In 2 Tim. 4: 10 we read of Titus going to Dal-

matia, a part of the Roman province of Illyricum, where Paul himself had probably labored (Acts 20: 2), and whither he himself may have sent Titus.] **I have fully preached** [literally, *fulfilled, the gospel of Christ*, in its spirit and purpose, by preaching. Meyer: Brought to fulfillment—that is, spread the gospel abroad everywhere. Compare Col. 1: 25; Acts 12: 25. The gospel of Christ had been proclaimed in the most important places throughout this extensive circuit. The word 'Christ' in Paul's writings generally takes the article when dependent as here upon a preceding word. Were the apostle again on earth, could he not find a 'place' (ver. 23) and a necessity, too, in this same vast region for once more preaching 'the gospel of Christ' in its native simplicity, purity, and power? Were he permitted to do so, he would, methinks, tell these peoples, as he did the Galatians: "Ye observe days and months and times and years. I am afraid of you, lest I have been bestowed upon you labor in vain." (Gal. 4: 10, 11.) Little did he imagine that after the lapse of eighteen centuries a few Christian people from this then unknown Western world would go to labor in those same regions as missionaries of the cross of Christ.]

20. Yea, so—that is, according to the rule mentioned in the remainder of the verse. **Have I strived**—literally, *making it a point of honor*.¹ The verb translated 'strived' is used in only two other places: 2 Cor. 5: 9 (translated "labor"), and 1 Thess. 4: 11 (translated "study"). Comparing the three passages, we are led to infer that the apostle's idea of true *honor* in Christian service was this, that he was *ambitious*, as we might, without much license, translate the word, to *do* the most unostentatious, the most needful, the most laborious, the most self-denying work for Christ. The church would have great peace, and the whole world would soon have the gospel, if all ministers of Christ had this spirit. **Not** [this introduces the negative specification of the *so*, as the following *but* (ver. 21) introduces

¹ Instead of this participle agreeing with *με* in ver. 19, several manuscripts have the finite verb, which, however, is commonly regarded as a correction.—(F.)

21 But as it is written, To whom he was not spoken of, they shall see; and they that have not heard shall understand.

22 For which cause also I have been much hindered from coming to you.

23 But now having no more place in these parts, and having a great desire these many years to come unto you;

24 Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and

might not build upon another man's foundation; 21 but, as it is written,

They shall see, to whom no tidings of him came.

And they who have not heard shall understand.

22 Wherefore also I was hindered these many times from coming to you: but now, having no more any

place in these regions, and having these many years 23 a longing to come unto you, whensoever I go unto

Spain (for I hope to see you in my journey, and to

the positive. (De Wette.) **where Christ was named**, or where the gospel had been already preached. He preferred to do strictly pioneer missionary work in regions destitute of the gospel, and where the necessity was the most urgent, rather than **build upon another man's foundation**. [Dr. Gifford remarks that "Paul's letters to the Colossians and Laodiceans (among whom he had not labored at the time of writing to them) are sufficient proof that in writing to the Church at Rome he was not transgressing his rule to avoid building on another man's foundation." It seems almost needless to say that the apostle, in avoiding a field thus partially cultivated, had no selfish or unworthy motive.]

21. Having in the latter part of the previous verse described negatively the rule by which he was governed in selecting the field of his evangelistic labors, Paul now describes it positively by a quotation from Isa. 52: 15, taken quite literally from the LXX. [**To whom he was not spoken of**—literally, *to whom it was not announced concerning him*. The last two words, rightly filling out the sense, are not in the original Hebrew, but in the LXX. **They shall understand**. The verb means to send together, here, "to bring the outward object into connection with the inward sense." (Liddell and Scott.)]

22. **For which cause**—that is, on account of the above rule of choosing my field of labor [or, as De Wette states it: "because I had enough to do from Jerusalem to Illyricum"]. **I have been much hindered**, or, *many times hindered*. Compare 1: 13. [Some MSS. here read "often," as in 1: 13. The rendering of the Vulgate, *plerumque, for the most part*, supposes that Paul had other hindrances. The imperfect tense of the verb denotes in itself a continuous hindrance. The verb, denoting separation, is naturally followed by the genitive (here the genitive infinitive) as the case of departure or separation. Farrar notices that several expressions in this chapter are closely

analogous to some in the first chapter.] **From coming to you**, to whom I knew the gospel had been successfully preached. [Yet the fact that the Roman Church was founded by others was not the hindrance referred to, for this still remained. What hindered the apostle was his abundant labors in founding churches in destitute places in the East.]

23. **Having no more place in these parts**—having fully preached the gospel in the regions east of this, I regard my apostolic work in these parts as finished. [The whole statement shows that the hindrances referred to were now removed. According to Meyer, one motive which induced Paul now to visit Rome and the West, was the nearness of the coming of the Lord, which the apostle expected to behold in the flesh, but which could not take place, as the apostle himself has taught us, till the fullness of the Gentiles was brought in, and all Israel were saved! Who can think it possible that the apostle had such great expectations?] **Having a great desire** (*a longing, it might well be translated*) **these many years to come unto you**. It was about four years since Paul had met at Corinth Aquila and Priscilla, then lately come from Rome (Acts 18: 1-3); and although what he had heard from them during the time of his intimate connection with them (Acts 18: 3), doubtless increased his interest in the church at Rome, and his great desire to visit them (Acts 19: 21), we need not suppose that this was the first knowledge he had received of them. Probably he would hardly have spoken of his desire to visit them, as one which he had cherished for *many years*, if it had not been of longer date than that.

24. [The most important MSS. omit **I will come to you**, and retain the **for**; and this reading, though somewhat difficult and broken, is adopted by Westcott and Hort, and by the Revisers. Godet and Meyer drop the 'for,' thus making it all smooth reading. **Whensoever** (*as soon as*, see 1 Cor. 11: 34; Phil. 2:

to be brought on my way thitherward by you, if first I be somewhat filled with your *company*.

25 But now I go unto Jerusalem to minister unto the saints.

be brought on my way thitherward by you, if first in some measure I shall have been satisfied with 25 your company),—but now, *I say*, I go unto Jerusalem, 26 ministering unto the saints. For it hath been the

23) **I take my journey into Spain, I will come to you.**] Whether the apostle ever made this journey to Spain cannot be possibly determined.¹ If he did, it must have been at a later period than that at which the Acts of the Apostles ends. There is much reason to think that between the time of the imprisonment at Rome, mentioned in the last chapter of Acts, and his martyrdom in that city, he was liberated, traveled in the Eastern parts, and wrote the First Epistle to Timothy, and the Epistle to Titus, after these things; and then was a second time imprisoned in Rome, where he wrote his Second Epistle to Timothy shortly before his martyrdom. This view is ably presented and defended in an appendix at the close of the second volume of the work on the "Life and Epistles of Paul," by Conybeare and Howson. But if the certainty of this release and second imprisonment could be made out, it would not carry with it the certainty that the apostle made his intended visit to Spain during that intervening period between his two imprisonments. The early tradition is too vague and scanty to be the basis of an intelligent belief. Probably this part of the apostle's plan of his own life and labors was never realized. **And to be brought on my way thitherward by you.** Probably he was accustomed, in his missionary travels, to be escorted on his way, for a greater or less distance, by some of the brethren whom he was leaving (see Acts 15: 3; 17: 14, 15; 20: 38; 21: 5, 16 [compare 1 Cor. 16: 6; 2 Cor. 1: 16]), and he was hoping to receive the same courtesy from them on his way to Spain. **If first I be somewhat filled with your company.** The word 'company' is not in the

original Greek, but it is well supplied by the translators, being, in fact, implied, and requisite to complete the sense. [The last clause, literally rendered, is: *If I may first in part be made full of you*—satisfied with your company—"not so much as I might wish, but as much as circumstances will permit." (Grotius.) The delicacy of the apostle in all this representation is genuine and consummate. Prof. Boise, in his notes on this passage, says: "It is a common experience in this world that we cannot see enough of those whom we love. Yonder there will be no more parting!" Yet very precious and blessed to us in our frequent earthly farewells, is the sentiment once addressed to the venerable missionary, Dr. William G. Schauffler, by Maria Dorothea, the Christian Archduchess of Austria, on occasion of his leave-taking, that "Christians never see each other for the last time." Paul was evidently looking forward to a short sojourn with the Roman brethren which would partly (somewhat) satisfy his wishes; but only in part, on account of its shortness. How different was the fact from his expectation! He dwelt *two whole years* among them bound with a chain. (Acts 28: 20, 30.)

25. **But now**—before I can indulge my cherished longing to visit you. [This is mentioned as a hindrance to any immediate visit. These words, 'but now,' which seem to connect back with going to Spain, etc., occur also in the beginning of ver. 23.] **I go** (*am going*) **to Jerusalem** [his fifth journey thither, see Acts 9: 26; 11: 30; 15: 4; 18: 21.] **To minister** (literally, *ministering*, present participle; the journey was a part of the ministering) **unto the saints.** ["Only they would that we

¹ The most important evidence in favor of the apostle's visit to Spain is the testimony of Clement, the third bishop of Rome, supposed by many to be the Clement mentioned in Phil. 4: 3. In his first letter to the Corinthians, Clement writes as follows: "Paul received the prize of endurance, having borne chains seven times, having been banished, stoned, and having become a herald in the East and in the West, teaching the whole world; and having come to the *limit of the West*; and having witnessed (as a martyr) before rulers, he was thus released from the world, and went unto the holy place." It is commonly and truly supposed that Clement, living at Rome, could not speak of that city

or region as "the limit of the West." Muratori's "Fragment on the Canon," written about A. D. 170, makes mention of the "journey of Paul, setting forth from the city (of Rome?) for Spain." Jerome, who spent his early years in Rome, speaks of Paul as having been set free by Nero that he might preach the gospel "also in the regions of the West." Chrysostom and Theodoret assert that the apostle went to Spain after his imprisonment at Rome, and Irenæus refers to churches in Spain as being somewhat ancient in his times. *Spania* is another form of *Hispania*, usually called *Iberia*.—(F.)

26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

27 It hath pleased them verily, and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.

good pleasure of Macedonia and Achaia to make a certain contribution for the poor among the saints 27 that are at Jerusalem. Yea, it hath been their good pleasure; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, they owe it to *them* also to minister unto 28 them in carnal things. When therefore I have accomplished this, and have sealed to them this fruit,

should remember the poor, which very thing I was also zealous to do." (Gal. 2: 10.) Paul had once before, in company with Barnabas, carried relief unto the brethren that dwelt in Judea. (Acts 11: 30.) In reference to this proposed journey and ministering, compare Acts 19: 21; 20: 22; 24: 17; 1 Cor. 16: 1; 2 Cor. 8: 1-6; 9: 1. Such coincidences as these, of which we have many striking instances in the New Testament, not only throw light on the date of the epistles, but being evidently unstudied, are among the strongest evidences of historic truth. See Paley's "Horæ Paulinæ."

26. [For it hath pleased them, etc.]—literally, *for Macedonia and Achaia were pleased*, or, thought it good. Instead of Achaia, we have in Acts 20: 2, Hellas, the more usual classic term for Greece. In his letters to the Corinthians (1 Cor. 16: 1; 2 Cor. 9: 2, and in this place), Paul, as Bengel remarks, "proposes the Galatians as an example to the Corinthians, the Corinthians to the Macedonians, and the Corinthians and Macedonians to the Romans. Great is the power of examples." Some have surmised that Paul is here giving a gentle hint to the Romans that a contribution from them would be acceptable, but this is altogether improbable. The earnest yet most delicate manner which he uses when seeking a contribution may be seen in 2 Cor., chapters 8 and 9. Query: Was it one motive of the apostle, in dwelling so long on this subject in his letter to the Corinthians, to stop their dissensions and divisions by enlisting their thoughts and energies in this charitable work? The word for **contribution** properly means a sharing of, or participation in, anything. It is frequently rendered fellowship, and it is the word which stands for the "communion" (that is, a partaking) of the body and blood of Christ. (1 Cor. 10: 16.) Compare also 2 Cor. 13: 14: "The communion of the Holy Ghost." A fellowship or sharing in the necessities of others naturally finds its outward expression in the taking up of a collection

for them or making a contribution. The verb meaning to *share in*, sometimes rendered to distribute or communicate, occurs in the next verse and in 12: 13. Paul speaks somewhat slightly of the contribution as 'a certain,' because any amount of material gifts conferred would to him appear small in comparison with the spiritual blessings received.] **For the poor saints**—literally, *poor of the saints*, implying that they were not all poor, and also implying that the alleged community of goods in the church at Jerusalem, if any such thing, in the proper sense of the words, had ever existed there, had ceased to exist before this.

27. It hath pleased them verily [better, *for they were pleased to do so*]. They have done it voluntarily, yet they have done only their *duty*, for **their debtors they are**. Having received from the Jewish believers in Jerusalem such great spiritual blessings, they are under obligation to supply, according to their ability, the temporal necessities of their Jewish brethren. [The word for 'debtors' is derived from a verb meaning *ought, it is a duty*.¹ The apostle regards this ministering to the bodily necessities of the saints as a priestly service for Christ and as truly a religious service as the preaching of the gospel of God. See in ver. 16, and compare Acts 13: 2. This is but one text out of many which makes it the duty of those who are taught in the word to communicate unto him that teacheth in "carnal things" and in "all good things." (Gal. 6: 6; 1 Cor. 9: 11, 13, 14; 1 Tim. 5: 17, 18.)]

28. When therefore I have performed this, and have sealed to them this fruit—have made this contribution ['this fruit' of the faith and love of the Gentiles (Alford)] securely theirs, by actually delivering it into their hands—**I will come by you** [*through you*, through your city. Compare 2 Cor. 1: 16. The verb is sometimes used in the sense of coming back]. I will visit you on my way to Spain. See notes on ver. 24. ["Would a

¹ Verbs of sharing usually govern the genitive (see Heb. 2: 14), but the verb here signifying to *participate in* is followed by the dative, as in 12: 13.—(F.)

29 And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in *your* prayers to God for me;

31 That I may be delivered from them that do not believe in Judea; and that by service which I *have* for Jerusalem may be accepted of the saints;

32 That I may come unto you with joy by the will of God, and may with you be refreshed.

29 I will go on by you unto Spain. And I know that, when I come unto you, I shall come in the fulness of the blessing of Christ.

30 Now I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me in your prayers to God for me;

31 that I may be delivered from them that are disobedient in Judea, and *that* my ministration which I *have* for Jerusalem may be acceptable to the saints;

32 that I may come unto you in joy through the will of

forger, writing in the apostle's name in the second century, have made him pen a plan of the future so different from the way in which things really came to pass?" (Godet.)]

29. And I am sure that, when I come, etc. The apostle's assurance on this subject [his bringing with him such abundance of spiritual blessing from Christ] was founded, not only on his conscious desire and purpose to do them good, but also, doubtless, on the remembrance of his experience in other churches that he had visited. ["Not many men would venture to speak so emphatically, but Paul was always perfectly frank in expressing what he felt." (Boise.)] **Of the gospel.** These words should be omitted, as lacking in the best manuscripts. *In the fullness of the blessing of Christ* is the true reading. This result, which he refers to in other words in 1: 11, 12, was doubtless realized when he did at last visit them, though his expectation may not have been realized in regard to his journey to Spain.

30. Now I beseech you, brethren, for the Lord Jesus Christ's sake [I exhort you *through the Lord Jesus Christ* (a tender appeal to the Christian's heart), **and for (or, by) the love of the Spirit** (that love which is poured forth in the hearts of believers by the Holy Spirit), **that ye strive together with me,**—strive earnestly, wrestle together (as in the games),—**in your prayers to God for me.** Bengel says that "Paul is the only apostle who asks the prayers of believers for himself." In nearly all his epistles (see 2 Cor. 1: 11; Eph. 6: 19; Phil. 1: 19; Col. 4: 3; 1 Thess. 5: 25; 2 Thess. 3: 1; Philem. 22) he entreats the prayers and supplications of his brethren in his behalf. Surely he must have thought that the "supplication of a righteous man availeth much." And if such a man as

he—inspired of God, endowed to work miracles, strong in faith, and gifted with mental endowments of the highest order—felt the need of the prayers of his brethren, how much more deeply may we feel the need of striving together, with and for one another, in prayer to God! More especially should they who are 'separated unto the gospel of God' have the earnest and constant—yea, the *wrestling* prayers of God's people]. Paul's manner is peculiarly earnest and solemn here. He not only asks their prayers, but asks them to 'strive' in prayer, and this, not only 'for the Lord Jesus Christ's sake,' which is no unusual expression with him, but also 'for the love of the Spirit,' an unprecedented and remarkable phrase, meaning that love of which the Holy Spirit is the author. See Gal. 5: 22; Col. 1: 8. This peculiar earnestness and solemnity finds its explanation in the following verse.

31. That I may be delivered, etc. He knew how bitter was the hatred of the unbelieving Jews toward him since his conversion (Acts 22: 22), and with what suspicion he was regarded by the believers in Jerusalem [the Jewish *saints*, "all zealots for the law"]; see Acts 20: 22, 23; 21: 10-14, 20, 21; so that, although he was going to the latter on an errand of beneficence, he had reason to fear that his **service . . . for Jerusalem** ["my ministration" which is for Jerusalem"] might not be accepted; and the result showed that his forebodings were not without reason. See Acts 21-23.

32. That I may come unto you with joy. This is the third object for which he asks them to strive in prayer for him. It was most intimately connected with the preceding two. If the first (first half of ver. 31) was not granted, he could not come unto them at all; if the second (last half of ver. 31) was not granted, he could not come *with joy.* He

¹ Those who hold to the Pauline authorship of the "Hebrews" would cite 13: 18 of that epistle. In most of his letters he assures his readers of his supplications on their behalf. See Rom. 1: 9; 2 Cor. 13: 7-9; Eph. 1:

16; Phil. 1: 4, 9; Col. 1: 3, 9; 1 Thess. 1: 2 (3: 10); 2 Thess. 1: 11; 2 Tim. 1: 3; Philem. 4, etc.—(F.)

² For 'ministration,' certain MSS. have the explanatory, *gift-bringing*.—(F.)

33 Now the God of peace be with you all. Amen.

33 God, and together with you find rest. Now the God of peace be with you all. Amen.

hoped to be **refreshed** [that he *might find rest for himself*, after his many toils and dangers] by his Christian intercourse with them. [In many respects the apostle's prayer and the prayers of his brethren for him were not literally answered. He was indeed 'delivered' out of the hands of the Jews, but this deliverance was into two years' imprisonment in Caesarea, to be followed by a wearisomely protracted sea-voyage, with its attendant shipwreck, and this again by a two years' imprisonment in bonds at Rome. Instead of this he hoped soon to visit Rome, to be prospered on his journey thither, to be filled and refreshed with their company for a brief period, and then to be sent forward by them to Spain as the chief seat and scene of his labors. He did indeed 'see Rome'; he did go there, we must suppose, 'in the fullness of the blessing of Christ,' and not wholly without 'joy.' He did, doubtless, impart to the believers there 'some spiritual gift,' and though an ambassador of Christ in chains, he yet had, as we have seen at 1: 15, large opportunities for preaching the gospel in the world's capital, and he doubtless reaped there 'some fruit,' even as he had done among the rest of the Gentiles. Still his prayers were not fully answered. What then? Did Paul accuse himself, or were there any in his day to accuse him of "want of faith" as the reason his prayers were not answered to the letter? Far enough from this. Paul indeed prayed that he might be 'prospered' in his journey toward Rome, and that he 'might come in joy'; but his true prayer was that he might be prospered *in the will of God* (1: 10), and that he might come *through the will of God* (or, as several MSS. read: through the will of Christ Jesus). But it was God's will that Paul should visit Rome as a prisoner in chains, and it was the will and counsel of his Lord and Saviour that he should suffer still other things "for his name's sake." (Acts 9: 16.) But did not Paul, after all, make a mistake when he compromised with those law-zealous saints in Jerusalem? We have sometimes thought that he did so. But who knows best? Suppose that Paul, after stopping a few days in Judaea, had set out for Rome, and that after a prosperous journey thither and a short period of rest in that place, he had gone to Spain, and that he

had always had his liberty, never seeing the inside of a prison's walls, would this have been best for the world and the Church of Christ? Should we not have sadly missed his prison experience? And what could we have done without those prison letters of his, some of them, it may be, written with his own chained right hand? Is not "Paul, a prisoner of Christ Jesus," vastly better for the world than Paul with any other epithet? Was not Bunyan in prison a thousand times better for the cause of Christ than a Bunyan at liberty? If these things are so, then we may say that the prayers of Paul, whose meat and drink it was to do and suffer for the cause and glory of his Saviour, and according to his will, were answered—not answered, indeed, according to the plan he had marked out, but in a way which divine wisdom saw best. And who can tell us any better way? But it may be asked, whether God may not by his Spirit instruct the believer's mind, lead him to see just what to pray for, and give him the faith which will receive the exact answer desired? Certainly, he may do so; and some of the promises made by Christ specially, perhaps, to his more immediate disciples, and certain passages in one or two of the epistles have a look in this direction. But we do not think that God does this now, save in exceptional cases, nor do we think that even in these cases he invariably permits the praying man to know beforehand that his prayer will be answered to the very letter. It seems to me that if such faith and knowledge were given to any man, they would have been given to the apostle Paul. But they were certainly withholden from him when he prayed for the removal of the "thorn in the flesh" (2 Cor. 12: 7), and for a speedy and prosperous journey to Rome and to Spain.]

33. Now the God of peace be with you all. [A prayer naturally called forth by the thought of this world's unrest. Thankful we may well be to the God of grace and peace that, amid earthly toils and troubles, we may have "the inward peace of conscience, the fraternal peace of friendship, the heavenly peace of glory." (Lyra.)] This appears to be the end of the Epistle. It would be a very appropriate ending, especially in view of the last three chapters. It is supposed by some that

CHAPTER XVI.

I COMMEND unto you Phebe our sister, which is a servant of the church which is at Cenchrea:

2 That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

1 I commend unto you Phebe our sister, who is a
2) servant of the church that is at Cenchrea: that ye receive her in the Lord, worthily of the saints, and that ye assist her in whatsoever matter she may have need of you: for she herself also hath been a succourer of many, and of mine own self.

1 Or, *deaconess*.

the apostle penned this benediction as the termination of his letter, but not finding an opportunity to send it to Rome as soon as he expected, afterward added the salutations and other contents of chapter 16. If this supposition were true, we might be well thankful for the wise providence that caused the detention.

Ch. 16: [*Commendation, Salutations, Warning, Salutations of his Companions, Doctology.*]

The personal salutations in this chapter are important:

1. As evidences of the truth of Christianity. The mention of so many names and circumstances excludes all idea of forgery or fiction. But if the writing is authentic, the facts must be true.

2. As showing the personal character of the apostle. He was altogether and intensely human and social in his affections and sympathies. On this account these personal notices are worthy of the pen of inspiration.

3. As showing how social affections are sanctified by religion.

4. As showing how prominent a part was taken by women in the early diffusing of Christianity. Of the twenty-eight persons here named, eight, at least, perhaps nine, were women. And besides these there were doubtless some other women included in the households and churches named. [The names of these women are Phebe, Priscilla, Mary, Junia (?), Tryphena, Tryphosa, Persis, and Julia. Paul also salutes the mother of Rufus and the sister of Nereus, without giving their names. It was no unimportant part which women performed in the early history of Christianity.]

1. **I commend unto you Phebe**, etc. [On the meaning of the verb *commend*, see notes on 5: 8. 'Phebe.' This is one of the

¹ Pliny the younger, when Governor of the Province of Bythnia (died about A. D. 117), wrote to the Emperor Trajan that he thought it necessary to torture two Christian women "quæ ministræ dicebantur," who were

names of the goddess Diana. Some others mentioned below—Nereus, Hermes (Hermas), are named after heathen divinities.] **Which is a servant.** The original word is the same which is translated "deacon" in Phil. 1: 1; 1 Tim. 3: 8, 12. The word is used thirty times in the New Testament, and is translated "minister" or "servant," except in the three places above noted. She may have been one of those women set apart in the early church to perform certain needful services to their own sex. We know that such a class existed as early as the time of Trajan and Pliny, less than half a century after the date of this Epistle;¹ and many commentators think that 1 Tim. 3: 11 refers to this class of persons, and should be translated "the women" (that is, who perform to their own sex similar offices to those which the deacons perform for men), and not "their wives," the word "their" being supplied by the translators. This view is somewhat favored by the use of the participle in Greek, expressed in English by the relative clause 'which is,' before the word 'servant.' **Cenchrea** was the port of Corinth on the East, eight or nine miles from the city.

2. He exhorts them to receive her religiously (as one who is) **in the Lord, as becometh saints**—in the way in which you, as Christians, ought to receive a fellow-Christian. **And that ye (may) assist her.** She was deserving of this by many titles,—as a woman, as a Christian, and as a helper, or protectress of many.—and it was especially fit that Paul should ask this on her behalf, because he had himself received kindness at her hands. [**In whatsoever business she hath need of you.** Taking the antecedent, 'business,' out of the relative clause, we might have this construction: assist her in any business in which she may have need of you.

called deaconesses, that he might find out the truth in regard to this new "superstition," afterward termed by him "pravam et immodicam," depraved and extravagant.—(F.)

3 Greet Priscilla and Aquila, my helpers in Christ Jesus:

4 Who have for my life laid down their own necks; unto whom not only I give thanks, but also all the churches of the Gentiles.

3 Salute Prisca and Aquila my fellow-workers in

4 Christ Jesus, who for my life laid down their own necks; unto whom not only I give thanks, but also

5 all the churches of the Gentiles: and *salute* the

For she hath been, etc. The Common Version, by omitting *also* (καί), fails to bring out the full idea of the original. Paul would say: Do you assist her, 'for she' (or, *this one*), too (on her part), has assisted many. This language not only favors the supposition that she was a deaconess, but seems to imply that she was a person of some property and social position. ["Phebe may have rendered service to St. Paul at Cenchrea on the occasion mentioned in Acts 18: 18. His vow seems to point to a deliverance from danger or sickness." ("Biblical Commentary.") This Christian woman also rendered a most important service to the Christian Church, in bearing (if the subscription to our Common Version is true) this Epistle, a precious treasure, safely to the saints that were in Rome.]

3, 4. [Priscilla is the diminutive of Prisca, and this latter is the better-attested form in the manuscripts. Aquila (the Greek form, Aquilas, would better distinguish his sex) and Priscilla were Roman names, it being "common for Jews to assume such names out of Palestine." (Hackett.) Other Latin names mentioned here are Amplias (Ampliatas), Urbanus, Junia, Rufus, and Julia. All the rest are names of Greek origin. Juvenal called Rome a "Greek city." The name of the wife, Priscilla, is generally mentioned first perhaps on account of her "preponderant Christian activity" (Meyer), or, "relative superiority." (Hackett.) None of the persons whose names now follow, save, perhaps, that of Rufus, are elsewhere mentioned in the New Testament.] These persons [having been expelled from Rome as Jews, under Claudius] were at Corinth with Paul (Acts 18: 2), afterward at Ephesus (Acts 18: 26), where they still were when Paul wrote his first letter to the Corinthians (1 Cor. 16: 19), now at Rome, and later, still again at Ephesus. [The objection

of Renan, that this is "too nomadic a life," is well answered by Bishop Lightfoot. See "Biblical Commentary," p. 28.] When, and where, and how they had risked their own lives to save his, we are not informed; but we have the proof that he was grateful for it, and so, with good reason, were **all the churches of the Gentiles.** [Who (since they, οἱ ἄλλοι) laid down their own necks—not literally, but *as if* under the executioner's axe. This, probably, was at Ephesus, where the apostle fought with men as with wild beasts, and had the sentence of death within himself, and despaired even of life. Aquila was a fellow-worker with Paul in tent making; but both he and Priscilla were fellow-workers with him in Christ Jesus. "Labor for the gospel lives and moves 'in Christ' as its very element." (Meyer.) How much a devoted lay-brother, an earnest Christian sister in the church, can do, in sustaining and encouraging the gospel minister, and in helping on the cause of Christ! Virtually they are preachers of the gospel, though themselves never occupying the "sacred desk,"]

5. It seems to have been no uncommon thing for brethren who had convenient dwellings for the purpose to open their houses for the assemblies of Christian worshipers; and such assemblies are repeatedly called "churches," though probably not fully in the technical sense of that word. In a large city like Rome, such a custom must have been an important convenience. See ver. 14, 15; Col. 4: 15; Philem. 2. [According to 1 Cor. 16: 19, these two disciples, prior to this, had opened their house in Ephesus for such assemblies. "It is probable," says Dr. Hodge, "that from his occupation as tent maker, he had better accommodations for the meetings of the church than most other Christians." Some regard "the church in

¹ The student will notice that in the παραστήτη and προστάσας of the original, there is a slight paronomasia. Instead of the demonstrative αὐτή (*this one*) of our Textus Receptus, the Revisers have the intensive pronoun αὐτή, *she herself*, or, simply, *she*, as this pronoun is commonly supposed to have a weakened force in the New Testament, though Winer thinks "it never occurs with-

out a certain emphasis." These pronouns are to be distinguished from the contracted forms, αὐτῇ (for ἐαυτῇ), *to herself*, and αὐτῆ (for ἡ αὐτῆ), *the same*. But these, and like contract forms of pronouns, are not now supposed to occur, or, at least but rarely, in the New Testament.—(F.)

5 Likewise greet the church that is in their house. Salute my well beloved Epenetus, who is the first fruits of Achaia unto Christ.

6 Greet Mary, who bestowed much labour on us.

7 Salute Andronicus and Junia, my kinsmen, and my fellow prisoners, who are of note among the apostles, who also were in Christ before me.

8 Greet Amplias, my beloved in the Lord.

9 Salute Urbane, our helper in Christ, and Stachys my beloved.

church that is in their house. Salute Epenetus my beloved, who is the firstfruits of Asia unto Christ.

6 Salute Mary, who bestowed much labour on you.

7 Salute Andronicus and Junias, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also have been in Christ before me.

8 Salute Ampliatius my beloved in the Lord. Salute Urbanus our fellow-worker in Christ, and Stachys my beloved.

1 Or, Junia.

their house" as the Christian members of the family; but this seems improbable. Justin Martyr speaks of Christians assembling at his house, when he was at Rome, for purposes of instruction. See Alford.] Instead of **Achaia**, we should read "Asia," on the authority of the best manuscripts. [This 'Asia' is Proconsular, or lesser Asia, on the western coast of Asia Minor. In 1 Cor. 16: 15, it is stated that the house of Stephanas was the first fruits of Achaia; so that if Achaia was here the genuine reading, we might reasonably suppose that **Epenetus** belonged to this 'house,' or, at least, that he was one of the earliest converts in that country.]

6. Greet Mary, who. [The compound relative here has the force of: for she, or, since she. See notes on 1: 25, and for similar compounds in this chapter, see ver. 4, 7, 12.] Who this person was and where she **bestowed** her **much labour** or **toil on us**—that is, on Paul and his fellow-laborers (or, according to the more approved reading on "you"—that is, on the disciples at Rome), must remain unknown to us. The pronouns, 'you' and 'us' differ in Greek only by a single vowel, and the pronunciation of these two vowels was very similar (in the modern Greek, precisely identical); so that they would be very easily confounded with each other, especially in copying from dictation. The manuscripts show that these pronouns were often interchanged. [The name 'Mary' (Hebrew, *Miriam*) indicates her Jewish descent. No doubt 'us' instead of 'you' was the original reading, as "elsewhere the apostle always brings out prominently the relations of the persons saluted to his own labors." (Lange.) The aorist tense of the verb possibly indicates that she performed no long-continued but some special act of service. Paul mentions four females in this chapter who labored or *toiled* much in the Lord.]

7. Whether the nominative of *Jouinian* is *Junias*, a man, or *Junia*, a woman, is uncer-

tain. If the latter, as Chrysostom thought, with whom some modern commentators agree, she was probably the wife, or perhaps the sister, of Andronicus. But the prevalent opinion is that the name is of the masculine gender.

My kinsmen—not merely in the national, but in the more personal sense. [Six persons in this chapter are called by Paul, his kinsmen.]

My fellow prisoners—where and when can only be conjectured. Clement of Rome says that Paul was *seven* times in prison; compare 2 Cor. 11: 23, "in prisons more abundantly."

Of note among the apostles. Honorably known by the apostles, is all the expression necessarily involves; not that they themselves were reckoned as apostles. **Who also were in Christ before me** ("entered the fellowship of Christ." (Meyer.) Alford says: "In the use of the perfect there is a mixed construction—'who have been longer than me,' and, 'who were before me.'") Paul was not the *first* among the kindred to which he belonged, to believe in Christ. It is generally thought that Paul's conversion took place about three or four years after the crucifixion of Christ. [Paul elsewhere confesses himself to be "the least of the apostles," and here he says he was not the first of his kindred to become a Christian. Possibly the two persons named were converted at the Pentecost and were the real founders of the Roman Church. A few manuscripts make the *who* (by the use of *τοῖς*) refer to the apostles, a mistaken reference.]

8, 9. Greet Amplias. This is an abbreviation for Ampliatius, which is the form as found in several of the oldest manuscripts. [In like manner, Lucas was contracted from Lucanus, Silas from Silvanus, etc.] **My beloved in the Lord**—whom I love as a Christian. **Urbane** is the name of a man and not of a woman, as the form of the name in English might seem to intimate. **Our helper in Christ.** This Urbanus or Urban, seems to have rendered some assistance to the Roman

10 Salute Apelles approved in Christ. Salute them which are of Aristobulus' household.

11 Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord.

10 Salute Apelles the approved in Christ. Salute them who are of the household of Aristobulus. Salute 11 Herodion my kinsman. Salute them of the household

disciples as well as to Paul—our fellow worker. **And Stachys my beloved.** In this instance, he does not add: 'in the Lord,' as he does in most cases; yet doubtless 'Stachys' was also a disciple and was loved, like the rest, with Christian affection. [Ampliatius, Urbanus, Stachys, Apelles, Tryphena, Tryphosa, Rufus, Hermes, Patrobas (or, *Patrobis*), Hermas, Philologus, Julia, Nereus, "are found in the sepulchral inscriptions on the Appian way, as the names of persons connected with 'Cæsar's household,' and contemporary with St. Paul." ("Biblical Commentary.") Some of these names were very common in that age and country, others were comparatively rare. "At all events," says Bishop Lightfoot, "this investigation (of names) will not have been useless, if it has shown that the names and allusions at the close of the Roman Epistle are in keeping with the circumstances of the metropolis in St. Paul's day; for thus it will have supplied an answer to two forms of objection; the one denying the genuineness of the last two chapters of this letter, and the other, allowing their genuineness, but detaching the salutations from the rest, and assigning them to another Epistle." Dr. Gifford in the "Biblical Commentary," supposes these salutations belonged to a *second* letter to the Romans. But this and other suppositions which have been made, create more difficulty than they remove. The constant intercourse between Rome and the East, and Paul's protracted labors in all the latter region—giving him large opportunities for becoming acquainted with brethren from Rome or brethren visiting Rome—furnish sufficient explanation of the many salutations which he sends to the Roman Church.]

10. Of all those named, from the fifth verse to the tenth inclusive, nothing is known except what is here recorded. **Apelles** must not be confounded, as he has been by some of the ancients and by Grotius among the moderns, with Apollos mentioned in Acts 18: 24; 19: 1, and in several other places. [When Horace ("Sat." I, v., 100), speaking of some superstition, says: "The Jew Apella may believe this, not I," he seems to make this name stand for a

typal Jew.] **Approved in Christ**—a Christian, proved by trial. **Aristobulus' household**—them which belong to Aristobulus. The word household is not in the original. [Yet the original shows us that not all the dependents of Aristobulus were saluted, but only some of them—namely, those, as we must suppose, who were 'in Christ.' The same holds true of the household of Narcissus in the next verse as is there expressly stated.] Why is no salutation sent to Aristobulus himself? Because he was no Christian, answers Meyer, unless he had previously died, in which case he may have been a Christian. But why may he not have been a Christian still living, but known by Paul to have been at this time absent from Rome? There is room for a supposition, not less plausible than either of those named by Meyer, and much more interesting and not destitute of some historical support. Rev. John Williams (1811-1861), in his "Ecclesiastical Antiquities of Cymry," says: "Arwystli, a man of Italy," is mentioned in the "Welsh Genealogies of the Saints," as one of four Christian missionaries, who accompanied Bran, the first Welsh Christian (converted while a captive in Rome) on his return to his native country. This Arwystli is supposed to be the same person as Aristobulus, mentioned in Paul's Epistle to the Romans. The formation of the name from the Greek would be in perfect accordance with the analogy of the Welsh language. But what adds the greatest support to this hypothesis is the fact that in the Greek menology Aristobulus is said to have been ordained by Paul as a bishop for the Britons. In this case the Greeks and the Welsh are witnesses wholly independent of each other, so that collusion is out of the question. See "Bibliotheca Sacra," October, 1875, pp. 656, 657. [There was also an Aristobulus, grandson of Herod the Great, who lived at Rome and was an intimate friend of Claudius. Some have supposed that his household (slaves) may have been bequeathed by him to the emperor, and that these may have formed a part of 'Cæsar's household.' (1 Pet. 4. 22.)]

11. Of **Herodion** [a name formed from Herod, like Cæsarion from Cæsar], the **kins-**

12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

12 of Narcissus, who are in the Lord. Salute Tryphena and Tryphosa, who labour in the Lord. Salute Persis the beloved, who laboured much in the Lord. 13 Salute Rufus the chosen in the Lord, and his mother 14 and mine, Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermas, and the brethren that are with 15 them. Salute Philologus and Julia, Nereus and his sister, and Olympas, and all the saints that are with

man of Paul, we know nothing further. **Narcissus**, a freedman and favorite of Claudius, say Grotius, Michaelis, and Neander; but this Narcissus was executed in the beginning of Nero's reign—about A. D. 55. (Tacitus "Annal." 13: 1.) But his family may have been designated, as they are here, after his death. It is more probable, however, that this was another Narcissus, a favorite of Nero, put to death afterward by Galba.

12. **Tryphena and Tryphosa** were probably sisters. Meyer conjectures that these and **the beloved Persis** were deaconesses. The first two are described as laboring in the Lord by a present participle [while their names denote those who live voluptuously]. The last is mentioned as having toiled much, by a verb in the past tense. Perhaps she was unable now to work, through illness or age. [The name 'Persis' was probably derived from the country of Persia, just as Lydia denotes a Lydian, etc. Commentators note the delicacy of the apostle in here employing 'the' and not *my* before 'beloved,' the 'my beloved' being seemingly only when referring to men, as in ver. 5, 8, 9. The apostle's frequent commendation of females who abounded in their Christian labors, toiling not only much, but, as the verb implies, laboriously, makes it evident that he would not restrict them from the most abundant Christian activity.]

13. This **Rufus** may have been the one mentioned in Mark 15: 21; but the name was a common one. **Chosen** [literally, *elect*] **in the Lord**. As this might, in a general sense, be said of every Christian, the special application of it to Rufus implies peculiar excellence—a choice Christian. **And his mother and mine**. 'His,' naturally; 'mine,' by her motherly care and my filial respect and gratitude. If the suggestion above, in regard to 'Rufus,' is correct, his mother was the wife of that Simon who bore the Saviour's cross. We know nothing of the time or manner in which she had shown motherly kindness to the apostle; but there is a grateful emphasis

[the pronoun 'mine' being emphatic by form and position], and a graceful delicacy in the way in which he here acknowledges the obligation. ["Let us remark, in closing, the exquisite delicacy and courtesy which guide the apostle in those distinguishing epithets with which he accompanies the names of the servants or handmaids of Christ, whom he mentions. Each of those descriptive titles is, as it were, the rough draft of the *new name* which those persons shall bear in glory." (Godet.)]

14, 15. These ten persons [perhaps less noted than the preceding, since they have no honorary epithets] are grouped into two equal companies, other unnamed persons being added to each company and embraced in the common salutation—in the first case under the designation **brethren**, in the second case with the title **saints**. These were probably persons accustomed to meet with those named for religious worship. Compare ver. 5. The **Hermas** mentioned in ver. 14 was not, as Origen believed, the author of the book called the "Shepherd of Hermas," in the collection attributed to the "Apostolical Fathers"; for that book belongs to a later age, and was probably written by another Hermas, brother of Pius I., Bishop of Rome, about the year 150. [Winer thinks that Hermas is probably a contraction for Hermodoros, as Olympas for Olumpiodorus.] It is uncertain whether the *Ioulian* of ver. 15 was a man (Julius) or a woman (Julia). If the latter, she was probably the wife of Philologus, and this is rendered somewhat more probable by the mention of **Nereus, and his sister** immediately after. [This closes the apostle's personal greetings. That Peter's name does not appear in this long catalogue shows that he was not then in Rome, otherwise he would have been saluted first of all. It is pleasant to think, and it certainly is highly probable, that some of these beloved Roman saints, whose names have now passed under review, formed a part of the two bands who, some three years later, went out on the Appian way—the one thirty miles to the *Tres*

16 Salute one another with a holy kiss. The churches of Christ salute you.

17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

16 them. Salute one another with a holy kiss. All the churches of Christ salute you.

17 Now I beseech you, brethren, mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned: and

1 Or, teaching.

Tabernæ, and the other forty miles to the *Appii Forum*, to meet this *their beloved* apostle, now coming to them as Christ's "ambassador in chains." No wonder that at such an exhibition of Christian sympathy and love the apostle "thanked God and took courage," and that here at length his soul was filled with "joy," and his tired spirit found "rest.]"

16. [The greetings which Paul has to offer from himself being concluded, he now desires that his readers should exchange greetings with one another. (Meyer.)] The salutation with a kiss was a common custom, as it still is among many Oriental nations, with *men* as well as women, like hand-shaking with us. Compare Matt. 26: 49; Mark 14: 45; Luke 7: 45; 15: 20; Acts 20: 37. See similar injunctions in 1 Cor. 16: 20; 2 Cor. 13: 12; 1 Thess. 5: 26; 1 Peter 5: 14. **With (in) a holy kiss.** [The preposition is commonly supposed to be used either of accompaniment or of instrument. It properly marks the kiss as that in which the salutation consisted.] It was an early custom, as we learn from Justin Martyr, Tertullian, and the so-called "Apostolical Constitutions," at the close of the prayer before the Lord's Supper, for the disciples to exchange this salutation [the *osculum pacis* of Tertullian] with one another, men with men, and women with women. As a general custom, it was probably early laid aside. Some small sections of the church still retain it. Paul calls it 'holy' because it was an expression of the holy Christian fellowship of love. **The churches of Christ salute you.** It was no secret that Paul wished and intended to visit Rome. See Acts 19: 21. And perhaps it was widely known among the churches that he was writing to the disciples there about this time, in which case it would be natural for them to send their Christian greeting through him. [We may also say that Paul *knew*, by his intercourse with the churches, that they were minded to send their love to the brethren that were in Rome.] The word *all* is prefixed to 'the churches' by Tischendorf [Westcott and Hort, and the Revisers],

and this reading is well sustained. At the close of these salutations, the apostle inserts a solemn warning against those erroneous teachers who cause divisions. (Ver. 17-20.)

17. I beseech you. An expression denoting the importance of the admonition and Paul's earnestness in it. **Mark them which cause (the) divisions and offences**—or, *watch them closely.* [These may include both Judaizing teachers and Gentile converts, perhaps the latter especially, as being more naturally inclined to Epicurean sensualism, or serving their own belly. We think, with most expositors, that "Paul is *not* here speaking against such as already were actually making divisions in Rome." On the contrary, he commends in highest terms their faith and their obedience. Ver. 19; see 1: 8. Paul, writing from Corinth, where the church had been so distracted by parties, might very naturally give such counsel to any church. 'The divisions' refer to such as were well known to the readers—divisions "which at that time arose in so many quarters in Pauline churches and might readily threaten the Romans also." (Meyer.) At a later period, these divisions may have actually commenced at Rome. See Phil. 1: 15-17; 3: 18.] **Contrary to the doctrine which ye have learned.** [This "'doctrine' must have been what we call Pauline, the pure gospel doctrine of Christ." Heresy and schism are closely connected. False doctrine cannot be preached among those knowing and loving the truth without causing divisions and offenses, and those who seek, from ambitious and selfish motives, to make divisions and "to draw away disciples after them," are wont to devise some new and false doctrine as a means of accomplishing their object. (Acts 20: 30.)] **Avoid them.** He does not say "confute them" [or, hold a public discussion with them (Boise)], but turn away from them. "Bow ye away from them," is Wicliffe's translation of the expression. Compare 2 Thess. 3: 6; 1 Tim. 6: 5; Titus 3: 10. [Tischendorf, and Westcott and Hort have the present tense—turn ye ever away from them.]

18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

19 For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.

20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

21 Timothy my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

18 turn away from them. For they that are such serve not our Lord Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the innocents. For your obedience is come abroad unto all men. I rejoice therefore over you; but I would have you wise unto that which is good, and 20 simple unto that which is evil. And the God of peace shall bruise Satan under your feet shortly.

The grace of our Lord Jesus Christ be with you.

21 Timothy my fellow-worker saluteth you; and

18, 19. [For they that are such—literally, for the such persons.] These makers of divisions and offenses, however fair and fine their pretensions and speeches might be, were not sincerely serving Christ, but rather serving their own sensual and selfish ends. And the aim of all their kind and plausible words is only to deceive those innocent ones who, being without guile themselves, are slow to suspect it in others.¹ But I do not expect that you will be so easily deceived, for your obedience (to the gospel) is come abroad unto all men. Respecting you, therefore, I have confidence and joy. Now my wish concerning you is that you may be wise unto (in reference to) that which is good, and simple concerning evil, pure from all admixture with it. The word here translated 'simple' [that which is without foreign admixture, hence in a "true and natural condition" (Trench)] is the same which is translated harmless in Phil. 2:15 and in Matt. 10:16. ["Be wise as serpents and harmless as doves." It requires, methinks, great prudence and grace to blend this serpent-wisdom and dove-harmlessness together. Meyer sees in this verse "a delicate combination of warning with the expression of firm confidence."]

20. The God of peace ["the God of whom peace is a characterizing attribute" (Ellicott)], so named in contrast with the makers of divisions. Shall bruise Satan, whose servants and emissaries these authors of strifes and offenses are. [We are taught here and elsewhere in the Scriptures that it is not the Virgin Mary who shall bruise the serpent's head, as the Decree on the Immaculate Con-

ception (enacted December 8th, 1854) declares, but the 'God of peace,' or he who is the seed of the woman, the Son of Mary and the Son of God. A very few authorities have here the verb in the optative mood: *May* the God of peace crush Satan, etc.] Under your feet shortly. Your conflict shall not be long; your victory shall be speedy and complete. [This 'shortly,' according to Godet, denotes, not the nearness of the event, but the celerity or quickness with which it shall be accomplished.] There is an apparent allusion here to Gen. 3:15. Every triumph of the Christian or of the church over the disturbers of their peace is a part and proof of Christ's victory over Satan. The brief doxology which follows seems again to close the Epistle. But the apostle has still some salutations to add and a more formal doxology to follow. This apparently broken and renewed conclusion is a characteristic of this Epistle [as also of several other of his letters. See Phil. 4:20, seq.; 2 Thess. 3:16, seq.; 1 Tim. 6:16, seq.; 2 Tim. 4:18, seq.]

21. Timothy's name is joined with Paul's in the superscription of five of his letters. See 2 Cor. 1:1; Phil. 1:1; Col. 1:1; 1 Thess. 1:1; 2 Thess. 1:1. [On Timothy's long and intimate acquaintance with Paul, see Farrar's "Life of St. Paul," page 260.] But he may not have been with the apostle when *this* Epistle was begun, or the apostle may have had some other good reason for not inserting his name at the beginning. [According to Meyer, "Paul deemed it suitable to appear with his Epistle before the Roman Church, to which he was still so strange, in all his unique and undivided apostolical authority." Lucius

¹ In the MSS. D E F G, the word rendered 'fair speeches' (most frequently translated *blessing*) is wanting, being omitted, according to Meyer, "through the homeoteleuton," or mistake arising from similar endings of connected words. The *for* in ver. 19 seems to assign a reason for the above exhortation, their obedience to the faith furnishing a ground of confidence that they will heed the exhortation. The *you* in the phrase,

the-of-you-obedience, is thought by some to be emphatic as contrasted with *the simple*. Buttman (p. 117) says that this intermediate position of the pronoun is peculiar to the style of Paul. Its regular position would be before the article or after the substantive, save when some adjective or adverbial limitation stands between them.—(F.)

22 I Tertius, who wrote *this* epistle, salute you in the Lord.

23 Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

24 The grace of our Lord Jesus Christ be with you all. Amen.

22 Lucius and Jason and Sosipater, my kinsmen. I Tertius,¹ who write the epistle, salute you in the
23 Lord. Gaius my host, and of the whole church, saluteth you. Erastus the treasurer of the city saluteth you, and Quartus the brother.²

¹ Or, who write the epistle in the Lord, salute you. . . . ² Some ancient authorities insert here ver. 24, *The grace of our Lord Jesus Christ be with you all. Amen*, and omit the like words in ver. 20.

is probably "Lucius of Cyrene," mentioned in Acts 13: 1; certainly not Luke the evangelist, whose name is spelt differently [Loukas, Lucas, or Lucanus], and who is never called Paul's kinsman. [Jason, a Græcised name for Jesus, "perhaps identical with Jason of Thessalonica." (Philippi.) See Acts 17: 5, seq.] Sosipater is probably the same who is mentioned as a Berean, his name being abbreviated to "Sopater," in Acts 20: 4.

22. I Tertius, who wrote this epistle, salute you in the Lord. The name, 'Tertius,' is a Roman name; and probably this man, who is not mentioned elsewhere, was a Roman. The apostle was accustomed to employ an amanuensis, writing only the closing salutation with his own hand. See 1 Cor. 16: 21; Col. 4: 13; 2 Thess. 3: 17. It was appropriate that a Roman scribe should be selected to write this epistle at Paul's dictation. That he should use the first person in sending his own salutation, if not quite regular, was quite natural. ["It would have been altogether unseemly for Paul to send the salutation from Tertius as from a third person, while the latter himself wrote it down." (Philippi.) Meyer supposes that the Roman Christians might be acquainted with Tertius, who was probably an Italian; but it seems to me that the amanuensis of such a letter to such a people, would naturally feel interested in them, even though not personally acquainted.]

23. Gaius (in Latin, Caius) is probably the same whom Paul baptized (1 Cor. 1: 14), and may be the same with the one mentioned in Acts 20: 4 (Gaius of Derbe); but the name is so common that we cannot be sure of the identity. See Acts 19: 29; 3 John 1. Mine host. His house was Paul's home while this Epistle was penned [as that of Aquila, and, perhaps, of Justus, had been on a previous occasion. (Acts 18: 1-7.) This word means *guest* as well as *host*.] And of the whole church. The most natural interpretation of these words

is, that the church was accustomed to hold its meetings in Gaius' house; or they may mean, as Meyer suggests, that in consequence of his having the apostle for a guest, his house was the frequent resort of the Corinthian disciples in general. Erastus, the chamberlain of the city—or the city treasurer (of the city of Corinth), commonly identified with the one mentioned in Acts 19: 22, and 2 Tim. 4: 20; but the person mentioned in these two places seems to have been one of Paul's traveling assistants, which could hardly be reconciled with his holding the office here ascribed to him. It is possible, to be sure, that he may have afterward laid down that office to join Paul in his evangelical journeys and labors, and be described here as having held it, or, perhaps, as still holding it at the time the Epistle was written; but the name was not so unusual as to require this somewhat forced supposition. At any rate, this case would be rather an exceptional one among the disciples, according to what the apostle writes to the Corinthians (1 Cor. 1: 26): ["Not many mighty." Bengel remarks that "the faith of a most influential man must have been a source of joy to the Romans."] Quartus, a brother, is described by no more particular designation; but whether personally known or not to the disciples in Rome, he wished to join with those mentioned above in sending to them his brotherly greeting. [Comparatively unknown and insignificant he may have been, yet his Christian faith, in connection with but a possibly accidental and momentary interview with the apostle, has gained for his name what many seek and will not secure—an earthly immortality. Dr. Hackett, however, thinks that his being entitled *the brother* (not 'a brother,' as in our Common Version) "implies that he was well known to the Roman Christians."]

V. CONCLUSION. (Ver. 24-27.)

(a) *Benediction.*

24. This verse is not found in the four oldest manuscripts, \aleph A B C. It is probably copied

25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

26 But now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

25 ¹Now to him that is able to stablish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which was kept in silence through times eternal, but now is manifested, and ²by the scriptures of the prophets, according to the commandment of the eternal God, is made known unto all the nations

1 Some ancient authorities omit ver. 25-27. Compare the end of ch. XIV. 2 Gr. through.

from ver. 20, and well omitted by critical editors generally. [It is defended, however, by Meyer and Fritzsche.]

(b) *Doxology.*

25-27. [With this doxology compare the benediction of Jude (ver. 24, 25), which strongly resembles this in some points. "As a final, complete conclusion, we have now this doxology, rich in contents, deep in feeling (perhaps added by the apostle's own hand), in which the leading ideas contained in the whole Epistle . . . now further receive, in the fullest union of inspired piety, their concentrated outburst for the ultimate true consecration of the whole. . . . Hence, it can by no means appear strange that such a doxology has obtained the character of overflowing fullness from the whole recollection of what had been written." (Meyer.)] [To him that is of power to stablish you. The ability of God to establish them was a doctrine much insisted on in the apostle's manner of preaching the gospel, and (to define the same thing in other words) in his preaching of Christ. [Meyer remarks that the above description of God "corresponds to the entire scope of the Epistle." A chief design of Paul's intended visit to the Roman Christians, was that they might be "established."] (1:11.) **According to (in conformity with) my gospel**, which is nothing else than Christ's own preaching through me (De Wette, Meyer), or, that preaching of which Christ is the subject. (Philippi, Godet.) **According to the revelation.** 'Revelation' has no article, because the following noun has none, and is itself preceded by a

preposition. The word is put by Meyer in the same construction as 'gospel' and 'preaching'—that is, dependent on the verb 'stablish.' We prefer with Alford and Godet to connect it with the preceding substantives as being explanatory of them, so that the idea of the whole would be: this my gospel which is but the preaching of which Christ is the sum and substance, is in accordance with a revelation of a mystery or secret, kept in silence. **Since the world began**, or, as in the Revised Version, *through times eternal*. This mystery must embrace the whole matter of human redemption, which, of course, would include the bestowment of the blessings of the gospel on the Gentiles, as in Eph. 3: 6. If, as Godet remarks, Paul's preaching of Christ was 'according to the revelation,' then we have in this Epistle not simply a creation of his powerful understanding, deserving our admiration, but the thought of God, deserving and demanding our faith. Compare Gal. 1: 11, 12; Eph. 3: 2-4; 1 Thess. 4: 8. *The times eternal*, commonly explained by the phrases, "from the foundation of the world," or "from the ages and from the generations" (compare Col. 1: 26; Eph. 3: 9), have here substantially the same meaning as *from eternity*.² **But now**, in contrast with 'times eternal,' is **made manifest**, or *has been manifested*. **And by (by means of) the Scriptures of the prophets**, or the prophetic Scriptures. **According to (in consequence of, or in accordance with) the commandment of the everlasting God** (who alone, as Meyer says, "could dispose of times eternal and of the present"), has been

¹ The important MSS. \aleph B C D * E, and most of the early versions, locate the doxology here, at the end of the Epistle; L, and nearly all the cursives, at the end of chapter 14; while A P, and some cursives, have it in both places. Commentators, almost without exception, defend the genuineness of its present position. See note, end of chapter 14.—(F.)

² We do not suppose that the phrase 'eternal times' in itself strictly denotes eternity, since the expression, *before eternal times*, occurs more than once in Paul's writings. (2 Tim. 1: 9; Titus 1: 2), and because the word

'times' of itself excludes the idea of absolute eternity. Yet Ellicott remarks that the phrase, *before times eternal*, seems obviously to mean "from all eternity"—"times, in a word, which reach from eternity." "Eternal times," says Wordsworth, "are times which extend back till there was no time." Gifford: "Times reaching back to eternity." Prof. Grimm: "Without beginning." From this point of view the expressions, *from times eternal* and *from eternity*, would be virtually equivalent.—(F.)

27 To God only wise, *be* glory through Jesus Christ for ever. Amen.

27 unto obedience ¹of faith; to the only wise God, through Jesus Christ, ²to whom be the glory ³for ever. Amen.

¹ Or, *to the faith*. ² Some ancient authorities omit *to whom*. ³ Gr. *unto the ages*.

made known to all nations (or Gentile peoples) for (in order to produce) the obedience of faith, or obedience to the faith. **To God only (or, absolutely) wise;** so called because the Infinite Disposer of all things requires wisdom as well as power. **Be glory through Jesus Christ for ever.** The Revised Version translates: "To the only wise God, through Jesus Christ, to whom be glory for ever. Amen," and adds in the margin, "Some ancient authorities omit *to whom*." The 'whom' properly refers to Christ, and to him glory should be given 'for ever,' or *unto the ages*. By putting a semicolon after Christ, the "Five Clergymen" in their Revision make the 'whom' to refer to God, but for this reference we properly need not *to whom*, but, as in Eph. 3: 20 21, *to him*. If the relative is retained and treated as a relative, there would seem to be need of a verb to be supplied to the clauses: 'to him who is able,' 'to God only wise.' In Acts 20: 32, Olshausen and Godet find a fitting word in connection with precisely similar phraseology, to wit: "I commend you to God . . . who is able to build you up," etc. The only serious objection to this supply is that it robs this passage of its evidently doxological form and character, while the chief subject of this section confessedly is God rather than Christ. Philippi also refers the doxology to Christ, but in another manner. "The apostle," he says, "meant to utter a doxology to the power and wisdom of God the Father; but inasmuch as this wisdom was manifested in *Jesus Christ*, and he was thus the medium by which the divine wisdom was

revealed, the apostle transfers the doxology to him, and thus in blessing the Mediator and Revealer of the divine wisdom, blesses indirectly this God of wisdom, himself manifested in Christ." This really seems to cover the whole intent of the apostle as manifested in this passage. Since, however, the passage is diversely interpreted even by so-called orthodox expositors, it seems to me that we do well not to rely upon this as an indisputable proof text. For similar doxologies to Christ, see references at 9: 15.] The 'mystery' of God's great plan for saving men of all nations, though implicitly intimated by the prophets, was so little understood by the Jews generally [a "vail" lying upon their hearts, so that they could not look steadfastly on the end of that which was being done away], and so entirely unknown to the Gentiles that it may well be said to have been kept secret since the world began, until by the commandment of the everlasting God it was made manifest by the preaching of the gospel, so explaining and supplementing the Scriptures of the prophets as to make it known to all nations for the obedience of faith. Thus the apostle interweaves into this more extended concluding doxology a compendium of the subject of the whole Epistle and of his design in writing it, and so brings his work to a fit close by ascribing to **God only wise, glory through Jesus Christ for ever. Amen.** ["And," says Bengel, "let every believing reader say, Amen," to which we would add: **Let God be praised for giving to the world "THE EPISTLE OF PAUL TO THE ROMANS."** 1]

¹ Godet, in the conclusion of his "Commentary," notices in so happy a manner two characteristic points of this Epistle, that we cannot withhold his remarks from our readers. He says: "The first point is the penetrating logic, the sure sweep of vision, which the apostle shows in the discussion of the different subjects which he takes up. Not an exaggeration, not a digression. The hot conflict which he had been maintaining in the previous years with the partisans of the legal system might have predisposed him to go beyond the limit of truth on some points in estimating Judaism. The incline was slippery; of this we may easily convince ourselves by seeing into what errors it carried the authors of the so-called Epistle of Barnabas and of the letter to

Diognetus, and finally Marcion. And yet these men had guides before them—Paul's writings and the Epistle to the Hebrews—which might have helped them to weigh their judgments. Paul had none but himself; he was under the influence of the strong reaction against the law into which his sudden change had thrown him, and of the violent resentment which must have been produced in him by the injustice and hatred of his Judaizing adversaries. And yet he moves, without wavering for an instant, on the straight line of truth, exhibiting the divinity of the Ancient Dispensation, and at the same time its profound contrast to the New, so that the result of his exposition is a complete view both of the difference and of the harmony between the two econo-

mies of salvation. And the same is the case, as we have seen, in all the questions which he touches. In matters where we still detect our modern writers, even the most sagacious and Christian, flagrantly guilty of exaggeration to the right or to the left, we discover in the apostle's view a fullness of truth which constantly excludes error. The second feature which strikes us in his writing is the perfect calmness with which he seems to handle truth. He does not seek it: he has it. Compare the Epistle to the Romans with Pascal's 'Thoughts,' and the distance will be seen between the apostle and the thinker of genius. It is also evident that the apostle himself draws his life from the faith which he preaches. He has faith in his faith, as one cannot have in his thought, for the very simple reason that this faith is not his discovery, but the gift of God. . . .

"And let us not forget that the experience of ages has spoken. It has put its seal to the conviction, which the apostle bore within him, that in *his gospel* he was giving

to the world, not his own thought, but that of God. For history shows that a truly powerful and healthy Christianity has never developed except on the way of salvation traced by St. Paul.

"The New Testament contains two writings which admirably complete one another—the Epistle to the Romans and the Fourth Gospel. The one [the Gospel] presents for our contemplation the object of faith in its grander and perfect beauty: the union of man with God realized in One, in order to be at length realized through him in all. The other initiates us into the means of apprehending the salvation thus realized in one for all, and of appropriating it—the act of faith. There, the ideal realized, shining as on a celestial summit; here, the arduous pathway by which sinful man may succeed in reaching it. Let the church constantly possess herself of the Christ of John by means of the faith of Paul, and she will be preserved, not from persecution, but from a more terrible enemy, death."—(F.)



APPENDIXES.

APPENDIX A, TO CHAPTER 4: 11, PAGE 109.

THIS passage is sometimes used as an argument for Infant Baptism; and the words "sign" and "seal" are applied to the ordinances of Baptism and the Lord's Supper, as if they were the proper *key words* with which to open the doctrine of the "Christian Sacraments," as they are often called. They are so used in that excellent little volume, "The Way of Life," written by Dr. Charles Hodge, and published by the American Sunday School Union. That the words "sign" and "seal," in this passage, were not designed, and are not happily adapted for such a use, may be very easily shown. In the first place, there is nothing in the connection to indicate that Paul had in his mind any thought of Baptism or the Lord's Supper when he wrote this passage. In the second place, what is here said of circumcision is true of that rite only in the case of Abraham, and not at all of his posterity. It was indeed *to him*, what it was not at all *to them personally*, a seal of the righteousness of the faith which he had yet being *uncircumcised*. Since, then, these words would be unsuitable and untrue as an account of circumcision when applied to the posterity of Abraham, how much more are they unsuitable and untrue as an account of baptism when applied to the children of Christian believers.

But still farther, while we do not allow that the argument from circumcision to baptism has any legitimate warrant from Scripture, it may not be amiss to show how easily, on the admission of a Scriptural analogy between the Jewish and the Christian rites, the argument might be turned in a different direction. Dr. Hodge has this remark in his commentary on Rom. 4: 11: "All the Jews were professors of the true religion, and constituted the visible church, in which, by divine appointment, their children were included. This is the broad and enduring basis of infant church-membership." Let us examine this "broad and enduring basis," in the light of the following brief catechism.

CIRCUMCISION AND BAPTISM.

Q. Did the covenant which God made with Abraham and with his seed include both temporal and spiritual blessings?

A. It did.

Q. What were the temporal blessings promised in that covenant?

A. That his seed should be multiplied exceedingly, that they should possess the land of Canaan, and that they should be peculiarly the objects of God's providential care and blessing. (Gen. 18: 1-8.)

Q. What are the spiritual blessings promised in that covenant?

A. Justification by faith, and the promise of the Holy Spirit, in which are summarily included all the blessings of salvation. (Rom. 4: 11; Gal. 3: 14.)

Q. To whom do the temporal blessings of the covenant belong?

A. To the natural seed of Abraham.

Q. To whom do the spiritual blessings of the covenant belong?

A. To the spiritual seed of Abraham.

Q. What rite did God appoint, as a token of participation in the temporal blessings of the covenant?

A. Circumcision.

Q. What rite has God appointed, as a token of participation in the spiritual blessings of the covenant?

A. Baptism.

Q. Who then ought to receive the rite of circumcision?

A. The natural seed of Abraham.

Q. Who then ought to receive the rite of baptism?

A. The spiritual seed of Abraham.

Q. Who are the spiritual seed of Abraham?

A. Believers in Jesus Christ. (Rom. 4: 11, 12, 16; Gal. 3: 7, 29.)

APPENDIX B, TO CHAPTER 5: 12-21, PAGE 128.

GENERAL AND CONNECTED VIEW OF ROMANS 5: 12-21.

The consideration of the blessings which we enjoy in consequence of being justified by faith naturally suggests the *opposite evils* under which we were before suffering ("reconciled," "reconciliation," ver. 10, 11); and especially the consideration that all these blessings come to us (as so repeatedly noted in the preceding verses, 1, 2, 6, 8, 9, 10, 11) through *one man*, forcibly suggests the thought of that *other one man*, through whom those evils came upon us. It is the design of the latter part of this chapter to illustrate the excellent benefits of justification by faith in Christ in the light of this comparison between our first parent, whose sin brought upon us misery and condemnation, and Christ, who confers upon us righteousness and life. In other words, the apostle here traces both *sin* and *salvation* to their *personal sources* and compares them in these sources.

12. The completely expressed sense here would be, "as by one man sin entered into the world, and death by sin, so also by one man came righteousness, and life by righteousness." And the sense is so completed in substance in ver. 18, but in a form of statement modified by what more immediately precedes. Under the word *death*, I understand the apostle to include here, not only the death of the body, but all the evils of that condition to which our bodies and souls are subjected or exposed, here and hereafter, by reason of sin—all the consequences, in this life and in the life to come, of the loss of the divine favor, and the withholding of the Divine Spirit; the opposite, in a word, of all that is included in the word *life* in ver. 17, 18, 21. Augustine says "the soul dies when God forsakes it, just as the body dies when the soul forsakes it; and it is death in both respects, or the death of the whole man, when a soul forsaken of God forsakes the body." The death of the body is the palpable, practical, representative, test fact, around which our reasonings naturally gather. Of the group of connected evils comprehended in the penalty of sin, natural death is the most *obvious*, the most readily and universally noticed. Hence it is eminently suitable to represent and give name to the whole. And in some parts of the apostle's argument, this concrete fact is no doubt the prominent element. In a similar way the word *life*—which in its literal and lowest sense of animated existence is the *substratum* on which all other good that can be enjoyed by men must rest—represents and gives name to the whole.

This death is said to have passed through to all men because all sinned. Death and sin are co-extensive: death is universal *because* sin is universal. Wherever the *effect* is seen there the *cause* is proved to exist. The least that εἰς τὸ ("for that") can fairly mean is, "on the *assumed condition* that all sinned." This is equivalent to saying, "on the ground that all sinned." Calling it an assumption, or a presupposition, will not affect the logical *connection* so distinctly affirmed.

13, 14. These verses contain the *proof* of what is affirmed in ver. 12. Before the law of Moses was given, the same effects of sin were no less manifest than afterward. But sin is not imputed when there is no law. If men had been under *no law* during all this time, they would not have been treated as *transgressors*. But the well-known *fact* is, that men were just as much subject to death before Moses as afterward. And even those who had not *actually sinned* (or, sinned in the same manner) as Adam did were no less subject to it than others; that is to say, infants died, as well as adult sinners. Hence it is plain that these suffered the consequences of sin, neither on account of the violation of the law of Moses, nor on account of the violation of the law of nature. On account of what, then, did they suffer these consequences of sin? Answer: on account of the disobedience of that *one man*, by whom, according to ver. 12, sin came into the world, and passed through to all men. "Since sin came into the world as an abnormal ethical principle, death came into the world with it as an abnormal physiological principle. Therefore the propagation of the abnormal principle of death presupposes the propagation of the abnormal principle of sin, in the actual sinning of all." (Lange on "Romans," p. 180.) While God will judge men impartially, and "render to every man according to his works," yet in respect to certain general principles and conditions of our being, he deals with his creature *man* as a *race*, he regards *humanity* as a *unit*. Meyer justly remarks, that the view that the death of individuals is the result of their personal sins, would vitiate and even contradict the whole parallel between Adam and Christ. (Vol. I, p. 248.)

A different explanation may be given of the expression "even over those who had not sinned after the similitude of Adam's transgression"—namely, that it refers merely to those who had not violated an *express precept*, as Adam did. This explanation seems to me liable to the following objections:

1. The distinction seems too unimportant. The heathen, according to the apostle, sin against sufficient light to make them inexcusable. (Ch. 1: 20.)

2. The form of expression seems to discriminate between a *certain class* of those between Adam and Moses, and the rest: it seems to imply that death reigned over a *particular class*, over whom it had apparently less right to reign than over those generally who lived before Moses.

3. The explanation objected to makes Paul say *less* than the truth of the case required.

4. It makes him say less in his *proof*, in ver. 14, than he had said in his *proposition*, in ver. 12, and so makes his argument inconclusive; for infants are certainly included in the clause, "and so death passed through to all men."

5. It represents him as *passing over* in silence the *most difficult* feature in the case, and so renders his argument defective at the most important point. The case of those who die in infancy seems naturally to come up here, and to require notice. It seems scarcely *credible* that they should be entirely ignored in an argument of this nature. (See the distinction between children and adults distinctly recognized in 9: 11; also Jonah 4: 11; Deut. 1: 39; Isa. 7: 16.)

6. It seems to be introducing a superfluous distinction, of which no use is made in the apostle's argument.

7. It seems to be *raising* an objection, without answering it. For those who are represented, according to this interpretation, as *less guilty*, are represented as suffering the same consequence of sin as the more guilty, who *have* violated an express precept. Death reigns alike over all. This objection is valid, of course, only in so far as death is here understood in its more *limited* sense.

8. It requires a somewhat forced limitation of the expression, "sin is not imputed when there is no law" (ver. 13), and then seems to contradict this limitation in the next verse, by the statement that those to whom sin was not imputed (comparatively), because they have not the law (of Moses) suffered just the same consequences of sin as those did to whom sin was imputed (fully), because they had the law of Moses.

On the supposition that this clause refers to infants, it does not necessarily decide their *future* condition. The fact that they suffer the death of the body on account of sin no more necessitates the inference of their future condemnation, than the fact that believers in Christ suffer the same evil necessitates *their* final condemnation. The *whole race* suffers this consequence of sin. Infants suffer less in death than believers in Christ. Since they are not, in this respect, treated worse than believers in this world, we have no ground, so far as this argument is concerned, to conclude that they will be condemned in the world to come. Of course, death must be taken in its more limited sense in this part of the apostle's argument; for here he is reasoning from *known* and *obvious facts*—from such of the evils consequent upon sin as are observed and experienced in this world. Yet the other connected evils would naturally follow, unless arrested by some special divine arrangement. Whether there would have been any remedy provided against the future consequences of sin in the case of infants, if there had not been any provided for adults, is a question which we may prudently leave undecided.

In the close of ver. 14, the apostle tells us that Adam was a type of Christ. He was the head and representative of the race of human sinners, as Christ is the Head and Representative of the race of saints. These are the two groups into which the apostle divides mankind. It is important to keep this in mind in the interpretation of the following verses. The three following verses qualify this typical resemblance, or explain its negative side, by showing the points of difference.

It is not easy to discern the precise points of difference which the apostle intends to *emphasize* in these three verses. They all illustrate this general statement, that the stream of blessings which flows to the race from Christ as a source (more strictly to those of our race who receive the abundance of grace, etc.), surpasses the stream of ills which flows to us from Adam. We gain in Christ more than we lost in Adam. But what specific aspect of this general truth is expressed in each of these verses? A careful examination of the words and forms of expression in each verse may help us to decide this question.

In ver. 15, the emphasis seems to be placed on the positive blessings, over and above the mere deliverance from penalty, which we gain in Christ. The contrast seems to be chiefly expressed by the words "grace," "gift," and "abounded," in opposition to "died." The latter is much more than neutralized by the former. In ver. 16, the point of emphasis seems to be the *one* trespass of Adam and the *many* personal trespasses which are cancelled in Christ. While we suffer from our connection with Adam the penalty of *one* transgression, we obtain from our connection with Christ the forgiveness of *many* transgressions.

It is important to note here, that the apostle is careful to make a distinction between the consequences of our own actual voluntary sins, and the evil which comes upon us solely or inevitably on account of Adam's sin. He seems in this to intimate:

1. That the consequences of our own many voluntary transgressions are much more serious than any consequences in which Adam's one transgression alone would have involved us.

2. That nevertheless Adam's one transgression does bring evils upon us, irrespective of any personal transgressions of our own.

3. The noting of this distinction between the direct and the indirect effects of Adam's sin, or, in other words, between the effects which are independent of our own will and action, and those in which our own will and action are concurrent and intensifying causes, goes to confirm our interpretation of the second clause of ver. 14, and to justify the application of that clause to those who suffer only such effects of Adam's sin as ensue without any co-operation on the part of his descendants. And this allusion to the distinction between the evils brought upon us by Adam's sin and the just penalty of our own many voluntary transgressions naturally introduces and helps to explain the precise emphasis of ver. 17. For here the emphasis seems to lie in the words "who receive abundance of grace," etc.; and the specific contrast seems to be between the

voluntariness of those who enjoy the benefits of Christ's righteousness, and the *involuntariness* of our participation in the consequences of Adam's sin (involuntariness, so far as the direct and unavoidable consequences are concerned). In support of this view it may be said:

1. That the use of the *present* participle, instead of the *aorist*, favors this interpretation. For while the aorist, *οἱ λαβόντες*, would simply mean "they who received the abundance of grace," the present, *οἱ λαμβάνοντες*, is more nearly equivalent to "the receivers of the abundance of grace," it has more of a *substantive* character, and is more naturally suggestive of a class of persons who are distinguished by this peculiarity, that they are the *receivers*, the *accepters*, of an offered benefit.

2. The *collocation* of the words seems intended to make the participle emphatic: it is not *οἱ λαμβάνοντες τὴν περισσείαν*, etc.; but *οἱ τὴν περισσείαν τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες*, the participle (*receiving*) being reserved to an emphatic position near the following verb.

3. The change in the subject of the verb, from *things* to *persons*, from *ζωή* (life), the appropriate contrast to *θάνατος* (death) above, to *οἱ λαμβανοντες* (those receiving). This change is the more noticeable from the fact that the same verb is used in the contrasted clauses, thus: as the antithesis of *death reigned* we have, not *life reigned*, but *those receiving*, etc., *shall reign in life*. Notice also the position of *in life* (immediately before the verb in the Greek), as if it occurred to the writer that *life* belonged to the verb by right of rhetorical propriety, but overruled by a higher consideration. As it might be anticipated from the benevolence of God that he would make the good overbalance the evil, so this just anticipation is neatly confirmed by the additional circumstance that our connection with the source of evil was involuntary, while our connection with the source of good is voluntary. If this is the true explanation of this verse, it shows very explicitly between *what parties* the comparison is made throughout this section—namely, those on the one hand who are connected with Adam by natural birth, that is, all mankind, and those on the other hand who are connected with Christ by spiritual birth, that is, all believers.

In ver. 18, the apostle returns to what he had begun to state, but left unfinished, at ver. 12. What he there began to state was, that as sin and death came into the world through one man, Adam, and passed through from him to all his natural descendants, so righteousness and life came by one man, Christ, and passed through to all his spiritual posterity. He now completes the statement by adding the omitted part in verses 18, 19, carrying out the full parallel between Adam and Christ, in ver. 18, so far as relates to death on the one hand and life on the other; and in ver. 19, so far as relates to sin on the one hand and righteousness on the other. There seem to have been two interruptions in the apostle's argument, the first including verses 13 and 14, where he turns somewhat aside from his main course of thought to prove the statement contained in the last part of ver. 12, "for that all sinned"; and the second including verses 15 to 17, in which he pauses to qualify and limit the last clause of ver. 14, "who is the figure of him that was to come."

The principal difficulty in this view lies in the second "all." We must either

1. Take the whole in an unlimited sense, and admit alike universal justification and universal salvation; or,

2. Qualify the expression "justification of life," and regard it as having some lower sense, not implying the actual salvation of the justified; or,

3. Limit the sense of the word "all," and regard it as not absolutely including all mankind.

I adopt the *last* view, for the following reasons:

1. It is more agreeable to Scriptural and general usage to limit this word, than to limit the descriptive phrase "justification of life."

2. Adam and Christ, throughout this passage, are represented each as the *head* of a *certain class*: but that class does not consist in each case entirely of the same individuals. Adam's

"all" is equivalent to all the children of men: Christ's "all" is equivalent to all the children of God: Adam's "all" includes all who are born of the flesh; Christ's "all" includes all who are born of the Spirit. Each imparts what belongs to himself to *all* that are his;—Adam, his sin and death; Christ, his righteousness and life.

3. In the previous verse, the blessings which flow from Christ are distinctly limited to those who voluntarily *receive* his abundant grace.

The "all" in the last case, then, are all who are actually connected with Christ by regeneration and faith; and in fact, numerically, these constitute "a great multitude which no man can number, out of every nation and kindred and people and tongue, who" will "have washed their robes and made them white in the blood of the Lamb." (Rev. 7: 9, 14.)

19. As ver. 18 completes the parallel begun in verse 12 between Adam and Christ so far as the opposites death and life are concerned, so this verse completes the parallel so far as the opposites sin and righteousness are concerned. The use of the same terms "the many" to designate the two parties is to be explained in the same manner as the use of "all men" in both cases in ver. 18.

But here the question arises whether sin and righteousness are to be understood in the legal and forensic sense, or in the moral and practical sense; or, which is substantially the same thing, whether this last verse has reference to justification or to sanctification. The commentators generally refer it to the former, adopting various methods of explaining the relation between this verse and the preceding. I prefer to regard it as referring to sanctification, taking the terms "sin" and "righteousness" in their ethical rather than in their judicial sense. The very terms themselves, as contrasted with those in ver. 18, seem to point very distinctly to this interpretation. In the former verse we have "offence" and "condemnation" on the one hand, and "righteousness" and "justification" on the other, three out of the four distinctively forensic terms, and the fourth readily admitting the forensic sense. In the latter verse the terms are, on the one hand, "disobedience" and "sinners," and on the other "obedience" and "righteous," all naturally having the ethical sense, though the last is often used also in the forensic sense. Besides, the verb *καθίστημι*, "I constitute," which is used in both members of the comparison, denotes the *actual fact*, and not the legal relation. The word naturally points to what men are actually constituted or made, not to what they are legally regarded as being. If it be objected that they are not actually made righteous at once, but gradually and progressively, while they are made sinners at once by their own first sin, if not by Adam's, we answer, that the apostle has carefully provided for this objection by putting the verb in the past tense in the one case, and in the future tense in the other. They "were constituted sinners," they "shall be constituted righteous." Their perfect justification secures their ultimate perfect sanctification.

This explanation introduces the subject of sanctification a few verses earlier than the common analysis. It is generally regarded as introduced at the beginning of chapter 6. But our interpretation makes chapter 5: 19 give at least an anticipatory *hint* of the coming topic.

20. But the two great antithetical facts heretofore spoken of do not express the whole truth in regard to the matter in hand. The law of Moses "came in besides" (*παρεισήληθεν*)—besides the fact of many being made sinners, and as a transition point to the other result of many being made righteous. This third term in God's dealings with men was introduced in order that transgression might multiply. The law caused transgression to multiply, partly by enlarging the rule of duty (4: 15), and partly by provoking the propensity to sin (7: 8). But the *ultimate* end which God had in view in thus introducing the law was, not that sin might multiply, but that grace might *superabound* through this very increase of transgression.

21. In other words, and finally, that as sin reigned in death, so grace might reign, by means of righteousness, unto life eternal, through Jesus Christ our Lord.

One serious logical difficulty which some have felt in regard to this whole representation

apart from the objections already noticed is, that according to the apostle's argument it would seem that believers ought to be delivered from natural death. To this it may be answered :

1. Christ himself had to undergo death. If the believer were exempted from it, he would be less conformed to his pattern.
2. This world is the theatre in which Christ's redeeming work is *progressively* accomplished. Pardon and justification are instantaneous and complete; but sanctification is gradual and lifelong. So death will ultimately be abolished by Christ. (1 Cor. 15: 26.)
3. The triumph of grace in the believer's experience is even more illustrious by giving him peace in death, and victory in yielding to it, than it would be in exempting him from it. Death is now become one of the "all things" that "work together for good" to the believer. Instead of being all his lifetime in bondage to the fear of death (Heb. 2: 15), he accepts death as one of the crosses which Christ's grace makes welcome, in one respect the most welcome of all, because the *last*. How much the religion of Christ would lose, if it were despoiled of the glory in which it shines around the bedside of the dying saint! Higher considerations, then, than any seeming demands of logical consistency stand opposed to the believer's exemption from the sentence of natural death. If Christ's conquest over death had abolished it once for all, that would have been *one* decisive victory. As the case now stands, Christ's victory over death is reproduced and multiplied at every triumphant departure of a believing soul, and death is thus sentenced to the mortification of *innumerable* defeats, culminating at last in his utter overthrow and annihilation.

APPENDIX C, TO ROMANS 6: 1-14, PAGE 155.

The reference which the apostle makes to baptism in the first few verses of this chapter is in some parts rendered obscure by his brief and elliptical manner of expression. But the general object and the emphatic points of the comparison are sufficiently plain.

The things to be observed here, as the *hinges* of the apostle's argument, and the key to the explanations of the particular expressions are the following :

1. A death and a new life, in a *spiritual* sense—a dying to sin, and a living anew to God; compared to
2. A death and a new life in a *literal* sense—the death of Christ, and his post-resurrection life; and illustrated by
3. A death and a new life in a *symbolical* sense—the submersion and emersion of the Christian in baptism.

Or, to express the same thing in a slightly altered form :

1. The dying to sin, and the rising to a new and holy life, which is realized in the Christian's *spiritual* experience, is compared to
2. The *literal* dying and rising again of Christ, and represented by
3. The *symbolical* burial and resurrection of baptism.

Christ died and lived again; he was buried and he arose from the tomb. He died to sin, inasmuch as his death terminated that connection with sin which he had voluntarily assumed, and which caused all the sufferings of his earthly life, and finally his death on the cross. He lives unto God, inasmuch as he has returned to dwell in the bosom of the Father, in the glory which he had with the Father before the world was.

Believers are conformed to and conjoined with (*σύνμφτοι*) Christ in his death to sin and new life to God, inasmuch as they too have *renounced* sin, and *separated* themselves from it, so that it has now no more to do with them, nor they with it (rightfully) than a dead body has with the affairs of living men. They are alive unto God, inasmuch as they have devoted their lives to him, and are walking with him in a new life of filial obedience, intercourse, and confidence.

This conformity of believers to Christ is set forth in their *baptism*, which in the outward act resembles and represents his burial and resurrection, and, in its spiritual import, typifies and declares their dying to sin and living anew to God.

This comparison forcibly illustrates the importance of Scriptural baptism, and the evil that results from any change, either in the *subjects* or in the *act*. When any but professed *believers in Christ* are the *subjects*, baptism ceases to have the *spiritual significance* which the Scriptures ascribe to it. When the act is anything else than *immersion*, it ceases to have the *symbolical fitness* which belongs to its proper form. And when it loses both these, how much of its validity or sacredness remains?

As to the form in which baptism was administered in apostolical times, and as a general rule for twelve or thirteen centuries, the testimony of the most learned commentators, church historians, and antiquarians is very uniform and emphatic. The few that we give below as a specimen are copied from a recent work, entitled "The Act of Baptism," by Henry S. Burrage, published by the American Baptist Publication Society.

"This passage (Rom 6: 4) cannot be understood unless it be borne in mind that the primitive baptism was by immersion." (Conybeare and Howson, "Life and Epistles of St. Paul," vol. II., p. 169.)

"There seems to be no reason to doubt that both here (Col. 2: 12) and in Rom. 6: 4, there is an allusion to the *katodysis* and *anadysis* [the sinking down and rising up] in baptism." (Bishop Ellicott, "Com. on Colossians," p. 166.)

"Baptism is the grave of the old man and the birth of the new. As he sinks beneath the baptismal waters the believer buries there all his corrupt affections and past sins; as he emerges thence he rises regenerate, quickened to new hopes and a new life. . . . Thus baptism is an image of his participation both in the death and resurrection of Christ. . . . For this twofold image as it presents itself to St. Paul, see especially Rom. 6: 3, et. seq." (Canon Lightfoot, "On Colossians," ch. 2: 12.)

"As to the outward mode of administration of the ordinance, immersion, and not sprinkling, was unquestionably the original normal form. This is shown by the very meaning of the Greek words baptizo, baptisma, baptismos, used to designate the rite." (Schaff, "History of the Apostolic Church," vol. II., p. 256.)

"Baptism, which was the sign of admission into the church, was administered by immersion." (Pressensé, "Early Years of Christianity," p. 374.)

"There can be no question that the original form of baptism, the very meaning of the word, was complete immersion in the deep baptismal waters, and that for at least four centuries any other form was either unknown or regarded, unless in the case of dangerous illness, as an exceptional, almost a monstrous case." (Stanley, "History of the Eastern Church," p. 117.)

"Baptism was originally administered by immersion." (Guericke, "Church History," vol. I., p. 100.)

"The ceremony of immersion (the oldest form of baptism) was performed in the name of the three Persons of the Trinity." (Waddington, "Church History," p. 27.)

"The Baptists are, in fact, from the Protestant standpoint, unassailable; since for their demand of baptism by submersion they have the clear Bible text, and the authority of the church and of her testimony is regarded by neither party." (Dr. Dollinger, "Kirche and Kirchen," p. 337.)

"The testimony (that immersion was the primitive act of baptism) is ample and decisive. No matter of church history is clearer. The evidence is all one way, and all church historians of any repute agree in accepting it. It is a point on which ancient, mediæval, and modern historians alike, Catholic and Protestant, Lutheran and Calvinistic, have no controversy. And the simple reason for this unanimity is that the statements of the early Fathers are so clear,

and the light shed upon these statements from the early customs of the church is so conclusive, that no historian who cares for his reputation would dare to deny it, and no historian who is worthy of the name would wish to." (L. L. Paine, D. D. (Congregationalist), Professor of Church History in the Theological Seminary at Bangor, Maine.—"Christian Mirror," Aug. 3, 1875.)

[“All commentators of note (except Stuart and Hodge) expressly admit or take it for granted that in this verse. . . the ancient prevailing mode of baptism by immersion and emersion is implied as giving additional force to the idea of the going down of the old, and the rising up of the new man.” (Dr. Schaff, in Lange’s “Commentary on Romans.”)]

Among these “commentators of note” who have thus expressed their opinion, we may mention, besides those already quoted, the names of Ruckert, Fritzsche, Tholuck, De Wette, Meyer, Ebrard, Lange, Chalmers, Webster and Wilkinson, Alford, Philippi, and Godet, the last three somewhat cautiously.]

Similar testimonies and admissions might easily be largely multiplied; but there is no need; these few among the more recent will suffice.

APPENDIX D, TO ROMANS 7: 7-25, PAGE 172.

Few passages are more contested than this. The two principal points are:

1. Whether the experience described in verses 14-25 is that of a regenerate man, or of an unregenerate man. It is generally admitted that verses 7-13 describe the experience of an unregenerate man.

2. Whether the apostle is here describing his own experience, or only uses the first person by way of accommodation, and for greater vivacity of representation.

A. In respect to the first question, the history of the two interpretations is briefly as follows: The earlier interpreters, down to the time of Augustine, uniformly [generally] explained the whole section as descriptive of the experience of a man not yet regenerated. Augustine himself at first followed this interpretation, but he afterward adopted and advocated the view that verses 14-25 are to be regarded as the experience of a renewed man. The earlier interpretation was followed by all the Reformers who leaned to Arminian views of doctrine, and by a few who did not. (Erasmus, Faustus Socinus, Raphelius, Arminius, Episcopius, Limborch, Clericus, Turretin, Bucer.¹) Among more recent interpreters, the same view has been maintained by A. H. Francke, Bengel, Gottfried Arnold, Zinzendorf, Reinhard, Storr and Flatt, Knapp, etc.; and in our own times by Stier, Tholuck, Ruckert, De Wette, Meyer, Lange, and Stuart. Some of these held the above view with some modification. Tholuck, for example, says that verses 14-25 describe the experience of a legalist, zealously concerned about his sanctification and partially influenced by the Spirit of God.

On the other hand, the later view of Augustine was followed by Anselm, Thomas Aquinas, and Cornelius a Lapide, among the scholastic divines; by Luther, Melancthon, Calvin, and Beza, among the Reformers; by Spener, Buddaeus, and Koppe, in later times; and it has been adopted in our own day by Philippi, Alford, Barnes, Hodge, Haldane, Forbes, Dr. John Brown, and others.

Besides these two radically different views, there are several interpreters of note who take an intermediate and somewhat complex view. Olshausen says Paul, in verses 14-24, “*immediately* describes the state of man *before* regeneration, since his purpose is to set forth coherently the whole course of development; in the consciousness, however, that phenomena entirely similar present themselves within the regenerate man, he makes the description applicable to the regenerate also. The opinion, therefore, on the *one* side, that the apostle *immediately* and

¹ The last two did not lean toward Arminian views.

directly intends the regenerate, and on the *other* the assertion, that in the regenerate man *nothing* answering to the picture in verses 14-24 can be found, are alike entirely erroneous. The distinction between the conflict and the fall of the unregenerate, and the conflict and fall of the regenerate, remains, notwithstanding the subjective feeling of their near affinity, objectively so great (as at verses 24, 25 will be proved), that anxiety lest the view proposed should strip regeneration of its essential character must appear evidently unfounded."

Alford's theory seems still more artificial and complicated. "From verses 7-13 inclusive," he says, "is *historical*, and the I ($\epsilon\gamma\omega$) there is the *historical self* under the working of conviction of sin and showing the work of the law; in other words, the *carnal self in the transition state*, under the first motions toward God generated by the law, which the law could never have perfected. Then at ver. 14 Paul, according to a habit very common with him, keeps hold of the carnal self, and still having it in view *transfers himself into his present position*, altering the past tense into the present, still, however, meaning by I ($\epsilon\gamma\omega$) in ver. 14, 'my flesh.' But having passed into the present tense, he immediately mingles with this mere action of the law upon the natural conscience the motions of the will toward God, which are in conflict with the motions toward sin in the members. And hence arises an apparent verbal confusion." On ver. 14, "Hitherto has been *historical*; now the apostle passes to the *present time*, keeping hold yet of the carnal I ($\epsilon\gamma\omega$) of former days, whose remnants are still energizing in the new man." Does not this last clause take away all necessity for his complex theory?

Peter tells us that there are some things in the epistles of Paul which are hard to be understood. (2 Peter 3 : 16.) This statement is certainly applicable to the seventh chapter of the Epistle to the Romans. The principal difficulty in determining whether the section included between verses 14 and 24 is intended to describe the experience of a man before his conversion, or afterward, arises from the fact that some of the expressions used seem to rise above the experience of any unregenerate person, while other expressions seem to fall below the experience of the Christian. The principal expressions of this nature on both sides are the following: ["I hate" evil (ver. 15)]; "I consent unto the law" (ver. 16); "to will is present with me" (ver. 18); "when I would do good" (ver. 21); ["I delight in the law of God" (ver. 22)]; "with the mind I myself serve the law of God" (ver. 25). Can these expressions be referred to any but a regenerate man? Again: "But I am carnal, sold under sin" (ver. 14); "what I hate, that do I" (ver. 15); "in me (that is, in my flesh) dwelleth no good thing" (ver. 18); "but how to perform that which is good I find not" (ver. 18); "the evil which I would not, that I do" (ver. 19); "evil is present with me" (ver. 21); "I see another law in my members . . . bringing me into captivity to the law of sin" (ver. 23); "but with the flesh the law of sin" (ver. 25). Can these expressions be referred to one who is justified and regenerate?

These are the difficulties between which we have to choose. My own opinion is that the language in these verses is intended to show how powerless the law is to enable even a regenerate and justified person to overcome sin. I suppose the conflict here described is just what *would be* the experience of every Christian, if he should look only to his legal relations, what *is* in fact a common experience with Christians, in just so far as they do regard themselves in their relation to the law, apart from their relation to Christ. It is some presumption in favor of this view that Christian readers have very generally thought that they found one aspect of their own experience described here. The common Christian instinct, if we may be allowed the expression, speaks in favor of this interpretation. We regard this, not as conclusive, but as a consideration of no little weight.

The change in the *tenses* of the verb, at and after ver. 14, so uniformly observed, points to a transition to a new form of religious experience, bearing such a relation to the writer's *present* feelings as the former verses did not. Between verses 7 and 13 inclusive, there are thirteen instances of the use of the verb and participle in narration, all in the past tense. Between

verses 14 and 25 inclusive there are twenty-six instances of the use of the finite verb, and six of the participle, all in the present tense. This change of tenses, from the past to the present, so suddenly made and so uniformly preserved, is of great significance, and requires to be accounted for in our interpretation of the passage. Those who deny that the experience of the regenerate is described in these last verses are obliged to admit that the forms of expression used by the apostle are just such as he would naturally use to describe his *present* experience at the time of writing. But Tholuck says, in reply to this, that "what is said from ver. 14 onward, with respect to the contest with the law, is just what was already said in the previous context; nor, considering the lively manner of describing which St. Paul has, is the circumstance that thenceforward verbs present are used by any means extraordinary." (Vol. II., p. 21, Clark's "Theo.," Library Ed.) Is not this treating too lightly so important a change in the language of the apostle? Is it true that there is no difference in the two parts of the description? In the first part he says: "Sin wrought in me all manner of concupiscence" (ver. 8); "sin slew me" (ver. 11); it "wrought death in me" (ver. 13). Does not this go beyond the expressions, "I am carnal, sold under sin"? And what is there in the former verses in any degree answering to such expressions as these: "I consent unto the law; I delight in the law of God after the inward man"; "I would do good"; "I hate the evil that I do"; "I serve the law of God with the mind"? Prof. Kendrick says, in a note to Olshausen, Vol. IV., p. 19: "I think the ground of the apostle's change of tense lies in the *vividness of his conception*, which naturally leads him to realize and depict the scene as if now actually passing within him. Besides, the *point* at which he passes from the past to the present is where, having occasion to state a universal truth, 'the law is spiritual,' and hence to use the present tense he naturally employs the present in the answering clause." This does not seem to me a satisfactory account of so marked a syntactical change.

Again, Stuart objects, that "the person represented in these verses *succumbs to sin in every instance of contest.*" ("Excursus" VII., p. 467.) "An incessant and irreconcilable opposition is represented (ver. 14) as existing between the law of God and the person here described." (Page 465.) I think this is saying too much. Would the apostle say, "It is no more I that do it, but sin that dwelleth in me"; "I delight in the law of God after the inner man"; would he think it necessary to make the explanation, "I know that in me, *that is in my flesh*, dwelleth no good thing"; could he say, "With my mind I serve the law of God," if he intended to describe an experience in which the victory is *always* on the side of sin? This last expression cannot be referred to a later stage of experience, on account of the clause which immediately follows—"but with the flesh the law of sin." Is not, in fact, the statement in ver. 25 the key to the interpretation of the passage? The law which the *mind* serves is what determines the *character* of the man; and so I think the apostle here affirms, that the *habitual service* of the mind was rendered to the law of God, while at the same time the remains of the sinful nature habitually interfered with the perfection of this service, and frequently drew him into acts that belonged rather to the service of sin. It seems to me that there is not only a difference between the two sections as a whole, but a perceptible progress of experience for the better in the latter sections. Thus the "I consent unto the law," of ver. 16, becomes "I delight in the law," in ver. 22. And the "I," the word which denotes the entire personality, is more decidedly and permanently on the side of good in the latter verses than in the former. Compare, for instance, the "I" of verses 21-23 with that of verses 14-16.

If now we are compelled, in order to avoid an irreconcilable contradiction, to understand some of the stronger terms which the apostle uses in a modified sense, in other words, to admit that there is something of allowable *hyperbole* in his language, which class of terms shall we feel most at liberty so to modify, those in which he describes the action of the higher principle, or those in which he describes the action of the lower? Which would he be most likely to set

forth in the natural exaggeration of strongly excited feeling, the workings of good in himself, or the workings of evil? To my mind, the latter seems altogether the more probable. He felt sin to be a grief, a burden, and a thralldom; and its influence over him in any degree seemed to him an intolerable usurpation. It would then be natural for him to set forth with something of hyperbole the evil that remains in the regenerate, and unnatural for him to exaggerate in like manner the better motions and inclinations that are sometimes felt by the unregenerate. Whatever may be thought of the state of mind which the apostle intended to describe here, there can be no doubt as to the state of his own mind when he wrote the description. He was then a converted person, all his sympathies were on the better side, and he regarded sin as loathsome and hateful.

(b) The question whether or not Paul is here describing his own personal experience is less essential than the former to a right understanding of his language. Still it is worthy of some consideration.

Most of those who deny the reference to the regenerate in ver. 14-25, also deny that Paul means to describe his own experience in either the former (ver. 7-13), or the latter portion (ver. 14-25).

The apostle's abundant use of the first person in this section is certainly a very strong argument for believing that he wishes to be understood as describing his own case. He does indeed speak, in 1 Cor. 4: 6, of transferring to himself and Apollos in a figure, or by way of illustration, what was of more general application; and various other instances of this are cited by Tholuck, in support of the view that he does the same here. But these instances have little in common with the passage under consideration. They consist only of brief expressions, in which he puts himself for the moment in the place of another. (1 Cor. 6: 12; 10: 29, 30; 13: 11, 12; Gal. 2: 18.) To do this is quite common with most writers. But it is a very different thing to carry on such a representation through the greater part of a chapter. In truth the frequency and emphasis with which he uses the first person is quite remarkable. From verse 7 to 25, inclusive, he uses the verb in the first person singular no less than twenty-seven times, the oblique cases of the pronoun of the first person seventeen times, and the nominative case "ego" eight times, seven times with the verb and once with the pronoun (*αὐτός*) added. In these last cases the use is of course emphatic. Thus the pronoun of the first person is used twenty-four times in these nineteen verses, six or seven times with marked emphasis. I doubt whether another passage of equal extent can be found in the New Testament, where the personal pronoun of the first person singular is used so abundantly. There is throughout an appearance of *reality*, and not of *allegory*.

It is obvious to remark, that the view here taken goes to confirm our previous view of the application of ver. 14-25 to the regenerate. This confirmation is very strong, when viewed in connection with the change of tenses from ver. 14, onward.

But if we have reason to regard this whole passage as descriptive of the apostle's own experience, the question arises, at what period of his life was this experience realized? So far as it is the experience of an unregenerate person—that is, so far as it is recorded in ver. 7-13—we may suppose that its culminating epoch was during those three days of blindness and fasting, which followed the first appearance of the Lord to him, and preceded his baptism. It is very commonly assumed, that his radical conversion took place at the moment of that appearance; but the only evidence of this is the question which he asked, apparently expressive of a spirit of obedience, "What shall I do, Lord?" (Acts 22: 10.) (The words in 9: 6 are interpolated.) On the other hand, he seems to have remained at least three days without comfort, and so far as the record states without prayer. (Acts 9: 11.) [Dr. Arnold, it will be perceived, does not absolutely deny the fact of Paul's praying during this time, and we see not how he could possibly keep from prayer. And if he was not then filled with the Spirit, certainly the Spirit was

operating in his mind and heart, giving him inward light, and instructing him in the great truths of that theology which he afterward preached. That he was at this time a praying man seems evident from our Lord's first words to Ananias concerning him before his outward eyes were opened: "Behold, he prayeth," and from the fact that Ananias on visiting him immediately addressed him as a Christian "brother."] It was not until the visit of Ananias that he recovered his sight, that he was filled with the Holy Ghost (ver. 17), that he was ready to be baptized. (Ver. 18.) He does not seem to have had any spiritual relief until then. Without supposing, then, that he had never experienced before any part of that which he describes so graphically in ver. 7-9, we can hardly find any other time in his life to which that strongly marked conflict can be so reasonably assigned. Certainly it was not until then that he could say, "I died." As to the second part of this experience, which we suppose to be described in verses 14-24, that may have continued through the whole of his Christian life, in proportion as he compared himself with the standard of legal requirement; but would be less and less real to him, as indeed it seems to be here represented, in proportion as his spirit was imbued more and more with the doctrine of grace. Those whom we must allow to be Christians do find, or think they find, much in their own experience which answers to what the apostle here says. They would find nothing of this kind, if they were *perfect* in faith, and love, and holiness. They would find nothing else but this, if they looked only toward the law and its requirements. In fact, their actual experience is made up of the alternation and mixture of the distressing sense of remaining and often prevailing sin, and the happy assurance of free pardon, full justification, and ultimate perfect sanctification in Christ.

We are not to suppose that the apostle's experience was of a wholly different type in this respect from that of truly regenerate persons in the present day and in every age. The different states of religious experience described in ch. 7: 14-25 and ch. 8: 1-4, are not to be regarded as altogether different historical stages in the apostle's religious life, so that ch. 7: 14-25 describes his whole experience at one time, and ch. 8: 1-4, his whole experience at another and later period of his Christian course; but the two descriptions are rather to be regarded as representing his experience in different *attitudes of mind*, which partly alternated with each other, and were partly commingled throughout his Christian life.

I cannot forbear to refer, as in the main agreeing with and confirming the interpretation of this difficult passage here given, to a very able and exhaustive article, by Rev. W. N. Clarke, in the "Baptist Quarterly," for October, 1875, pp. 385-411.

APPENDIX E, TO ROMANS 8: 19-23, PAGE 197.

The meaning of the word translated 'creature,' or 'creation' (*κτίσις*). This word occurs in the New Testament nineteen times: Mark 10: 6; 13: 19; 16: 15; Rom. 1: 20, 25; 8: 19, 20, 21, 22, 29; 2 Cor. 5: 17; Gal. 6: 15; Col. 1: 15, 23; Heb. 4: 13; 9: 11; 1 Peter 2: 13; 2 Peter 3: 4; Rev. 3: 14.

In our common English version it is translated "creature" eleven times, "creation" six times (Mark 6: 10; 13: 9; Rom. 1: 20; 8: 22; 2 Peter 3: 4; Rev. 3: 14), and once it is translated "building" (Heb. 9: 11), and once "ordinance" (1 Peter 2: 13). Four of these passages belong to the place under consideration, leaving fifteen others from which to determine its prevailing sense. It is used to express the act of creating only in Rom. 1: 20. Elsewhere it always stands for that which is created, either for the creation as a whole, or for some particular created thing, or for some class or classes of created things. Twice it is used with the adjective "new," to designate the 'new creation,' or the 'new creature.' (2 Cor. 5: 17; Gal. 6: 15.) In 1 Peter 2: 13, with the epithet 'human' it has the sense of human 'ordinance' or 'institution'; and in Mark 16: 15 it can only refer to mankind. In the remaining ten instances it has the

general sense of 'creation,' or that which is created, not necessarily including more than this world in the majority of cases. In Col. 1: 23 it is referred by Robinson and Tholuck to mankind; but the Greek preposition "in" (*ἐν*), and the explanatory adjunct "which is under heaven," seem rather to require that it be understood here in a *local* sense. "In all creation which is under heaven" is Alford's translation.

The sense is disputed in Col. 1: 15 and Rev. 3: 14, some understanding it in these two places to refer to the 'new creation'; but if we take the word "firstborn" in the first of these passages in the sense of 'heir' or 'inheritor' (a sense justified by the use of the word in Deut. 21: 16), and understand the word "beginning" in the second passage in the sense of 'first principle,' or 'primal source,' all doctrinal difficulty will be avoided, and the word (*κτίσις*) will have its usual sense in both these places.

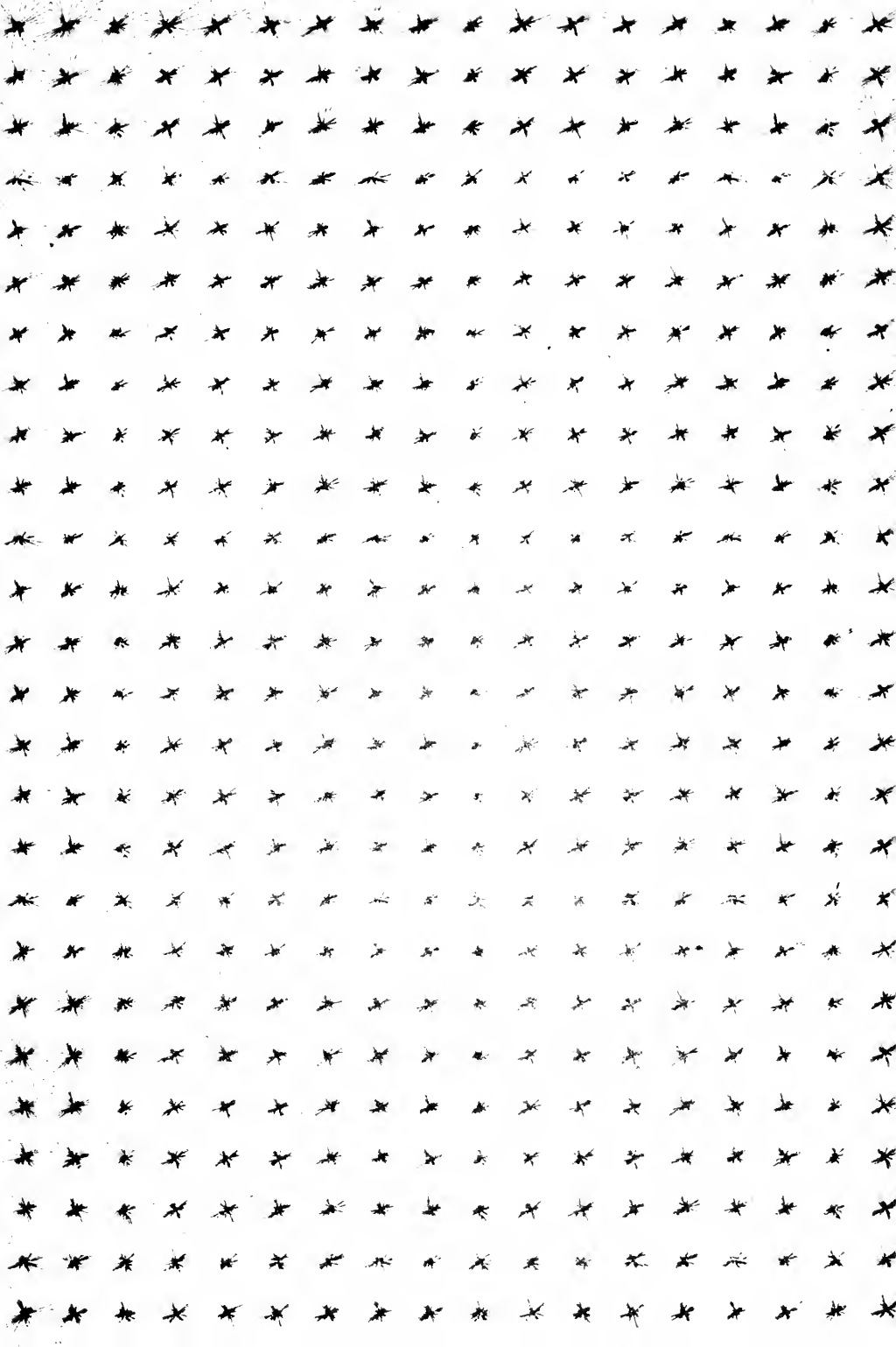
The usual meaning of this word, then, in the New Testament clearly is the creation, not necessarily extending beyond this world, and not excluding mankind. It is not applied to human creatures exclusively, except in Mark 16: 15; nor does it appear that it is ever applied to Christians exclusively, without the addition of the epithet "new."

On the whole, then, the demands of the context in relation to this word seem to be best answered by defining it as including the inanimate and irrational creation, so far as relates to this world. This sense corresponds with the ordinary use of the word, except in excluding mankind—for which exclusion the passage itself furnishes the reason. But can the inanimate and irrational creation be said to groan and travail in pain, and to hope for deliverance in connection with the manifestation of the sons of God? Certainly not, if we insist on taking these expressions in a strictly literal sense. But if we compare this language with the representations of the Old Testament prophets, and of the Apocalypse, in regard to the renovation of the earth in connection with the consummation of the Messiah's kingdom, we shall find nothing but what is in keeping with those Scriptural representations. The earth was cursed on account of Adam's sin (Gen. 3: 17, 18); it is to be delivered from the curse in connection with man's deliverance from sin. So much of it as is capable of feeling actually suffers under the bondage of corruption (the liability to pain and death), and under the abuse and wrongs inflicted by wicked and cruel men. Since these evils are real and heavy, since they are undeserved, since they are of long continuance, and since God has promised deliverance from them, the brute creation may fitly be represented as groaning under these evils, and longing for the promised deliverance. And since inanimate nature is also under the curse on account of sin; since it also suffers abuse, perversion, and distortion in various ways from man's folly, improvidence, and wickedness; and since it is also to be delivered from these evils—it, too, may well be represented as sharing in the groaning and the travail, in the longing and the hope.

As to the certainty of this future deliverance, all our knowledge must be derived from divine revelation. The skeptical scientist may scoff at the idea of such a change in the natural world on moral grounds; but he will never be able to prove that the material and brute creation did not lose much by man's fall into sin, and will not gain much by man's recovery to holiness. The renovation of the physical world at the advent of the Messiah was a dogma of the Rabbins, as may be seen from the passages cited by Tholuck and other commentators. They found the germ of their doctrine on this subject in such passages as Isa. 9: 6-9; 65: 17-25; Ezek. 34: 25-27; Hosea 2: 18-23. We have corresponding intimations in the New Testament, for the most part brief and suggestive merely, as Matt. 19: 28; Acts 3: 21; 2 Peter 3: 13; but sometimes more explicit and circumstantial, though in highly figurative language, as in Rev. 21.







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